



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

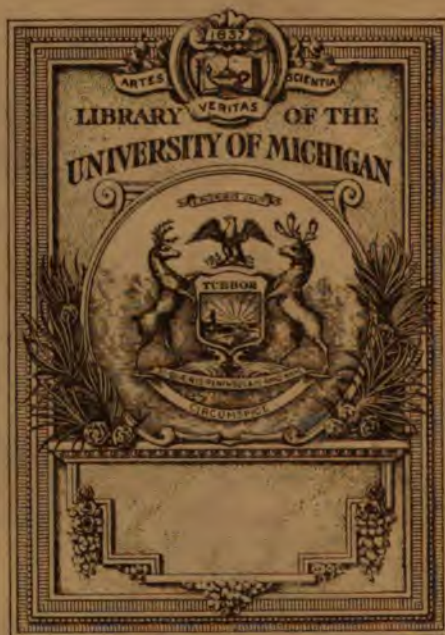
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

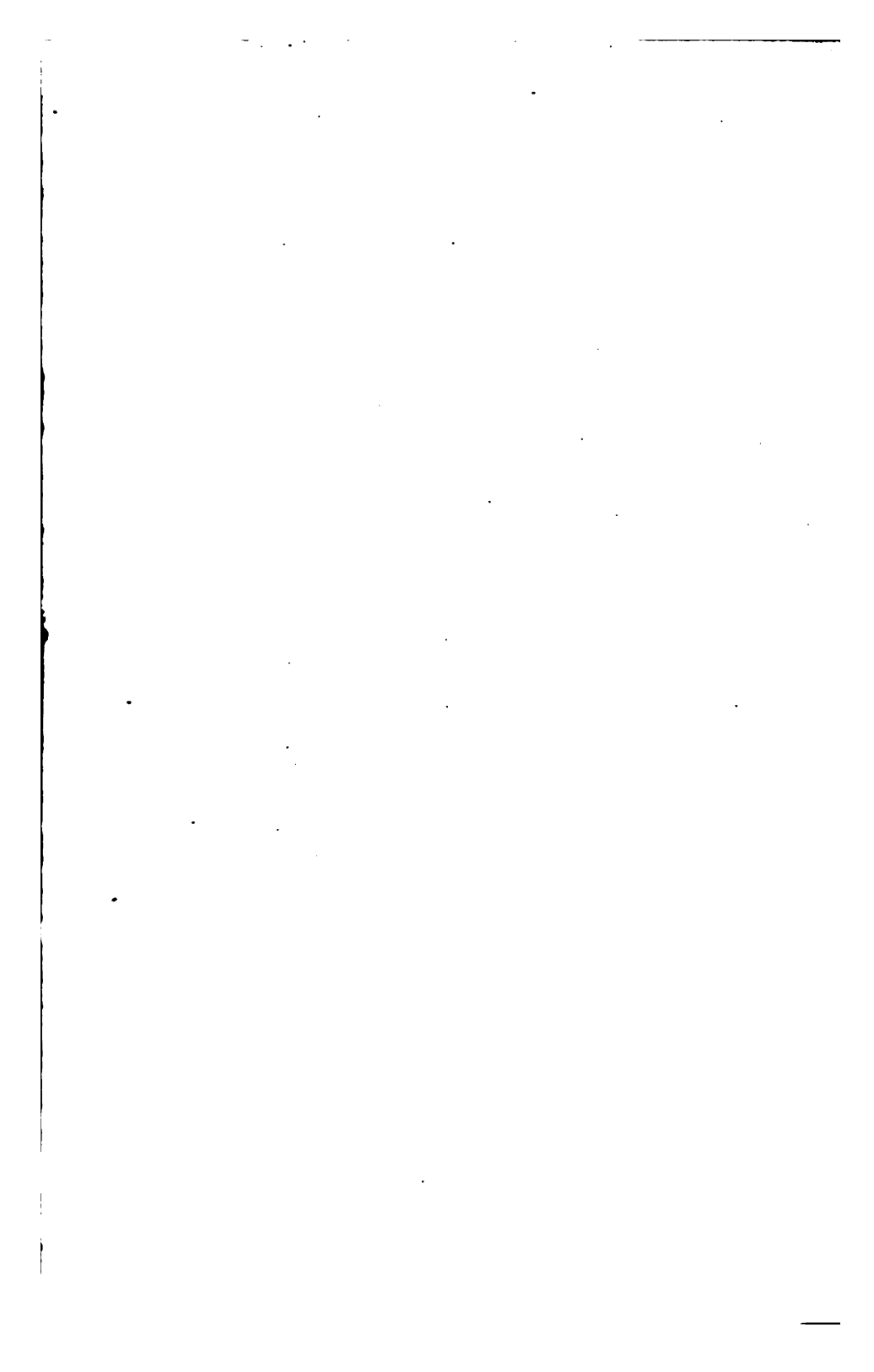
About Google Book Search

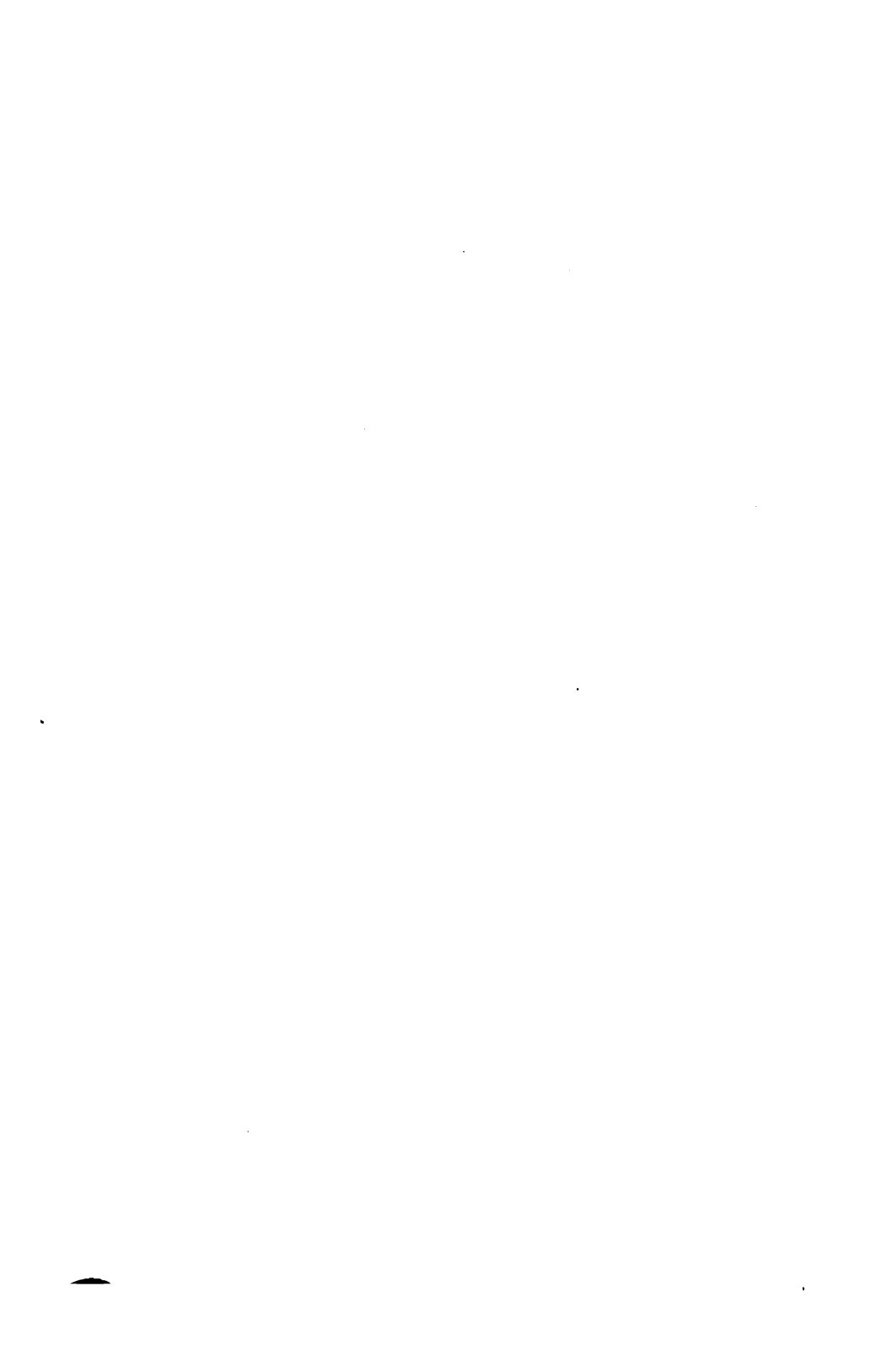
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



BX
5021
.A2







THE
OFFICIAL REPORT
OF THE
CHURCH CONGRESS,
HELD AT
CARDIFF, OCTOBER, 1889.



ADENEY & SON,

ESTABLISHED 1774.

UNDER THE HIGHEST PATRONAGE.

Clerical and General Tailors,

16, SACKVILLE STREET, PICCADILLY,

LONDON, W.

THE
OFFICIAL REPORT
Minutes of Session OF THE
CHURCH CONGRESS,

HELD AT CARDIFF,

ON OCTOBER 1ST, 2ND, 3RD, AND 4TH,
1889.

EDITED BY THE REV. C. DUNKLEY,

Vicar of S. Mary's, Wolverhampton.



London:
BEMROSE & SONS, 23, OLD BAILEY;
AND DERBY.

1889.



PRINTED BY
HEMROSE AND SONS, DERBY;
AND
23, OLD BAILEY, LONDON.

P R E F A C E.

I HAVE the honour of editing, for the eighth time, the Official Report of the Church Congress, this year held in the Principality, at Cardiff. It is a great satisfaction to me that we have been able to produce the volume as early as November 9th. The publication of the Official Report of the last seven Congresses at the end of November has been considered a good piece of work, very much in advance of earlier years. Thanks, however, to the enterprise of the Publishers, Messrs. Bemrose & Sons, and to the skill and energy of their staff, as well as to experience gained, every previous effort in this direction has been surpassed this year. The result obtained will prove a boon to members of Congress, who will be able to revive the memory of the discussions within a very easy distance of time.

I am under many obligations to the Readers and Speakers who have kindly submitted to the editorial pressure, and almost without an exception have promptly returned transcripts and proofs after correction. I am also, again, much indebted to Mr. C. Basil Cooke, the Official Reporter, for the services he has rendered me in the work of revision.

A specialitè of this year's Report is a sermon in the Welsh language, preached by the Lord Bishop of S. Asaph, at a Special Service in Llandaff Cathedral, on Tuesday in Congress week. It is printed at the end of Report (page 571), together with the Welsh hymn (p. 574) sung at this service, and again at Wednesday morning's service in the Park Hall.

Mrs. Henry Kingsley's address on "The Church's Care of Children" is not a verbatim report. Mrs. Kingsley was announced as the reader of a paper: she spoke from notes. When the MS. came into the Official Reporter's hands it

was found to contain incomplete notes only of the paper. These are given in the Report, as the author has not been able to supply us with her paper in full.

There are three appendices.

Appendix A is a speech by the Dean of S. Asaph on Home Reunion.

Appendix B is a speech by Rev. V. S. S. Coles on the same subject. Both corrected proofs were received too late to insert in their right place.

Appendix C (page 578) is an addendum to Mr. De Winton's paper on the "Increase of the Episcopate," published at his request.

I observe, now and again, comparisons instituted (not always accurate) between one Congress and another, in respect of the number of members attending, and other details.* I subjoin a list of Congresses with the number of members, so far as they can be ascertained, and an occasional remark, which older Congress hands than myself could supplement.

DATE.	PLACE.	NO. OF MEMBERS OF CONGRESS.	DAY TICKETS.	REMARKS.
1861.	Cambridge...	...cir. 300	.....	Assembled under the auspices of Cambridge Church Defence Association.
1862.	Oxford	735	.....
1863.	Manchester	1,918	.....	Congress opening service held first time. Cheap Evening Tickets issued.
1864.	Bristol ... ..	...No return.	.....
1865.	Norwich	1,946	.....	First Conversazione held. Sec- tional Meetings introduced.
1866.	York	2,147	926	Working Men's Meeting first held.
1867.	Wolverhampton .	1,930	1,162	Working Men's Meetings.
1868.	Dublin	2,261	.....
1869.	Liverpool	2,810	.....	One Working Men's Meeting ; and one Seamen's.
1870.	Southampton ... ..	.....	.....	First Devotional Meeting held.
1871.	Nottingham	2,171	.....	Hymns used at Meetings for first time.
1872.	Leeds	3,796	.....

* Corrections and additional information are invited, and may be sent to the Editor.

DATE.	PLACE.	NO. OF MEMBERS OF CONGRESS.	DAY TICKETS.	REMARKS.
1873.	Bath	3,219	.....	Consultative Committee of Congress appointed.
1874.	Brighton	4,935	.....
1875.	Stoke	1,801	1,522	Free Sectional Meetings in
			4,056	Pottery Towns.
			Evening Tickets }	
1876.	Plymouth	1,438	238	
			445	
			Evening Tickets }	
1877.	Croydon	4,073	730	
1878.	Sheffield	2,257	No return.	
1879.	Swansea	1,825	No return.	
1880.	Leicester ... ..	.....	.....
1881.	Newcastle ... ..	.....	.....	Women's Meeting first held.
1882.	Derby... ..	3,219	779	Meetings daily at Midland Carriage Works and in Manufactories.
1883.	Reading	3,640	....
1884.	Carlisle	1,967	793	
			137	
			Evening Tickets }	
1885.	Portsmouth ...	2,141	1,493	Meetings for Soldiers, and Sailors, and Women.
1886.	Wakefield	1,999	1,254	
1887.	Wolverhampton .	2,567	641	Working Men's Meetings for discussion. No sectional meetings.
			474	
			Evening Tickets }	
1888.	Manchester ...	4,450	1,531	Free Sectional Meetings in Lancashire Towns.
			411	
			Evening Tickets }	
1889.	Cardiff	2,348	691	Service in Welsh language at Llandaff Cathedral.
			542	
			Evening Tickets }	

The town of Cardiff distinguished itself by the unstinted hospitality offered to visitors, on a scale unknown at previous Congresses. The Congress itself was chiefly remarkable for (1) the eminently practical character of the discussions: (2) the very numerous attendance of Welsh clergy and laity. It may be permitted to me to express the earnest hope that many good and enduring results may flow to the Church in Wales from this very successful Congress.

C. DUNKLEY,
EDITOR.

*S. Mary's Vicarage,
Wolverhampton,
Nov. 4th, 1889.*

ERRATUM.

Page 147, line 35—*for* “ 1887 ” *read* “ 1877 . ”

CONTENTS.

	PAGE
Preface	v
Patrons, President, Vice-President, and List of Committees, &c. ...	xiii

TUESDAY, OCT. 1.

SERMONS :—The Archbishop of Canterbury	1
The Lord Bishop of Lich- field	12
The Lord Bishop of Derry ...	23

INAUGURAL ADDRESS, by the Right Rev. the President ...	33
---	----

THE CHURCH'S MODE OF DEALING
WITH RAPIDLY GROWING
POPULATIONS.*Chairman—The Right Rev. the
President.*

PAPERS :—Richard Foster, Esq....	43
Rev. C. Mackeson	47
ADDRESSES :—Canon Tebbutt ...	51
Canon Medd	54
DISCUSSION :—Bishop of Salisbury	57
The President	59

CHURCH FINANCE AND CLERGY
PENSIONS.*Chairman—The Right Rev. the Bishop
of S. Asaph.*

PAPER :—J. A. Doyle, Esq. ...	59
DISCUSSION :—Rev. J. W. Horsley	65
PAPER :—Rev. T. W. Trevor ...	66
ADDRESSES :—Rev. W. Moore Ede	71
Prebendary Grier	74
DISCUSSION :—The Chairman ...	77
Rev. J. Cowden Cole	77
Rev. Wm. Ameers White... ..	78
Rev. T. Bennett	79
Jonas Watson, Esq.	79

CHURCH AND STATE.

*Chairman—The Right Rev. the
President.*

PAPERS :—Dean of Manchester ...	80
Rev. T. Hancock	90
ADDRESSES :—C. H. Glascodine, Esq.	98
Rt. Hon. H. C. Raikes, M.P. ...	100
DISCUSSION :—Dean of Llandaff..	103
G. F. Chambers, Esq.	105
Rev. C. Gore	106
Rev. J. J. Lias	108
Archdeacon Emery	109

MISSIONS TO SEAMEN.

*Chairman—The Right Rev. the Bishop
of Gibraltar.*

PAPERS :—Commander Dawson... ..	110
Rev. C. Griffiths	118
ADDRESSES :—Rev. E. J. Wolfe... ..	123
Captain Toynbee	127
DISCUSSION :—Rev. A. Gurney Goldsmith	131
Rev. C. M. Woosman	132
W. H. Heaton, Esq.	133
Lt.-Col. H. Everitt	134
Canon McCormick	135
The Chairman	136

THE CHURCH IN WALES.

*Chairman—The Right Rev. the
President.*

ADDRESS :—The President	138
PAPERS :—J. T. D. Llewelyn, Esq. ...	138
W. S. De Winton, Esq.	142
Rev. J. P. A. Bowers	148
Bishop of Chester	156
ADDRESSES :—Stanley Leighton, Esq., M.P.	161
Prebendary Walters, D.D.	166

	PAGE
DISCUSSION :—Father Ignatius ...	170
Rev. T. P. Ring ...	171
Rev. E. W. Edwards ...	173
J. G. Talbot, Esq., M.P....	174
Bishop of S. David's ...	175
Bishop of S. Asaph ...	176
The President ...	177

SUNDAY OBSERVANCE.

Chairman—The Right Hon. Lord Tredegar.

PAPERS :—Earl Beauchamp ...	177
G. F. Chambers, Esq. ...	183
ADDRESSES :—Rev. Dr. Linklater ...	192
Rev. C. E. T. Roberts ...	196
Rev. J. T. Jeffcock ...	198
Rev. E. W. Sargeant ...	201
DISCUSSION :—Lord Norton ...	203
Canon Stowell ...	204
Canon Luckock ...	205
Captain Toynbee ...	206
Dean of Manchester ...	207
Canon McCormick... ..	208
J. B. Fowler, Esq. ...	209
Rev. A. Gurney Goldsmith ...	210
Prebendary Grier ...	210

LITERATURE OF THE DAY AND ITS ATTITUDE TOWARDS CHRISTIANITY.

Chairman—The Right Rev. the President.

PAPERS :—Sir G. G. Stokes, M.P. ...	211
Rev. J. M. Wilson... ..	214
W. L. Courtney, Esq. ...	221
ADDRESS :—Rev. H. C. Shuttleworth ...	232
DISCUSSION :—Mrs. R. S. De Courcy Laffan ...	235
Rev. Chas. Gore ...	237
Rev. T. P. Ring ...	239
Rev. J. J. Lias ...	241
Rev. Chas. Mackeson ...	242
The President ...	243

HOME REUNION.

Chairman—The Very Rev. the Dean of Llandaff.

PAPERS :—Earl Nelson ...	243
Dean of Peterborough ...	246
ADDRESSES :—Bishop of Ballarat ...	255
Bishop of S. Asaph ...	257
DISCUSSION :—Canon Luckock ...	260
Dean of S. Asaph ...	261
Bishop Barry ...	262
Chancellor Phillips ...	263
Rev. V. S. S. Coles ...	264
Rev. J. H. Protheroe ...	266

WORKING-MEN'S MEETING.

Chairman—The Right Rev. the President.

	PAGE
ADDRESSES :—The President ...	266
Rev. T. P. Ring ..	267
Lt.-Col. Everitt ...	269
Canon Venables ...	271
Mr. T. H. Joyce ...	273
Archdeacon Emery ...	275
Canon Bowlby ...	277
Right Hon. H. C. Raikes, M.P. ...	279
Dean of Llandaff ...	281

POPULAR AMUSEMENTS IN RELATION TO THE CHRISTIAN LIFE.

Chairman—The Right Hon. Lord Tredegar.

PAPERS :—Major Seton Churchill ...	282
Edward Terry, Esq. ...	288
Rev. H. A. James ...	292
Canon Maclure ...	295
ADDRESS :—Sir Lawrence Jones, Bart. ...	299
DISCUSSION :—Bishop of Gibraltar ...	301
Rev. C. A. Lane ...	302
Rev. W. S. Carter... ..	303
Rev. A. E. Campbell ...	304

OVERFLOW MEETING.

DISCUSSION :—Rev. H. G. Hopkins ...	304
C. E. Nichols, Esq. ...	305

ELEMENTARY EDUCATION.

Chairman—The Right Rev. the President.

ADDRESS :—The President ...	306
PAPERS :—Lord Norton ...	306
Rev. J. R. Diggle ...	309
Prebendary Roe ...	314
Canon Evan Daniel ...	320
Canon Gregory ...	325
ADDRESSES :—Rev. E. F. M. MacCarthy ...	330
Rev. J. Nunn ...	334
DISCUSSION :—The President ...	338
Canon Melville ...	338
C. T. Whitmell, Esq. ...	340
Rev. C. J. Thompson ...	340

THE CHURCH'S CARE OF CHILDREN.

Chairman—The Right Rev. the Bishop of S. David's.

PAPERS :—J. Trevarthen, Esq. ...	342
Dean of Worcester ...	348
ADDRESS :—Mrs. Henry Kingsley ...	352
PAPER :—Rev. W. S. Carter ...	354

	PAGE
ADDRESSES :—Rev. J. W. Horsley	359
Rev. A. E. Campbell	361
DISCUSSION :—Bishop of Bedford	364
Rev. G. H. Wright	365
The President	365
Dean of Manchester	366
Rev. J. R. Buckley	367
Rev. N. D. Macleod	368
Rev. J. H. Pemberton	369
Rev. J. P. Wright	369

THE MINISTRY OF THE CHRISTIAN CHURCH.

Chairman—The Right Rev. the President.

PAPERS :—Canon Luckock	371
Rev. C. Gore	377
ADDRESSES :—Rev. J. J. Lias	382
Dean of Peterborough	388
DISCUSSION :—Stephen Bourne,	
Esq.	391
Major Seton Churchill	392
Bishop Barry	393
Archdeacon Norris	394
Rev. W. M. G. Ducat	396
The President	397

CONTINUATION SCHOOLS AND INTERMEDIATE EDUCATION.

Chairman—O. H. Jones, Esq.

ADDRESS :—The Chairman	397
PAPERS :—Hon. G. T. Kenyon,	
M.P.	397
Lewis Morris, Esq.	402
ADDRESSES :—Archdeacon Emery	406
Rev. D. L. Lloyd	408
DISCUSSION :—C. T. Whitmell,	
Esq.	412
Dean of S. Asaph	412
Rev. J. J. Coxhead	413
Prebendary Roe	415
Dean of Llandaff	416
Rev. J. Cowden Cole	417
Rev. T. Bennett	418
C. H. Glascodine, Esq.	419
Canon Daniel	420
The Chairman	421

THE CHURCH'S DUTY WITH REGARD TO THE TEMPORAL WELL-BEING OF THE WORKING CLASSES.

Chairman—The Right Rev. the President.

PAPERS :—Canon Blackley	421
Bishop of Bedford...	428
ADDRESSES :—H. W. Hill, Esq.	433
Rev. H. C. Shuttleworth	435

	PAGE
DISCUSSION :—J. T. D. Llewelyn,	
Esq.	437
Rev. W. Moore Ede	438
Miss E. A. Barnett	439
Rev. C. E. T. Roberts	440
Prebendary Grier	441
Arnold Hill, Esq.	442
A. Stanley Cobb, Esq.	443
Mrs. Henry Kingsley	444

HOW TO MEET THE SPIRITUAL NEEDS OF YOUNG MEN.

Chairman—The Ven. Archdeacon Bruce.

PAPERS :—Rev. V. S. S. Coles	445
Rev. E. W. Chapman	448
ADDRESSES :—Rev. J. E. C. Well-	
don	452
Percy Crosse, Esq.	455
DISCUSSION :—C. E. Nichols, Esq.	459
Dean of Manchester	460
Rev. N. H. C. Ruddock	462
Bishop of Melanesia	463
Major Seton Churchill	463
Rev. H. G. Hopkins	464
E. J. Counsel, Esq.	465

DEVOTIONAL MEETING.

THE CHRISTIAN'S RELATIONSHIP TO GOD, THE CHURCH, AND THE WORLD.

Chairman—The Right Rev. the President.

ADDRESS :—The President	466
PAPERS :—Rev. R. M. Benson	466
Canon Bulstrode	471
Archdeacon Norris	478
Canon McCormick	482
Rev. W. H. Hutchings	488
Rev. M. E. Welby	496
Rev. H. C. G. Moule	499
Rev. C. J. Ridgeway	503
ADDRESS :—The President	511

MISSIONS.

Chairman—The Right Rev. the President.

PAPERS :—Sir John Kennaway,	
Bart., M.P.	511
Bishop of Ballarat...	515
Archdeacon Farler	524
ADDRESSES :—Bishop Barry	531
Bishop of Melanesia	534
DISCUSSION :—Rev. C. W. Jack-	
son	537
Mrs. F. Petrie	538
Captain Toynbee	539
Canon Allan Smith	540

THE LINGUISTIC CONDITION OF
WALES.

Chairman—J. T. D. Llewelyn, Esq.

	PAGE
PAPERS :—Dean of S. Asaph	... 541
Canon Bevan	... 547
ADDRESSES :— Archdeacon	
Griffiths	... 553
T. M. Owen, Esq.	... 557
DISCUSSION :—Rev. J. W. Wynne	
Jones	... 560
Rev. D. Evans	... 560
Dean of Llandaff	... 561
Archdeacon Thomas	... 563
Rev. Chancellor Phillips	... 564
Prebendary Walters, D.D.	565

CONVERSAZIONE.

	PAGE
SPEAKERS :—Earl Nelson	... 566
The President	... 567
Rev. Dr. Batterson	... 567
Sir John Kennaway, M.P.	568
Dean of Manchester	... 568
Canon McCormick	... 568
Col. Hill, M.P.	... 569
Bishop of Ballarat	... 569
Rev. C. J. Thompson	... 569
Welsh Sermon	... 571
„ Hymn	... 574
Appendix A	... 575
„ B	... 576
„ C	... 578
List of Church Congresses	... 579
Index of Speakers...	... 586

Church Congress, A.D. 1889.

TWENTY-NINTH ANNUAL MEETING.

Patrons :

The Most Reverend the Lord Archbishop of Canterbury.
The Most Reverend the Lord Archbishop of York.

President :

The Right Reverend the Lord Bishop of Llandaff.

Vice-Presidents :

CLERGY.

The Lord Archbishop of Armagh.
The Lord Archbishop of Dublin.
The Lord Bishop of Winchester.
The Lord Bishop of Bangor.
The Lord Bishop of Bath and Wells.
The Lord Bishop of Chester.
The Lord Bishop of Chichester.
The Lord Bishop of Ely.
The Lord Bishop of Exeter.
The Lord Bishop of Gloucester and Bristol.
The Lord Bishop of Hereford.
The Lord Bishop of Lichfield.
The Lord Bishop of Liverpool.
The Lord Bishop of Lincoln.
The Lord Bishop of Manchester.
The Lord Bishop of Newcastle.
The Lord Bishop of Norwich.
The Lord Bishop of Oxford.
The Lord Bishop of Peterborough.
The Lord Bishop of Ripon.
The Lord Bishop of Rochester.
The Lord Bishop of Salisbury.
The Lord Bishop of Sodor and Man.
The Lord Bishop of Southwell.
The Lord Bishop of S. Asaph.
The Lord Bishop of S. Albans.
The Lord Bishop of S. Davids.
The Lord Bishop of Truro.
The Lord Bishop of Wakefield.
The Lord Bishop of Clogher.
The Lord Bishop of Cork.
The Lord Bishop of Derry and Raphoe.
The Lord Bishop of Down and Connor.

The Lord Bishop of Killaloe.
The Lord Bishop of Kilmore, Elphin, and Ardagh.
The Lord Bishop of Limerick.
The Lord Bishop of Meath.
The Lord Bishop of Ossory.
The Lord Bishop of Aberdeen and Orkney.
The Lord Bishop of Argyle and the Isles.
The Lord Bishop of Brechin (Primus).
The Lord Bishop of Edinburgh.
The Lord Bishop of Glasgow and Galloway.
The Lord Bishop of Moray and Ross.
The Lord Bishop of S. Andrews.
The Bishop of Bedford.
The Bishop of Colchester.
The Bishop of Dover.
The Bishop of Nottingham.
Bishop Bromby.
Bishop Cramer-Roberts.
Bishop Hellmuth.
Bishop Jenner.
Bishop Mackarness, of Oxford.
Bishop Mitchinson.
Bishop Perry.
Bishop Staley.
Bishop Tuffnell.
Bishop Wilkinson.
Bishop Marsden.
*The Very Rev. the Dean of Llandaff.
The Very Rev. the Dean of Bangor.
The Very Rev. the Dean of S. Davids.

*The Very Rev. the Dean of Gloucester.
 The Very Rev. the Dean of Hereford.
 The Very Rev. the Dean of Peterborough.
 The Very Rev. the Dean of S. Asaph.
 *The Ven. the Archdeacon of Llandaff.
 The Ven. the Archdeacon of Monmouth.
 The Ven. the Archdeacon of Llandyfrwg.
 The Ven. the Archdeacon of Carmarthen.

The Ven. the Archdeacon of Brecon.
 The Ven. the Archdeacon of S. Davids.
 The Ven. the Archdeacon of S. Asaph.
 *The Ven. the Archdeacon of Montgomery.
 The Ven. the Archdeacon of Merioneth.
 *The Ven. the Archdeacon of Ely (Permanent Secretary).
 *Rev. C. J. Thompson, Vicar of S. John's, Cardiff.

LAITY.

The Right Hon. the Earl of Dunraven.
 The Right Hon. the Earl Lisburne.
 The Right Hon. the Earl Nelson.
 The Right Hon. Lord Aberdare.
 The Right Hon. Lord Windsor.
 The Right Hon. Lord Tredegar.
 The Right Hon. Lord Raglan.
 The Right Hon. Lord Dynevor.
 The Right Hon. Lord Harlech.
 The Right Hon. Lord Emlyn.
 The Right Hon. H. C. Raikes, M.P.
 The Hon. H. C. Bruce.
 The Hon. A. L. Pelham.
 The Hon. F. C. Morgan, M.P.
 Sir John Puleston, Bart., M.P.
 Sir Arthur Mackworth, Bart.
 Sir George Walker, Bart.
 Sir Joseph Spearman, Bart.
 Sir H. Hussey Vivian, Bart.
 Sir C. E. G. Phillips, Bart.
 Sir Joseph Bailey, Bart.
 Sir James Drummond, Bart.
 Sir Herbert Watkin Williams-Wynn, Bart.

Lieut.-Gen. Sir J. Hills-Johnes, K.C.B., V.C.
 Sir W. T. Lewis.
 *Sir Morgan Morgan.
 Sir John Jones Jenkins.
 His Worship the Mayor of Cardiff.
 Col. Hill, C.B., M.P.
 E. Swetenham, Esq., Q.C., M.P.
 J. G. Talbot, Esq., M.P.
 The Principal, Jesus College, Oxford.
 The Principal, S. David's College, Lampeter.
 Col. Kemys Tynte.
 Robert Raikes, Esq.
 S. Allan Rolls, Esq.
 His Honour Judge Owen.
 H. G. Allen, Esq., Q.C.
 J. B. Bowen, Esq.
 G. T. Clark, Esq.
 E. Rhys Wingfield, Esq.
 The Mackintosh.
 Principal Reichel.

GENERAL COMMITTEE.

Chairman—The Right Rev. the Lord Bishop of Llandaff.

CLERGY.

*Rev. Canon Allen.
 * " F. J. Beck.
 * " F. Bedwell.
 * " J. R. Buckley.
 * " Canon Bevan.
 " David Bowen.
 " J. Benbough.
 " H. P. Burdett.
 " H. M. T. Bidwell.
 " S. C. Baker.
 " J. Blower.
 " William Bruce.
 " H. A. Coe.
 " J. T. Clarke.

Ven. Wm. Crawley.
 Rev. Canon Capel.
 " T. Clapp.
 " C. Cook.
 " E. V. Collins.
 " David Davies.
 " J. E. Le S. Dawson.
 " William David.
 " J. C. S. Darby.
 " W. Davies.
 " William Dovey.
 " A. Davies.
 " G. P. Dew.

Rev. E. F. Daniell.
 " D. G. Davies.
 " Daniel Owen Davies.
 " Thomas Davies.
 " W. H. Davey.
 " Sweet Escott.
 * " Canon Edwards.
 " Canon Edmondes.
 * " Principal Edmondes.
 * " W. N. G. Eliot.
 * " J. W. Evans.

*Rev. Canon Evans.	Rev. R. Jones.	Rev. Chancellor Phillips.
" -- Edwards, Cefn.	" J. Jones.	" A. J. Holme
" R. Evans.	" J. R. Jones.	" Russell.
" D. Evans.	" Thomas D. Jones.	* " Canon G. Roberts.
" D. Evans.	" C. Jenkins.	* " W. E. Rosedale.
" W. J. Edwards.	" W. Jenkins.	" W. Rhydderch.
" J. Tyssul Evans.	* " C. R. Knight.	" Thomas Rogers.
" W. Evans.	" Howell Kirkhouse.	" John Rees.
" R. Evanson.	* " Daniel Lewis.	" A. G. Russell.
" W. Evans.	" David Lewis.	" Theophilus Rees.
" S. Evans.	" Daniel Lewis.	" John Rees.
" Pitt Eykyn.	* " William Lewis.	" J. W. Rickards.
" A. G. Edwards.	* " J. J. Lias.	" L. A. Rees.
" Dr. Valpy French.	* " W. J. C. Lindsay.	" W. Rees.
" W. Feetham.	* " B. Lloyd.	" T. P. Rogers.
" Francis Foster.	* " Lewis Lloyd.	" D. Roberts.
" Dr. Gibbings.	" Moses Lewis.	" C. M. Roberts.
* " Preb. Gauntlett.	" T. H. Lewis.	* " Canon Smith.
" C. E. T. Griffith.	" John Lewis.	" H. P. Somerset.
" W. Green.	" W. Llewelyn.	" F. L. Salusbury.
" John George.	" R. P. Llewellyn.	" C. T. Salusbury.
" John Griffiths.	" H. Lewis.	* " Canon Tinling.
" David Griffiths.	" C. L. Llewellyn.	*Ven. Archdeacon
" G. Grove.	" W. Llewellyn.	Thomas.
" R. P. Goldney.	" L. Lewis.	Rev. Henry Thomas.
" Richard Wake	" G. G. Lewis.	" G. Thomas.
Gordon.	" P. C. Lewis.	" J. C. Thomas.
* " A. E. Hyslop.	" H. A. Lewis.	" Edward Thomas.
* " J. T. Harding.	" T. Ll. Lister.	" Thos. Theophilus.
* " Canon Howell.	" John C. Llewellyn.	" R. W. Vigors.
* " E. J. Hensley.	" M. Morgan.	" E. W. Vaughan.
" J. P. Hughes.	* " A. Maclaverty.	" H. J. Williams.
" W. W. Harries.	" N. D. Macleod.	" J. W. Ward.
" A. T. Hughes.	" Edward Morgan.	* " W. Watson.
" H. J. Humphreys.	" E. Morris.	* " I. L. M. Williams.
" J. Howell.	" Lewis Morgan.	* " Chancellor Woods.
" A. F. Hogan.	" Henry Morris.	* " Dr. Walters.
" A. Henderson.	" Hammer Morgan-	* " Canon D. Williams.
" R. J. Ives.	Stratford.	" W. Williams.
" G. A. Jones.	" J. Morgan.	" John Williams.
" Charles Jones.	" J. L. Meredith.	" H. G. Williams.
" L. Usk Jones.	*Ven. Archdeacon	" William Williams.
" R. B. Jenkins.	Norris.	" D. Williams.
* " H. R. Johnson.	Rev. S. H. F. Nicholl.	" M. P. Williams.
" T. J. Jones.	" E. Owen.	" M. Whiteside.
" R. Jones.	" J. Wheeler Osman.	" Z. P. Williamson.
" J. Jenkins.	" J. Owen.	" R. Williams.
" Thomas Jenkins.	Archdeacon Pryce.	" C. Wesley.
" S. R. Jones.	*Rev. Canon Philpott.	" C. C. Williams.
" William Johns.	* " C. R. Pollock.	" G. M. Williams.
" G. H. Jenner.	" John Price.	" W. A. White.
" Joseph Johns.	" D. Pugh.	" J. T. Wrenford.
" W. Jones.	" R. Prichard.	" D. Wilks.
" Lewis Jones.	" J. Pugh.	" W. Williams.
" D. W. Jones.	" O. B. Price.	" Basil Williams.
" John Jones.	" W. Pinney.	" Peter Williams.
" S. Jones.	" P. Potter.	" W. H. Williams.
" E. Jenkins.	" S. F. Phillips.	* " J. P. Wright.
" John Jones.	" W. Price.	" J. T. Wordsworth.
" P. W. Jones.	" E. M. Prothero.	" J. W. Wynne-
" T. Jones.	" Charles Parsons.	Jones.
" J. W. Jones.	" J. R. Phillips.	

LAITY.

*Mr. F. J. Alexander.	Mr. R. Hooper.	Mr. T. Parry.
" A. B. Bassett.	" J. Hanbury.	" H. Protheroe.
" S. A. Brain.	" W. P. James.	Major Pitman.
* " E. Lynch Blossie.	* " O. H. Jones.	Captain Roberts.
" H. F. Lynch Blossie.	" J. M. Jennings.	Mr. Crompton Roberts.
" J. Butler.	Colonel Justice.	" Daniel Rees.
" W. Bradley.	Mr. Clark Jones.	" E. B. Reece.
" S. C. Bosanquet, J. P.	Colonel Lindsay.	" D. Rees.
" E. J. Brewer, J. P.	Mr. H. P. Linton.	" Robert Raikes.
" Isaac Butler.	" H. Lewis.	" A. W. Sargeaunt.
" Foster Brown.	" Evan Lewis.	" T. H. Stephens.
" F. S. Bishop.	" R. Leybourne.	*Dr. Sheen.
" Stanley Cobb.	Colonel Lyne.	Mr. R. E. Spencer.
" J. S. Corbett.	*General Lee.	" Osborne Sheppard.
" Harry Cousins.	*Mr. R. Llewellyn.	" S. H. Stockwood.
Dr. Cresswell.	* " James Lewis.	" J. E. Smith.
Mr. E. Dobbin.	" T. W. Lewis.	" J. G. Thomas.
* " H. J. Davis.	Sir Morgan Morgan.	" H. J. Thatcher.
*Dr. Dyke.	Mr. J. Moore.	Dr. Taylor.
Mr. E. Davies.	* " F. J. Mitchell.	*Mr. M. Tennant.
" F. G. Dauncey.	* " H. M. Myers.	" L. Tylor.
" G. H. Davey.	" J. E. Moore.	* " Kemeys Tynte.
" H. J. Evans.	" R. P. Morgan.	" Ivor Vachell.
" D. Tudor Evans.	" Martin.	*Dr. Vachell.
" Westyr Evans.	" J. Matthews.	*Mr. F. J. Veall.
" Franklen Evans.	" W. W. Nell.	" Clement Waldron.
" Charles Evans.	" J. R. Nicholas.	" G. F. Webb.
" R. Forrest.	* " W. M. North.	* " J. Ignatius Williams.
" — Frost.	" Daniel Owen.	" David Williams.
* " C. H. Glascodine.	" E. J. Phillips.	Colonel Woods.
* " W. Galloway.	" Griffith Phillips.	*Mr. J. H. Wilson.
* " A. Gilbertson.	" C. D. Phillips.	" C. T. Whitmell.
" C. F. Gooch.	Dr. Paine.	" Alfred Adams
" Herbert Gould.	*Mr. P. P. Pennant.	" Williams.

SUBJECTS COMMITTEE.

Chairman—The Right Rev. the Lord Bishop of Llandaff.

Vice-Chairmen—The Very Rev. the Dean of Llandaff, the Ven. the Archdeacon of Llandaff, Mr. J. T. D. Llewelyn.

The Vice-Presidents and Members of the General Committee to whose names an asterisk is prefixed.

FINANCE COMMITTEE.

Chairman—Mr. John Stuart Corbett.

Treasurer—Mr. H. Jones Evans.

CLERICAL.

Rev. J. R. Buckley.	Rev. J. W. Evans.	Rev. David Lewis.
" H. A. Coe.	" C. E. T. Griffiths.	" N. D. Macleod.
" W. David.	" J. T. Harding.	" J. W. Ward.
" David Davies.	" G. A. Jones.	

LAY.

Mr. A. B. Bassett.	Mr. A. Gilbertson.	Mr. Crompton Roberts.
" J. Butler.	" R. Hooper.	" A. W. Sargeant.
" S. A. Brain.	" O. H. Jones.	" R. E. Spencer.
" H. F. Lynch Blossie.	" General Lee.	Dr. Taylor.
" W. Bradley.	" H. P. Linton.	Mr. Ivor Vachell.
" Harry Cousins.	" James Lewis.	Dr. C. T. Vachell.
" Edwin Dobbin.	" Evan Lewis.	Mr. G. F. Webb.
" R. Forrest.	" John Moore.	" J. H. Wilson.
" C. F. Gooch.	Dr. Paine.	

RECEPTION COMMITTEE.

Chairman—The Right Rev. the Lord Bishop of Llandaff.

Vice-Chairmen—Rev. G. A. Jones, Sir Morgan Morgan, Col. E. S. Hill, C.B., M.P.

Rev. Canon Allen.	Mr. W. P. James.	Dr. Paine.
Mr. S. A. Brain.	Rev. C. Jones.	" Pearce.
" E. Lynch Blossie.	" L. Usk Jones.	Captain Roberts.
" H. F. Lynch Blossie.	Mr. O. H. Jones.	Mr. Daniel Rees.
Rev. F. J. Beck.	" J. M. Jennings.	" E. B. Reece.
Mr. A. B. Bassett.	Colonel Lindsay.	Rev. A. J. Holme Russell.
" R. Bird.	Mr. H. Lewis.	Mr. A. W. Sargeant.
" Stanley Cobb.	" Evan Lewis.	" T. H. Stephens.
" John Cory.	" R. Leybourne.	Dr. Sheen.
" Richard Cory.	Colonel Lyne.	Mr. R. E. Spencer.
" E. Dobbin.	General Lee.	" C. Sankey.
Rev. J. E. Le S. Dawson.	Rev. N. D. Macleod.	" J. G. Thomas.
Mr. H. J. Evans.	Sir Morgan Morgan.	" H. J. Thatcher.
" D. Tudor Evans.	Mr. J. Moore.	Dr. Taylor.
Rev. Sweet Escott.	Rev. M. Morgan.	Mr. Ivor Vachell.
Mr. J. H. Westyr Evans.	Mr. P. Morel.	Dr. Vachell.
" Franklen Evans.	" E. R. Moxey.	Mr. F. J. Veall.
" R. Y. Evans.	" W. W. Nell.	" Clement Waldron.
Rev. Canon Edwards.	" J. R. Nicholas.	" J. Ignatius Williams.
" Dr. Gibbings.	Rev. E. Owen.	" David Williams.
" A. E. Hyslop.	Mr. E. J. Phillips.	Colonel Woods.
Mr. R. Hooper.	" Griffith Phillips.	Mr. J. H. Wilson.
Rev. R. J. Ives.	" C. D. Phillips.	Rev. H. J. Williams.
" G. A. Jones.		Mr. Lewis Williams.

HON. SECRETARIES.

CLERICAL.

Rev. C. J. Thompson.
Ven. Archdeacon Bruce.
Rev. F. W. Edmondes.
" G. W. Hanford.
" J. L. Meredith.
Prebendary Walters, D.D.

LAY.

Mr. G. David.
" R. W. Griffith.
" Arthur Lewis.
" Jonas Watson.

ASSISTANT SECRETARY.

Mr. C. M. Berkeley, Princes Chambers, S. John's Square, Cardiff.

CHURCH CONGRESS, CARDIFF, 1889.

TREASURER'S STATEMENT OF RECEIPTS AND EXPENDITURE.

RECEIPTS.		£	s.	d.	EXPENDITURE.		£	s.	d.
2,348 Members' Tickets, 6/-	704 8 0	Hire of Rooms—	...	...	...	...
691 Day Tickets, 2/-	69 2 0	Park Hall	...	62 9 6	...	...
542 Evening Tickets, 1/-	27 2 0	Colonial Hall	...	34 7 0	...	...
128 Platform Tickets, 2/- (Working Men's Meeting)	12 16 0	St. Mary's School	...	0 10 6	...	...
229 Gallery Tickets, 1/-	11 9 0	Town Hall (Gas, &c.)	...	6 0 6	...	...
Official Guides	20 1 9	Offices	...	34 3 4	...	...
Visitors' Lists	0 11 6	Printing and Stationery (including Programmes, Tickets, and Official Guides)	...	...	...	137 10 10
Lavatories and Cloak Room	2 14 2	Advertising	...	...	...	261 12 9
Advertisements	50 0 0	Assistant Secretary	...	...	...	251 2 10
Subscription	0 10 6	Wages of Clerks, Attendants, Messengers, &c.	...	...	...	105 0 0
Discount	0 15 0	Furniture and Fittings for Congress Halls and Offices	...	...	...	46 14 6
					Official Report	...	...	...	142 14 10
					Expenses of Outside Meetings	...	...	...	105 0 0
Balance, to be met by Guarantors	899 9 11	Cost of Banner	...	...	...	...
					Postage Stamps and Sundry Petty Expenses	...	...	...	14 19 3
					Organist, Blowers, Bell-ringers, &c.	...	...	...	53 19 1
									15 19 9
									<u>£1,134 13 10</u>

(Signed) HENRY JONES EVANS.

TREASURER.

NOVEMBER, 1889.

THE SERMON

BY

HIS GRACE THE ARCHBISHOP OF
CANTERBURY,

PREACHED IN

S. JOHN'S CHURCH, CARDIFF,

ON TUESDAY, OCTOBER 1ST, 1889.

"Guard of the Faith and Lover of his Land,
Liegeman of Justice—here Paulinus lies."

IT is the rude couplet cut twelve centuries ago on the gravestone of a Churchman of Wales, the teacher of S. David and S. Teilo.*

What permanence in the type! The centuries have all borne witness to his race, that their strength of religious conviction is unsurpassed even by their patriotic temper. Add the later well-known testimony to their "vehemence in every enthusiasm," and it seems as if this had been the very tone of mind and character which should, not spontaneously perhaps, but with greatest gain to both, have blended with the adventurous yet somewhat solid and unspeculative Saxon.

And so in truth it is. We are prone to talk as if we were always at the end of things, as if all were failure which was not yet fruit. I rather think that we stand now at a time when the fruit of long discipline is to appear, and the future to be richer and greater for the Church than all the past. At least this is a good time to consider that preparation through the ever-varying experiences of our Church; to consider the present demands upon the pastorate; to consider what careful encouragement this gathering may add to their work.

How noteworthy then it is, from the very first moment of contact, that when Augustine approached the venerable British pastors the only test which they applied in so great a transaction

* *Servator fidæi patriæque semper amator,
Hic Paulinus jacit cultor pietissimus æqui.*

was the test of Character. This is expressed in the record that they judged whether he had the Humility proper to a ruler (spirit and energy they knew he had) by the mere token of whether he sat still or whether he rose to receive them.

The Church questions between them he reduced to three, of which one simply was, Would they form one Mission with his own to the heathen English? The other two, the time for Easter and a Baptismal observance, they presently conceded. The difference and separateness were purely personal. They would not have this imperious Italian with his hot language for their archbishop. And very soon bishops of British succession were uniting in the consecration of two of the greatest and saintliest of the Saxon* bishops.

As the land was swept by these waves of nationalities one after another, which, above all causes, make their joint descendants citizens of the whole world, ecclesiastical discrepancies were the least of the actual hindrances to perfect union, although in the Church, as in every other active range of life, every such hindrance showed its power. A sagacious statesman of the Middle Ages recorded his opinion much later on, that whatever of unity and pacification between the two races had been up to his time effected was due to the action of the Church and its central See in England, more than to arms or politics.†

Like waves pouring in at different points upon a level sand, and spreading their interlacing circles over it, the ancient Gallican wave which converted the Briton, the Roman which converted the English, the English which absorbed the Danish, the Irish which swept the North; the Burgundian wave, if we may so count it, which rose upon the East; the Norman which overspread the whole land, melted all as circling waves melt into one springtide of waters, one tide and one sea.

As with Northumbria, as with Wessex, so with Cambria, the unity was deep and solid, the separations were evanescent accidents, which presently counted for nothing in the kingdom of God. May the thought inspire us with hope and confidence for the history that has yet to write itself!

We cannot read the authentic documents which remain without sorrow. Every century with its own grief and shame. But the Church of the two peoples was no author of disunion. She was the one peacemaker. It is indeed grievous to see excommunication and interdict flying about like missiles of war—all peoples and Churches together were plunged in that extravagance of spiritual censure which has since made the very name of discipline abhorrent to them. But it was the English Primate who pleaded with the King that the miseries of the Welsh Church

* See Bright's "Early English Church History," p. 211, p. 170.

† Hubert, Abp. to Innocent III., A.D. 1199. "Councils and Ecclesiastical Documents" (Haddan and Stubbs), Vol. I., p. 401.

were no less than those over which the Tears of Christ were shed.

It is astonishing and instructive that Rome, claiming to be the centre of unity, trustingly appealed to on both sides, should have had so little weight or will for reconciliation. In the three principal incidents of their contact in the thirteenth century her influence was all for disunion and embitterment, although those were not her licentious days, but a time in which her power was felt to plant and to build, to pluck up and to throw down.

There were the fourteen years of evasions* on the appeals of Urban. The last letter that appears is Innocent II.'s private assurance to him that as he had reserved to himself the termination of the case Urban need feel no anxiety about the report of his own commissioners, the Archbishops of York, Rouen, and Canterbury.

There is the grotesque and scandalous story of Giralduſ.† Innocent III. keeps S. David's vacant five years to decide his baseless claim, and meantime commits to him the guardianship of its temporalities, its revenues, and patronage, and requires the perfectly irresponsible English Archbishop to bear half the expenses of the wasteful suit.

There is the intrigue for converting North Wales into a Papal dependency,‡ frustrated by discovery and general indignation. It is recorded that the vast price which David had paid into the treasury of Innocent IV. remained there.

And thus throughout it was by no Roman love or justice that any beneficent advance was made.

The one lesson that can truthfully be drawn from the long series of events ought to be a profitable one for ourselves. It was earnest intercourse and personal sacrifice alone which caused the felt, realized, and step by step organically affirmed, unity of the Church of the two races slowly to overcome prejudice and resentments, weighted as she was with the evil doings of her own children on either side. As lately in the American Civil War, so here of old, the Church by its own oneness was of all influences the most healing the moment the strife was ended, and a mitigating power even while it was at the height.

When troubles and despair deepened, the four great Church centres had long been impoverished by the native princes, as they owned repentantly; the immunities of the Church violated, religious houses burnt; the movements of her clergy impeded, as much by the natives as from the outside, until these at last charge themselves with the work of protection and restoration;§ and on the other hand, in the worst of times, an unimpeachable

* A.D. 1119-1133.

† A.D. 1200.

‡ A.D. 1247.

§ To the King's Bailiffs, "Councils," &c., p. 486. Cf. pp. 436, 487.

witness assures the King that many of the native clergy had "with their whole might stood by him and his dominion." *

In that darkest hour of all there is one bright, venerable figure which shines out not only with a sanctity, but with an intelligence and a statesmanship beyond his age. The documents exhibit Peckham, Archbishop of Canterbury, as the only man on either side who had a policy. While even the great King had nothing to propose but to "terminate a final peace and quietness"†—the peace of desolation—the Archbishop's policy, enlightened beyond the conception of his time, was supported by personal devotion and self-sacrifice.

Undertaking a tour, in spite of the King's displeasure, throughout Wales, amid difficulties and dangers which rendered it necessary to provide for his never returning, and made the journey as Llywelyn himself calls it "intolerable," he laboured for peace. To that Prince he sets forth in the tenderest terms his love for the people, his own hopes, his fears, his perception of possibilities of reconciliation, and of the consequences of resistance. He is answered in a very noble strain, but with a terrible indictment against the English. Then all his energy is devoted to setting the intricate questions in a clear light before Edward I., and stating what was to be said on behalf of the nation. In a series of letters to the King he urges that a travelling commission should be sent down to examine both sides of the questions; he represents the irreparable mischief which an embittered clergy may work for any Government; he recommends the gathering into viles or towns, "as has been successfully done in Burgundy," a population whose taste or whose necessities now led them to live in a scattered and isolated manner; that boys may be sent in numbers to England for education, since the clergy have fallen so low (how grievous the contrast with the traditions of Bangor ys Coed, and so many Church schools) that they are no longer capable of training them in either letters or manners. Elsewhere‡ he shows how the clergy ought to bring moral pressure to bear on idle habits in sections of the population, and to promote useful occupations; also, how they ought to explain the wrongfulness of usurious interest, and of artificial prices charged at the highest average of the year past—Church lectures, in fact, in the beginnings of political economy. He puts it to the King himself that he should restore at least some of the losses of the wars at his own cost, and he did so largely. The widest measure of all which he urges is the maintenance of the Welsh Church in all its pristine rights and liberties.§

* A.D. 1284—"Councils," &c., p. 569.

† A.D. 1282, p. 546, Edward I. to Archbishop Peckham.

‡ "Councils," &c., p. 574.

§ "Councils," &c., Vol. i., p. 569.

There is one interesting episode which shows what was still understood to be the civilizing power of such institutions, his proposal that the cathedral of S. Asaph shall be removed to a new and rising town, that the Canons may have a worthy field for the influence of their lives, works, and worship, that they may no longer merely "sing," as he says, "to themselves and the stone walls."

He visited every diocese and many of the rural deaneries within them, not like his predecessor, Baldwin, as papal legate and to preach a crusade, but, it is expressly said, as archbishop, and "I come" (he writes to their Prince), "I come for their good, both spiritual and temporal. I have ever loved them to this hour, as full many of them know."

On this holy work, which was going on in the very worst of times, I have ventured to dwell, not because of its own historical interest, which is so great, but because I know not how I can more vividly illustrate than by the actions and views of such a person, the recognition and assumption, as a matter of course by all concerned, of the religious fact which some have thought it desirable to question, that there is but one Church known, or ever known, or ever to be admitted as possible for Wales and England.

We pass lightly over notions of denationalization worked through the Church, for which there is no excuse since the misapprehensions they were founded on have been examined. The Church in this sense was truly Welsh. Even amid the cruel conflicts* of Henry the Fourth's time, through Henry the Sixth's, and onward, the four bishops were to be Welshmen, when no military or legal officials might. Archbishop Parker and the great Cecil, William of Orange, who overthrew the Church in Scotland, here kept firm for native bishops. It is ungenerous to accuse England of what went on in the captive days of Walpole, for England suffered most and bears most scars. It is idle to assert that the Welsh heart was alienated from the religious feeling of England when it was from England that Wales received with infinite ardour the Wesleyan revival—a movement English of the English, and in its origin churchly of the churchliest. We thank God that in the very years that immediately preceded and followed that origin men point to the consecrated lives and penetrating influence of such Churchmen as Edward Richard, or James Davies, or William Williams, or Griffith Jones, or Rees Pritchard, author of the "Candle of Cymry," the sturdier, homelier Keble and Herbert of the Welsh cottager, by whose side Bishop Bull desired to be buried.† We thank Him for testimonies borne by many witnesses to the work

* Stat. 4 Hen. IV., c. 32.

† Robert Nelson's "Life of Bishop Bull," p. 404 (Oxford, 1827).

of Welsh clergy of those times, or such as speak from the lives of John Elias with his last charge to his sons, Daniel Rowland with his prophecy of the great revival in the Church and of the "return of the bees to the hive," and Howell Harris, with his Protestant monastery and his faithful doctrine.

But for all this we confess there was "yet room;" we thank God men were "compelled to come in," even by those who "follow not us;" we would not "forbid" them for an hour. To-day we admire and rejoice in and love your own zeal—the spirit which, springing from the inner life, is thrilling the whole frame of the Church—the zeal by which private men within fifty years have increased your Church endowments by more than half their whole amount. We rejoice also to share our store with you, and, through that Commission in whose effect upon the religion and peace of the whole country Archbishop Peckham might have felt his best hopes more than fulfilled, to help carry the Gospel along the remotest valleys,* and perhaps somewhat to restore those early losses which the Welsh princes themselves avowed that they had wrongfully inflicted on the four great mother Churches.

It is a marvellously diversified chart on which we have laid a cursory finger from point to point. How much more so, could we read more distinctly the ages of the first love, could we turn back the margin of the page that now lies open.

But who that follows more fully the unbroken thread of God in His Church through such scenes of man's madness and blindness, through such fearful vicissitudes, and stands where he now stands, and says to himself, "How came I here to-day? What brings me and for what?" can faithlessly entertain the least fear that the next page shall record a triumphant snapping of that clue?

"I know the thoughts I think towards you, thoughts of good and not of evil, saith the Lord of Hosts." What must those thoughts be? The thoughts of God towards us? They must be thoughts of our position, our duty, our spiritual reward.

One who knew his people well hard upon seven centuries ago wrote a remarkable chapter on the "Welsh love of Christianity and their devotion." Forms have changed but the spirit is the same. He held them to be the most religious race he had ever seen in feeling and in observances, and "vehement," he adds (I have quoted the words already), "in every enthusiasm."

We have been illustrating the present from the past, not, I hope, so merely historically as to lose our clue. Let me add three little vignettes as it were, not for mere effect, but to show what special treasures in the heart of this people a true Church

* See "Report," 1889.

pastorate possesses, and thence, perhaps, I may be permitted to characterize that pastorate itself.

(1) *Schools*.—Sometime before the Norman came hither, a Bishop of this very diocese,* one who was surnamed the Wise, "the first scholar in Wales," drew this outline for his priests: "Every one of them was to support instruction from literary works in his Church, that every one might know his duty to God and man." That was no cramped mechanical or superstitious ideal of a priest's business. He held that duty to God and man was the aim of teaching, but that that duty would not be fully known even to the measure of the cottage and the hill-side and river, unless the mind too were furnished "with literary works"—the chronicler's and the bard's.

His successor† added that the priests were "to teach and read the Holy Scripture without payment or gift, and to abandon controversies." He was putting a healing finger on an old sore. The doubts on ritual matters, the disputes on free will and original sin, lingered still, just as the Calvinistic questions blazed up again in later days. Bishop Joseph, like S. Paul, sought to quench the love of disputation in the wider, fresher study of Scripture.

(2) *The Love of the Bible*.—At the heart of the Reformation lay the one conviction that the Word of God was the shrine of Christianity. While some races practically ignore it, the love of the Bible in Briton and Saxon is one. We mark with interest not only that ancient Britain had a version of her own, or that the most precious relic we have of its old times is the Four Gospels preserved at Lichfield, but even that the most sacred relic which was borne by the Canons of S. Asaph in their itinerant missions even in the thirteenth century was not, as elsewhere, some supposed fragment of a saint's body or of a true cross, but was nothing else than a very ancient copy of the Scripture.

(3) *The Laying-on of Hands*.—And one trait there is, singular in its permanence, and how full of promise now as then for the ministers and ministry of the Church—"Beyond any other race," writes Giraldus, "the whole people seek confirmation by the bishop, and the anointing of that unction wherein the grace of the Spirit is given."

In town, in valley, and upland there is here the same desire to-day for that Apostolic rite, so suited to the opening need of each human life and intelligence, so suited for the knitting and banding of young friendships together in the cause of the Cross, which opens to us the "great door," as S. Paul calls it, for preparation by prudent instruction, and for the penetration of the whole popular mind of the Church with Scriptural teaching.

* Bledri, d. A.D. 1023.

† Joseph, Bishop, A.D. 1030.

Free Church schools—the Love of the Bible—the desire for Confirmation by the Holy Spirit. With such means, as modern as they are ancient, and among such dispositions, how will an eager living pastorate make “full proof of its ministry,” find true sympathy, “bear much fruit” ! Urge what you will, they, as in the days of Augustine, will try the character, will test the tone, before they will even look into authentic claims. Then they will receive with honours the “Letters of Commendation” when first they are satisfied with those visible “signs of an apostle.”

With such people a careless, easy-going pastorate could never live on good terms, however it might be tolerated elsewhere, but would be utterly contemned. A country pastorate like that of Oberlin, which has at heart the secular welfare of its charge only less than the spiritual, which breathes principle into every temporal affair, which spares not even the trouble of the hand, if need be, that is the pastorate for such a people.

A pastorate which shall have made at least full use of its national College of Divinity, and shall deliver with no uncertain sound (so Howell Harris tells us he won his followers) the foundation doctrines of the Church ; a pastorate which preaches (since the natural rhetoric of the race is for all purposes abundant) not for display but for actual rational grounding in the things of God ; which loves the melodious instincts of its people and consecrates these to the beauty of worship, not forcing on its people sorts of symbolism that find no response in their nature ; which goes missioning among them in their own tongue, and has the interests of children constantly at heart ; which brings them up to believe in temperance and chastity, as lovely and powerful before God and man ; which teaches them early to love knowledge, early to look for God's Spirit—this is the pastorate which all our history teaches us will avail here.

I might have travelled much more widely over the history of Wales. I am not concerned to defend the terrible sins, the errors, honest or dishonest, of the past. It would be nearly as difficult a task as it will be five hundred years hence to defend to-day's. But, for good or for grief, the history of Wales is Church history, and Church history is the history of the country. An alien Church ! Then whose are those noble names that gild the chronicle from times obscure with distance down to yesterday ?—whose are those foundations that defy time ?—whose are the sacred memorials that provoke the emulation of times to come ? Are they not all Welsh ? If not, to whom do they belong ? Assign them. Any other land would be proud of them. And are they not equally Church names, Church foundations, Church memorials, incentives to the Church of the future ? If the alien gave them all, let him have the honour of them. But you know they are all your own—only that there is no boundary-line between your Church and the Church of your brethren.

And now we must say to ourselves—viewed in Christ's light reflected from the long past—viewed as one incident itself in the vast of Church history—what is this our gathering? Though it be but a particle almost microscopic in the body of the ages, clearly, if it has any vitality it lives organically out of the great system, and is a vessel along which at least some living drop flows on into the future. If it be not itself a demonstration of a permanent, pervading unity, it is not anything. We may as well break it up into five or ten or twenty assemblies, representing each some special opinion, or bit of politics, as they are broken up, who, disagreeing each with the other more than with us, unless it be on some special cry of the hour, still by some feat of logic count themselves a majority. It is only because we are one in deepest things that we come in the face of twisted history, argument and statistic, to meet and speak quietly of truth, of responsibility, of duty and of means thereto, inherited, needing to be better realized, to be transmitted unimpaired.

If we are told that religious men aggrieved by us will not hear of our redressing their grievances, that we cannot be permitted to cure our own faults, or pay our fathers' debts; that moral men want to tear our title-deeds of a thousand years, careless of the shock which all civil rights must feel; that they have no compunction, but find a satisfaction in the sight of unrequited duty, suffering of tender families, men's own withheld from them simply because they are clergy, we either disbelieve it, or we feel that the Church has more work to do on the social soul of men, than men believed. If whispers reach us that the Church has friends ready to find a private interest in her trials, how are we to treat such rumours? Warily, no doubt, but not timidly. We may not in any particular or any word be more un-Christian in the interests of Christianity than in our own. We must commit our Church, like ourselves, to Him who judges righteously, Who works through the justice of a nation, and through the firmness of governments whose stability is impartial duty. We must double our own compassions, find prudent ways of remedying without encouraging injustice and uncompassionateness, and then distinctly appeal to just men to see justice done. Am I to believe that a national type, like that of Paulyn, constant for thirteen centuries in Religion and Patriotism, shall then break down in Righteousness? I will not believe it. Who would have believed that in this century we could hear again of actual "wrongs inflicted on ecclesiastical persons and other innocent ones" in the words of six hundred years ago? Still we remember those were wrongs yet more bitter, dangerous, and hostile—far more irreparable as it seemed. Each sorrow and danger when it had drifted by became once more a thing incredible. Time judged the doers. The Church

went on with her work ever more earnestly. There are no such conversions as are wrought by "doing good to them that despitefully use you." No such spiritual influence as the short-sighted injustice of men is putting into your own hands and the hands of your successors.

In all other things this assembly, if it is indeed a portion and sample of the great Church of God, will speed slowly—will neither mistake the symptoms of to-day for a defect of nature, nor give a shock to the constitution when a palliative would suffice.

We know what adventitious circumstances make a scheme popular, then how there rises some flush of confidence, and, especially if it costs nothing but penmanship, it is adopted before it is experimented. A single success establishes a panacea. That is how we partitioned, nay pulverized, our grand parishes, and can never undo what we did. But the parish, the diocese, the whole Church are distinctly the weaker, less effective on the spot, less capable of organization for great moral works, less powerful for every large purpose. We have with our own hands broken up the old Church system of strong centres into a fragmentary congregationalism.

I pray that the warning may not be lost sight of, for perhaps we stand at the point of doing worse still in the way of mistaking division for addition.

What the Church has to deal with is the vast and vigorous world. It is not by the perpetual fingering of her own implements, her *organa*—which some people call organization—that work will be done. The great way for the Church to keep her position is that the world should find her what they who first accepted her had found her to be—find her churches and her clergy to be Homes, Fathers, Brothers to the masses.

Far more important it is for you than any new schemes—save only such as should be conceived in the manner of the old schemes, in firm self-denials and sacrifices of means and of men,—that you should know and give full force to the words divine which are in common use; seize the kernel of our common Church terms, and ask whether they are real or conventional to you and yours; believe in, and draw out, to the full, the force of the spiritual functions, offices, and ministrations which were "received" by Christ Himself as gifts for men;* and further justify the ceaseless increase of your national lay riches by a grand God-inspired trusteeship for the expansion of poor men's ideas and tastes, aspirations and habits.

Schemes for better equipping for their work those of the clergy who have to be drawn from less educated ranks; schemes for providing yet other orders of Christian labourers and teachers

* Eph. iv.

among masses, lifted, as the old Gentile world was lifted, into a possibility of appreciating and accepting such teaching; larger, fuller ways of making HIM known and loved, so that men should delightedly walk in HIS ways; these are indeed plans right worthy of Churchmen counselling in Wales—like him with whom we began, “Wardens of Faith and Lovers of their Land.”

May I be allowed to name, with great respect, the following pamphlets :—

The Earl of Selborne's Address at Lampeter, October 28th, 1887 (Macmillan). Canon Bevan's "Two Essays" (Hay, 1881). "The Church in Wales;" "The Case of the Church in Wales;" and "Is the Church in Wales an Alien Institution?" (Church Defence Institution). The Rev. A. G. Edwards' (now Bishop of S. Asaph) "Facts and Figures," and "The Church in Wales" (Morgan, Carmarthen). Rev. John Morgan's "The Church in Wales" (Rivingtons). "Some Facts about the Church in Wales," by Rev. Griffith Roberts (35, Wellington Street, Strand). "The Church in Wales," by a Welsh Rector (Wrexham).

THE SERMON

BY

THE RIGHT REV. THE LORD BISHOP
OF LICHFIELD,

PREACHED IN

S. ANDREW'S CHURCH, CARDIFF,

ON TUESDAY, OCTOBER 1ST, 1889.

"Now ye are the body of Christ and members in particular."—1 Cor. xii. 27.

IT is impossible to read the Epistles of S. Paul without seeing how large a place in his thoughts and his hopes is occupied by the Church of Christ. To him the Church is no mere human society, however richly endowed with spiritual gifts, however perfectly organized under Apostolic rule. Before his mind there rises the vision of a spiritual body filling the whole world and enduring through all time; a body instinct with life, even the life of God; a body in which the Incarnate God as truly dwells, and lives, and works, as He did in the body which was born of the Virgin Mary; a body in which He is incorporate rather than incarnate, and by which he carries on upon earth His work of love for us men and for our salvation. To S. Paul the Church of Christ is at once the extension of the Incarnate life of the Son of God and the fruit of His Cross and Passion. In the Church, the Saviour sees of the travail of His soul, while principalities and powers in heavenly places behold in it the manifold wisdom of God. It is the embodiment of redeemed and sanctified humanity; passing on to its perfection and to its heavenly glory; gathering within its embrace the ransomed children of men, and thus continuously taking the manhood into God. It is the counterpart of Christ's own life on earth. Like Him it is conceived by the Holy Ghost; like Him it is compassed with infirmity, but filled with the Spirit; like Him it is tempted and persecuted; it has its hours of prosperity and its hours of affliction; but amidst its changing fortunes, its final triumph is secure; the gates of Hades

shall not prevail against it. S. Paul delights to regard this body from every different point of view. Sometimes, as in the passage before us, he is considering it in the detail of its various parts, and recognising as its analogue the framework and constitution of the human body. He sees in the Church of Christ a diversity of members, each in his own place, with his own gifts and his own functions; but all under the guidance and government of Christ who is the Head. He is not content with stating the general analogy; he pursues and unfolds it in the minutest detail. The members are not merely collected together in a framework, but they are bound together by a living principle, the life of Christ. And in this fellowship each is vitally united with the other, and each depends upon the other. They are members of Christ, but they are also members one of another. In this body he sees a Divine energy at work in every member according to his place or power. Elsewhere he tells us that the body, in closest union with the Head, is compacted together by that which every joint supplieth, according to the effectual working of every part in its measure, and that thus the body is at once increased and perfected; growing up into Him in all things which is the Head, even Christ. It is on this last thought that S. Paul especially delights to dwell. The supreme glory of this glorious body is in its glorified Head. In a passage of surpassing eloquence in his letter to the Ephesians, the Apostle in speaking of the exaltation of Christ to the right hand of God, declares how God who gave His Son to die for us, gave Him also in all the glory of His exaltation to rule over us. "He put all things in subjection under His feet, and gave Him to be Head over all things, to the Church which is His body, the fulness of Him that filleth all in all." In that Church is stored up all His fulness, all His gifts, all His graces, all His blessings, but best of all, Himself. He filleth all in all. He who once gave Himself to die for us, now gives Himself that we may live by Him. No lesser gift could avail for our redemption, no lesser can work out our full salvation. As on the cross He ransomed us by His death, so in the Church He saves us by His life. To S. Paul this is the great hope of our calling, this is the riches of the glory of our inheritance among the saints, our union with Christ in His Church. In his work for the Master this was the faith which nerved him and urged him on; even in his trials and sufferings this was the faith which sustained him. "I am filling up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake which is the Church."

Such was the vision ever present with the Apostle. But it was no empty dream—it was no mere forecast of a far off future; it was a vision, truly seen, although seen with the eye of faith. It was, to him, a great fact in the history of the world, a living and personal power working out results at once

stupendous and everlasting ; a vast organism at once human and divine. He sees in it the fulfilment of God's work alike in creation and redemption ; the perfecting of His creature, the exaltation of humanity. To S. Paul, Christianity was no mere ingenious device for the salvation of souls from everlasting ruin ; to him the life of faith was no mere scramble for a place of safety, no "*saue qui peut*" from the battlefields of sin and death. It was the restoration of humanity, the gathering together of the children of God which are scattered abroad, the perfecting of the Saints, the building up of the body of Christ ; above all, the personal union of the creature with the Creator, in whom alone the human heart can find its final and perfect rest. To S. Paul nothing was more real than the Church which is Christ's Body, and Christ Himself in His Church. It underlies all his teaching ; it characterizes all his theology ; it finds continual expression in his writings. To him the Church is the Spouse of Christ, and she and her Lord are one. Her life is His, her work is His, in all her joys and sorrows He has His share.

It might seem to us, perhaps, that after all this is only a magnificent conception, so far above us and so distant from us that it can have but little practical influence upon our own position and our work for God ; but S. Paul sets the truth before us in a very practical way. It might be said that the picture of the Church which we find in his writings is a picture of the Church universal, the Church of all lands and of all ages ; and that the privileges and the blessings which he proclaims, as well as the gifts and the duties of which he speaks, cannot be supposed to belong to the Church of any one nation, especially in these later days ; in short, that we cannot claim them for ourselves, or find in his words any comfort or guidance amidst the difficulties and trials and shortcomings of our own life and work in the Church of England. But it must be observed that the words of my text are found not in a Catholic Epistle addressed to the whole of Christendom, nor to an ideal Church of absolute perfection. S. Paul was writing to an infant branch of the Church, whose very infancy had been exceptionally soiled with grievous sin, the Church of a very limited locality, the Church of Corinth. It was to this religious community that he had been unfolding the mystery of the Divine Society, the Church which is Christ's Body, and he ends by bringing home to them in the most practical way their share and interest in all its privileges and all its duties. "Now ye are the body of Christ and members in particular." He reminds them not only that they form part of the body, but that each branch of the Church has the characteristics of the whole. S. Chrysostom in commenting upon this passage expounds the words of the Apostle thus :—"Your Church," he says, "is part of that Church which

is throughout the whole world, and of that body which is constituted of all Churches." In that sense of the words they apply to the Church of England as well as to the Church of Corinth. We may apply them to ourselves to-day; "Now ye are the body of Christ and members in particular."

The Church then is a body, and each branch of the Church is also a body. If this be so, there are at least three conditions which must be present in every Church. There must first of all be unity. The Church is Christ's body, and it is one. Each single body is a reproduction of the whole. When we speak of the body of man, its nature and its structure, its parts and its organs, we speak of that which is in every man. What is true of the body of man is true of each human body. So it must be in the Body of Christ. The order and organization of the Church, which is His body, must be the same in each single Church. It cannot otherwise be the Body of Christ. There must be unity—unity of life and unity of structure. There must not only be one Lord, one faith, one baptism—but one body. The unity of the Church is the unity of her Lord. "As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ." The expression is remarkable, for it is the Church which the Apostle thus designates by the name of her Lord. To him the Church is Christ. He lives in His Church; the Church which is His body. The Church can say, like the Apostle, "I live, yet not I, but Christ liveth in me. To me to live is Christ." But there is only one body. There are different members, but there cannot be separate bodies. If members are separated they cannot form another body of Christ, or many bodies. The Church has unity in itself; a continuous existence, an unchanging form, an unvarying character. Its ministry is apostolic in its origin and perpetual in its organization. What it has been from the first it must continue to the end. It is the distinctive form which belongs to the body. "The body is one"—not one in time, for it endures through all time; not one in place, for it extends throughout the world; but one in faith and one in form, one life and one body. "So also is Christ." As He dwelt among men in the days of His earthly life, there were others around Him in many respects similar to Himself. To the eye of the world He was only one of them. Yet they were all distinct and separate from Him. They were sons of men, but He was "the Son of Man." They were children of God, but He was the only-begotten Son; their only hope was to be made one with Him, to be grafted into Him; they could only be heirs of God when joint heirs with Christ.

But if this be so, in what light are we to regard the separated religious communities of our own day, and of our own country. It is not for us to sit in judgment upon

others ; but with that deep longing for unity which must fill the heart of every true member of the Body, which breathes through our daily prayers and in the Divine liturgy of the Church, we may well consider what their relation is towards us, and to that branch of the apostolic and historic Church which is planted in these lands. We cannot deny that in one sense at least the greater number are members of the Body ; for it is the body of the baptized. "In one spirit we are all baptized into one body" ; and certainly in this conviction we may find no little ground both of comfort and of hope. Still more may we find in it the call to a spirit of love. From whatever causes they may have gone out from us, or may now remain separated from us, it is not for us to say that they have forfeited their standing in the ranks of the baptized, their membership in the body of Christ and in the family of God. But while they are still the members of the family, they have left the family home. They thought lightly of its order, or resented its discipline ; it was too formal in its habits, or too exclusive in its society ; it was too submissive in its loyalty, or too narrow in its limits, or too old-fashioned in its ways ; they longed for more variety, for larger freedom, for greater independence : and so they went forth to seek a wider liberty elsewhere. In many of them at first there was still a warm heart towards the old home. Even now it has not ceased to beat. But step by step they became more jealous of its privileges and more covetous of its possessions ; and separation brought forth estrangement, and sometimes enmity and strife. And so they built for themselves houses and called them by new names. They drifted further and further apart from the old home and from one another ; they became more and more unlike to those they had left behind ; they lost the remembrance of the blessings and privileges which they had forsaken. But as the sweet singer of our Church has beautifully said,

"No distance breaks the ties of blood,
Brothers are brothers evermore ;"

and in the family of God they are our brothers still. They still belong to us, even when they disown us ; and we cannot, we would not, forget our duty to them. Nor have they altogether forsaken us. At the most solemn times in their lives they still revisit us. Even for the one baptism, how often they bring their little ones to the old Church ; how many still seek her blessing on their marriage day ; how many bring their dead to lay them in the hallowed ground. And in these days, how many—ever increasing in their number, and not fewest in this very diocese—are now returning to take up their abode with us, and to claim again their blessings

and privileges as members of the Body of Christ. They are welcome, not only because their spiritual mother rejoices to have them in her household, but because she knows how much happiness awaits them in resuming their ancient heritage, in standing in the old ways, and walking in the old paths. She knows how safely they will abide within the spacious limits of the ancient domain ; she knows how rich the provision which is made for all their needs ; how ennobling and elevating are the traditions of the house of their fathers ; how the very portraits on the walls, the faces which surround them and look down upon them, in the midst of the family life, will draw them more closely together, and stimulate them to a nobler life. It is in such a spirit as this that we must approach them, whether they will hear, or whether they will forbear. We dare not conciliate them by compromise, but we may win them by love. We may speak to them as Moses did to Hobab in the wilderness, "Come thou with us, and we will do thee good : for the Lord hath spoken good concerning Israel." We have special blessings which we long to share with them. And the gain would not all be theirs—not all on one side. It was not so with the Jewish lawgiver and the Arab chief. In his wandering life he had learned much which would be very helpful to the chosen people ; and while he shared their blessings he would help them on their way. Our success in dealing with those who are standing aloof from us, or who are ranging themselves against us, will depend on the attitude with which we approach them. We must learn to understand them ; we must honestly and fearlessly recognise in them all that is, or has been, true and good. We must think of them, not so much as we see them now, misled by political adventurers, or moved to jealousy and envy by selfish agitators. Above the angry voices that are raised against us we must learn to hear the gentler sounds of simple worship, in their chapels and in their homes. We must deal with them in a spirit of faith and hope and charity, not only as brothers and sisters in the family of God, but as linked with us in the fellowship of the one baptism, and members with us of the Body of Christ.

But in the Body of Christ there is not only unity, but multiplicity. "The body is not one member, but many ; for as we have many members in one body, and all members have not the same office, so we being many are one body in Christ, and everyone members one of another." Multiplicity in unity ; it is so in the body of flesh ; it is so in the Body of Christ. "Ye are the Body of Christ and members in particular"—each in his particular place. The words are spoken not only to the ministers of the Church, but to all its members. As in the human body no member is without its use, although each has its separate function ; and none may cease to act without injury to

the whole; so it is in the Body of Christ. It is a truth which we all acknowledge, but which we practically forget. In its clear and unstinted recognition the strength of the Church lies. The vast majority of the members of the Church are, as yet, taking little or no part in its practical work. They attend our ministrations, they assist us with their contributions, and here and there a few of the more zealous give valuable assistance in our Sunday schools, or in the financial part of our work. But what are they among so many? The vast reserve of spiritual force which is stored in the ranks of the baptized lies dormant; a force as real as any of the forces of the material world, and capable of producing results more stupendous and more beneficial than all the energies of nature. Yet this spiritual power, this spiritual endowment is so little recognised that it almost remains to be discovered.

For the most part the lay-members of the Church are unconscious of their spiritual standing. The clergy have too often failed to teach this truth, for they have scarcely recognised it themselves. And so too often they wear away their lives in splendid but needless self-sacrifice; while close beside them lies the mighty host of the baptized, only awaiting the word to rise up and do battle for their Lord. The Church has taught us to pray that "every member in his vocation and ministry may truly and godly serve." But our practice is at variance with our prayers. We do not call our lay-brothers to this godly service. We do not practically recognise their ministry. We do not remind them of their vocation. The members of Christ are practically divided into two contrasted and almost antagonistic groups—the clergy and the laity; the spiritual priests and the secular people. Yet, surely both are spiritual if by one spirit we are all baptized into one body; and the laity have their priesthood as truly as the clergy, though they occupy a different place. They too have their holy order; they too, by the laying on of hands in their Confirmation, are set apart for their ministry. It is as unjust as it is unwise to confine them to secular duties and to forget their priestly standing. The idea of sacerdotalism, which is such a terror to the ignorant, needs not to be suppressed, but to be extended. It underlies the whole Christian life. The offering of spiritual sacrifices and of active service is the privilege of every member of the Body of Christ. We are all partakers of His priesthood by our union with Him. We have all our share, according to our place and our measure, in the priestly work of His Church. The great commission given to the Church on the evening of the first Easter Day was spoken not to the eleven only, but to those that were with them. They too were to be witnesses for Christ; they too were to be endued with power from on high. The Pentecostal gift of the Holy Spirit descended not on the Apostles only, but upon the whole body of

the disciples, when they were all with one accord in one place. The prophecy would not have been fulfilled unless He had been given to "sons and daughters, to servants and hand-maidens." And in the apostolic days they exercised their ministry and used their spiritual gifts. The believers, scattered abroad at the death of Stephen, went everywhere preaching the Word, preparing the way for later apostolic ministries; yet there was no confusion of their order with that of the Apostles and elders. Every member had his vocation and ministry. God is a God of order, not of confusion. The Spirit who called forth cosmos out of chaos, still places each man in his own spiritual order, and endues him with his own gifts. The priesthood of the laity does not disparage the priesthood of the clergy. It is only in a different order. There is room, and there is need for this priesthood in the Church of Christ as well as in the Church of old. To the chosen people of old it was said by the word of the Lord: "Ye shall be unto Me a kingdom of priests and an holy nation." Yet in the midst of that nation of priests was the priestly tribe and the priestly family set apart to minister to their brethren in holy things.

It is to a Church thus constituted, and thus recognised, that S. Paul addresses his words, "Now ye are the body of Christ and members in particular." Each in his particular place and his particular order. What would not the Church be, what might not the Church do, if only her members were to rise up to claim their privileges, and to exercise their spiritual functions; if only her leaders were to call out the reserve of her spiritual forces; to send them forth in the strength of their baptism, to fight manfully under Christ's banner against sin, the world, and the devil; to be witnesses for Christ; each in his vocation and ministry truly and godly to serve Him? What a vision rises up before the mind, a vision like that which filled the soul of the great Apostle—a vision of faith and of hope—when we think of the Church of Christ in this land—the Church of England and of Wales—thus equipped in all her ranks, thus complete in her whole order: no longer the isolated priest, or the two or three, in the midst of teeming populations, toiling alone, or only with a faithful few, while the surging forces of evil lift up their voices and swell around them like the waves of the sea; or in the solitude of scattered uplands, going forth in lonely toil to seek for the sheep of Christ, which are scattered abroad; but everywhere, surrounded and upheld by the members of the body, in holy order, of family or brotherhood or sisterhood, or in individual consecration; some in the midst of the world and of its secular occupations; some in separation from its cares and distractions set apart for a time, or for a lifetime, to a work of ministry; like the holy angels standing before God

in their order, and going forth to minister to the heirs of salvation; but all in their vocation and ministry truly and godly serving Him, a true body of Christ and members in particular. Till such a vision be in some sense realized, we shall be straitened in all our work and hampered in our progress. Till it come to pass we cannot go up and possess the land.

But once more. In the Body of Christ there is not only unity and multiplicity, but also diversity. As in man there is diversity of race, yet all one human family; diversities of personal form, diversity in individual bodies, yet all the one body of man; so it has been, and so it is, in the Body of Christ. At different times, and in different lands, it has appeared in different manifestations with differing rites and ceremonies, with varying acts of worship, but ever one Body and one Spirit, one Lord, one Faith, one Baptism. So it has been in our own Body of Christ, our own branch of the Catholic Church. The worship of to-day is not the same as in the days of S. Aidan, and S. Chad, or your own S. David and S. Asaph; not the same as in the Norman times; not the same as in the early days of the Reformation. But amidst all this diversity there has been one body, growing and waxing strong in spirit, and the grace of God upon it. So must it be even in the same Church and in the same day; there must be diversity even among "the members in particular." Diversity not only in kind, but in character, even as in the body of man. Not only the difference of the eye from the ear, or the hand from the foot; but a difference of character between one eye and another, between one hand and another. It is the law of the kingdom of nature, and equally of the kingdom of grace. The beauty of each lies in its diversity. It is in and through this diversity that there is revealed the manifold wisdom of God. No two races, no two families, no two human beings are precisely alike. No one human form is absolutely symmetrical. There is no uniformity in the body of man, save only in its general structure and character. Beyond this there is endless diversity. Is there no room for this in the Body of Christ? Must every member, must every minister, be precisely the same, in his gestures and postures, in his habits of thought, in his attitude of devotion? The time is surely come for us to have outlived this angry passion for uniformity, most of all when it shows itself in biting and devouring one another when we differ one from another. We can admire in nature at once the sturdy oak, and the graceful birch, and the towering pine. No one would desire them to be all alike, as the trees in a child's toy box, or to sweep any one of them away because we preferred the other. And can we not admire at once the austere puritanism which delighted itself in homely buildings and in simple services, and the Churchmanship which expresses itself in splendid ceremonial and in ornate

worship. Our Church, herself, seems to contemplate diversity, when she makes provision for its regulation and restraint. She has laid down the principles upon which it is to be dealt with ; the methods by which it may be—not destroyed—but “appeased.” She leaves it to the discretion of the bishop, so long as nothing is ordered or permitted which is “contrary to anything contained in the Book of Common Prayer.” It will be an evil day for the Church when this liberty is abolished, or even curtailed. What we want is not more uniformity, but more elasticity ; not new rubrics, or new courts of law, or new Acts of Parliament, but more charity, and more sympathy, and a better understanding of the Body of Christ, in its unity, its multiplicity, its diversity. What the Church needs for healthful progress is the maximum of liberty, which is consistent with the maintenance of fundamental principles. She must give scope for the working of enthusiasm, on one side or the other ; in the mission room and the prayer meeting, as well as in the stately and ornate worship of the parish church. She must make provision for the spiritual needs of all her children ; if not, they may be driven to seek their satisfaction elsewhere. She must study the expression of those needs as she sees them in the modes of worship, and in the habits of thought, of those who are separated from us. She must learn to satisfy all these needs, if she is to draw the wanderers home. She must recognise that she has a great work to do beyond the limits of Acts of Uniformity. It is not the spirit of the Church, or of her Lord, that breathes in these enactments. They are polemical in their origin, and penal in their character, however needful they may have been for a present distress. We must breathe a freer atmosphere, and walk with a freer step, if we are to adapt ourselves to the conditions of the times in which we live. The healthy action of the Body of Christ is not to be promoted by cramping its limbs in the swaddling bands of childhood, or in the grave clothes of the dead. Along with a holy order there must be a healthy freedom, if there is to be either growth or progress, or strength or beauty in the Body of Christ.

In such a spirit, and with such a purpose, we must face the work which lies before us. The flexibility and elasticity of the Church of Christ is that which distinguishes it from the Church of old, and which fits it to gather all nations and kindreds and people within its all-embracing arms. But while it is thus flexible in its action, it is definite and firm at once in its faith and in its order. It is not by concessions here and there to meet the popular prejudices of the hour ; not by withdrawal of claims which disturb the self-complacent pride of position or wealth or intellect ; but by a fearless maintenance alike of the faith once delivered to the saints, and of the apostolic Order of the Church, that we may best hope to build up our own people,

and to gather together the children of God which are scattered abroad. Above all, it is by a more absolute and entire consecration of ourselves, each in our vocation and ministry, to the work of our Lord ; by unwavering faith and untiring labour ; by a large-hearted charity, which remembers that the truth of God is larger than the thoughts of men—larger than the thoughts of any one man, or any community of men ; by a watchful care to distinguish between articles of faith and pious speculations, between binding duties and godly customs, that we shall best promote the welfare of our Church and follow peace with all men ; in lowliness and meekness, in firmness and stedfastness, in patience and in charity, following the blessed steps of His most holy life, Whose we are, and Whom we serve ; doing all in His Name and to His glory, and for His Body's sake, which is the Church.

THE SERMON

BY

THE RIGHT REV. THE LORD BISHOP
OF DERRY AND RAPHOE,

PREACHED IN

S. MARY'S CHURCH, CARDIFF,

ON TUESDAY, OCTOBER 1ST, 1889.

"They continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—*Acts* ii. 42.

"All these things happened unto them for ensamples."—*I Cor.* x. 11.

"All these worketh that one and the self-same Spirit, dividing to every man severally as He will."—*I Cor.* xii. 11.

ON these occasions of our Church Congresses—may I dare to say that they are possibly just a little too frequent?—many earnest brethren of our clergy and laity meet together for counsel and help in the teeming Christian life of the Anglican Church in the nineteenth century—a life teeming alike in speculation and action. No one who looks at the list of subjects for this year or last can well charge those who are responsible with timidity or traditionalism. In this respect a change has come alike over our clergy and laity. For the clergy, compare the present generation with those of the last century and of the first quarter of this. We may remember the picture, drawn with Addison's softest pencil, of Sir Roger de Coverley's chaplain; or the description, laughingly, but not unlovingly, given by the witty Canon of S. Paul's, of the country parson as one who by constantly living in one place became a sort of "sacred vegetable." The clergy, for good more than evil, are among the most locomotive, the most loquacious, the most speculative, the most experimental of English citizens. The laity who care for these subjects at all care for them very much. They are as far as possible from wishing to hear South, Barrow, Taylor, Tillotson, every Sunday. They demand, if not *nova*, at least *nové dicta*. A Church Congress must naturally reproduce these characteristics of the earnest clergy and laity of every branch of our communion.

And of this feature of our Church Congresses we need not be much afraid. The solid metal which has stood the proof-charge of such tests as the Evangelical and Anglo-Catholic movements is not likely to burst with the loose powder of a Church Congress, though it may blaze and make a noise.

Yet, after all, now as ever—now, perhaps, more than ever—there are three forms of danger, against which we should be on our guard. In progress of time, in presence of keenly felt want, something is plausibly proposed which is alien from, and inconsistent with, the Church's structural principles; some imperfect view is asserted of the Church's life; some narrow conception is formed of the Church's gifts.

On these three points I propose to speak this morning, starting in each case from one of the three passages of Scripture which I have read.

I.—In our first text we have the original structural principles of the Church as the home of the baptized. They are four: (1) "The doctrine of the Apostles." The word rendered doctrine is unhappily exchanged for "teaching." No doubt it sometimes signifies act of teaching or mode of teaching. But here, and in many other places, it can mean nothing but the body and norm of faithful doctrine. By this all doctrine must be tested—"by the doctrine of the Apostles." Advance in science is by progress; in theology by regress. In science the first propositions are true so far as they agree with the last developments; in theology the last developments are true so far as they agree with the first propositions. (2) "The fellowship"—i.e., the jointness, the community of life, of feeling, of method—the union in things sacred and ecclesiastical; the freedom from that *incivisme* which so ill beseems those who have been made citizens of the city of God. (3) "The breaking of the bread;" the constant participation in the central act of Christian worship. (4) "The prayers," joint, constant, public. And, as regards these two last, let it be noted that the fixity of the Church is not the fixity of a dead stake driven into the ground; it is the fixity of a tree with all the splendid play of its exultant life. Thus, as to "the bread," all act and symbolism in worship is the surrounding of the sacramental idea; the embodiment outwardly and materially of that which is spiritual; the efflorescence from the great sacramental stem.

Let us not fail to observe the conciliation, the equipoise, the free and spontaneous self-adjustment of elements too often separated by modern religionism. The great Christian thinker and preacher of Protestant Lausanne, as he compared the splendour and enthusiasm of the Roman Benediction with the shorn and meagre rite of Genevan Calvinism, exclaimed in melancholy tones:—"Rome has worship without the Word; we have the Word without worship." But the earliest Church, as

delineated by its first historian, combines all these elements, and appeals to man through all his faculties. It appeals to his intellect by its doctrine. It awakens his social feelings—whether towards contemporary Christians, or spirits waiting in the world unseen, or great predecessors in the faith; nay, something higher still—"And truly our fellowship is with the Father, and with His Son Jesus Christ." Again, the Church deals with the soul in its most mysterious depths by the consciousness of a Presence at once awful and blessed. It has treasures of devotion; and it opens to every one of its children a language of sobs and rapture, of penitence and joy—a wealth of words that set themselves to some far-off music, which linger along fretted roofs yet nestle in our hearts, and in our last hours sing us into the sleep of death as if with the lullaby of God. Thus, as in the description of her first structure, the Church is doctrinal, social, sacramental, liturgical. She is a school of teaching, a centre of social unity, a shrine of sacraments, a home of worship. The child of heaven, destined to an inheritance so splendid, was strong and radiant in her cradle. All the possibilities of her history and her being lay folded in her heart from the very first.

So far of the essential principles of the Church's structure. Indeed, the word "fellowship" includes things which may appear much lower, but with which the Church must prepare herself to deal—pauperism, as a social and commercial question; strikes; the better housing of the working classes; thrift; and recreation.

II.—We may now pass on to that comprehensive view of the Church's life which is given to us in the opening section of the ninth chapter of the First Epistle to the Corinthians. Looking at it generally we may say that it presents the Church's life to us under a twofold aspect. It is guided by a Divine Book; it is initiated and sustained by Divine ordinances. In other words, it is Biblical and sacramental.

(1) The life of the Church is guided by a Divine Book. It is Biblical.

Let us study S. Paul's way of using one important portion of Old Testament history.

A revelation to a being like man comes with peculiar propriety and force in the guise of a human history. If there were no sacred history, one of the most effective *media* for the transmission of revealed light would be wanting. As it is, much of this historical revelation is divinely interpreted. And thus the acts of men become a transparency through which we see the finger of God.

The mode at present in vogue of reading the Old Testament is entirely critical and literal. So, indeed, is the study of the New Testament. Picturesqueness is the modern substitute for spirituality. For instance, Galilee is a lake, and a beautiful one. And a large lake contains fish. The modern expositor paints

the storm-light and the sunlight upon the waters as beautifully as he can ; he enumerates the kind of fish. This is very well in its way. But the Evangelists aim at something higher. They forgot ichthyology in theology. The light to which they point the eyes of men is not of morning or evening, of star or storm, but of "the glory of God in the face of Jesus Christ." The old Puritan waxed fierce against the "word-warriors," who made the leaves of Scripture like those of the logicians. What of the word-painters under whose art the pages of Moses or of S. John are no more spiritual than those of Macaulay?

Now this mode of reading Scripture is exclusively critical and picturesque. Certainly it was not that of primitive Christianity. Consider that portion of sacred history with which S. Paul is dealing. How shall we read it? A true history, and so far to be read by aids of the same kind as other. But it is more : a Divine history. A Christian reader, in studying it, should be like one walking down a gallery with strangely woven tapestries, wherein are hints and outlined indications of his own course. "Pharaoh stands for Satan, the Red Sea for baptism, the Rock is Jesus, the manna is the Bread of God, the water is the Cup of Salvation." So a score of fathers in many a glowing page ; so the simple painters of the catacombs in their rude but expressive colours.

A modern student looks up from his copy of the geological survey of the Sinaitic peninsula, and smiles or sighs. What about S. Paul? Just before our present passage he had been speaking of something pre-eminently Greek. But the tent-maker of Tarsus, the pupil of Rabbi Gamaliel, had not the true Hellenic instinct. He turns to something pre-eminently Hebrew. He hurriedly passes from the stadium, from the boxer, from the training, from the herald, from the crown—from the shapes of grace and strength, so delicate in symmetry, so unrivalled in power, lovely and majestic in the Grecian sunlight. "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea." What an eternal significance there is for S. Paul in the Old Testament ! How different the polished and artistic Corinth and its inhabitants from the rude wanderers in the desert ! Yet the old story lingers on unexhausted. These things happened for them "typically ;" for us "with a view to our admonition."

Here I necessarily pause. How much more is there for the Christian in the Old Testament. Not merely the growth of the conception of eternal life ; the Messianic preparation ; the Christ in psalm and prophecy. The superior and cynical young man smiles at the simple Hebraism of his elders, as the Jew cradled in Hebrew and breathing it from his nursery, smiles at him. The superior young man is of the school of Ewald. One Edward

Bouverie Pusey was not simply of the school of Ewald, but his personal pupil. We will listen to you, when you have learnt as patiently and thought as much.

But if the life of the Church is thus Biblical ; if it has its roots in the Old Testament, how much more in the New? We can but consider this in one department of the New Testament—that which contains what the Church emphatically speaks of as S. Paul's "holy doctrine."

What is that? How is the Church's life necessarily involved in it?

The doctrine called Pauline is not always a holy one—sometimes it is contaminated with Antinomianism ; the sectarian forgets the great short antithesis, "being not without law to God, but under law to Christ." Sometimes that which calls itself Pauline theology is an atrabilious, ferocious system which drives and damns ; which narrows the arms of Jesus, until one is tempted to cry, "as the heavens are higher than the earth, so are His thoughts higher than your thoughts." This doctrine is a holy doctrine, for two great reasons—(a) It teaches justification by faith, sanctification by grace. Do you say, "I fail to see the connection?" Let me ask you whether, when this is forgotten, the Church's mutilated Gospel does not produce a mutilated character and mutilated work? Survey first what may be called compendiously liberal Christianity. It has a superficial idea of sin and of holiness. It produces but a half seriousness, a sort of worldliness tempered by theological speculation—or rather by critical study. It is thin and arid, clear and shallow. From its macadamised roads are none but commonplace views. The Gospel is a respectable literature. Its preachers deliver sensible leading articles. It has no martyrs, no missionaries, no pastors, no saints ; it has no sacred depths, no burning tears, no groanings that cannot be uttered. In all its churches there is no altar, in all its chambers no cross. Now from this turn to the opposite extreme, to the great Roman Catholic communion. That system has the idea of sin, of holiness, of redemption. But it receives the wonderful Augustinian summary of S. Paul—"not grace from works, but works with grace"—with "public applause, but with secret reluctance" (one of Gibbon's few profound theological remarks). Where that Church prevails the Pauline doctrine is generally unknown. Therefore, in Roman Catholic countries, society may too clearly be divided into the frivolous and the fanatic—the frivolous many, for whom life has too much sunshine ; the earnest few, for whom religion has too little, because they forget that "being justified by faith we have peace with God through Jesus Christ our Lord." (b) Yet again S. Paul's is a "holy doctrine," because it teaches us present living union with a present Christ. There are three prepositions which characteristically and vitally are favourites with the three chiefest among the

Apostles—of S. Peter, with his ardent character, ever stretching out from himself “unto” the future, *εἰς* is the favourite ; with S. Paul, for whom all things are in harmony with a Divine law, after a great and gracious will, *κατά* is the preposition that recurs again and again ; with S. John *ἐν* is the favourite ; the mystical, spiritual abiding in Christ—the still, strong, sweet changelessness of a rooted life—the parable of the vine in two little letters. But with S. Paul also *ἐν* is a favourite in almost the same degree—“a man in Christ ;” immanence in Him, following Him, is Paul’s “holy doctrine,” unapproachably brought out by the order of the Christian year from Christmas to Ascension Day.

(2) But if the life of the Church is guided by a Divine Book, it is also initiated and sustained by Divine ordinances. If it is Biblical, it is also sacramental. S. Paul tells us the sweet and solemn story—“All our fathers were under the cloud, all passed through the sea ; were all baptized with Moses in the cloud and in the sea ; did all eat the same spiritual meat, and did all drink the same spiritual drink.” They “drank,” looked upon as one act ; they “were drinking” from time to time. For the rock in Rephidim and the cliff in Kadesh (of which we specially read in Exodus xvii. and Numbers xx.) only bestowed the first and last gifts of the kind. Many another rock and cliff in that mysterious land, burning like a furnace in the blaze of day, was touched by a wondrous Presence. “He brought streams also out of the rocks, and caused waters to run like rivers : He clave the rocks in the wilderness, and gave them drink as out of the great depths.” S. Paul calls to his aid no vulgarising touch of Rabbinical legend ; he amuses with no facile miracle of a perforated rock, that rolled along as they marched, like a beehive or barrel. The water and the bread were “spiritual,” because given by the spiritual Presence of the spiritual Rock ever following with them, and that Rock was Christ. “*Qualis petra, talis aqua.*” The whole passage is sacramental to its very depths. The words in which it finally culminates speak of two sacraments, and two only—“By one Spirit were we all baptized into one body ; and have been all made to drink into one Spirit.”

Thus the Church’s life is a sacramental life.

Now, beyond doubt this idea excites misgiving in not a few religious minds. It is rejected even passionately by men of singular devoutness. Let me refer to one cause out of many for this feeling among the masses of our people. It is the fatal prerogative of genius to fascinate and mislead. Genius liquefies the mind on which it acts by the intensity of passion which it applies, and stamps upon it an enduring conception which, when it once hardens, can scarcely be changed without the application of a similar heat and the action of a different stamp. Theology is no exception to the rule. How many of our obstinate mistakes about the Fall and Redemption may be traced to Milton !

So with this matter of the spiritual life. For Englishmen there is an irresistible charm in Bunyan's allegory, in his Land of Beulah and Delectable Mountains. In his allegory there are, I believe, only two dim and distant references to the Holy Communion.

It has been, I think very strangely, said that "if this be so as regards Bunyan, the charge is equally applicable to the New Testament—at least in the Epistles." What of the passage before us? It is as if S. Paul read the Pentateuch by the light of the baptistery and of the east window. Under these two aspects he sees the life of the Church in the desert and the life of the Church in the world. In the wondrous texture woven by the hand of the tentmaker there are two silver threads, one baptismal, the other Eucharistic. The "Pilgrim's Progress" of S. Paul corrects the "Pilgrim's Progress" of Bunyan.

It may be said to the preacher, "What lesson do you propose to draw for a gathering like the Congress from such an exposition?" I will reply frankly. There is a peculiar freedom in Congresses. There is a little rash talk and wild theory, as well as much wisdom and eloquence. Strange experiments are proposed by those who have scarcely measured the depth from which truth springs. Devout ears may be scandalized by the apotheosis of Mohammed, or by the deposition of the Evangelists. Eloquent advocacy may win a hearing for very questionable speculations. Now, it may have a sobering effect to have the great lines of the Church's construction and life drawn out before us in the very beginning of our debates; and we may resolve to approve and admit nothing which is inconsistent therewith.

Above all, let us go away with the assured conviction that in our own system fairly carried out there is an unrivalled union of the Bible element and the sacramental element—the Bible lighting the mystery, the mystery tenderly shadowing the Bible.

On the first point, English Christians, on the whole, are happily agreed. The Bible is placed in the soldier's knapsack, in the sailor's chest, in the emigrant's trunk, among the bride's presents, inside the coffin. The greatest and best efforts of English scholarship have been devoted to the defence and elucidation of the New Testament; the Old Testament still calls for its Lightfoots and Westcotts, for another Pusey. Of all that can be said about that Book, it is more than worthy. Its beauty is like that of the Lake of Bourget, among the hills of Savoy. The traveller seems to see a blue strip of the Mediterranean which has become displaced, lying in storm or sunshine in its mountain-cup. What is the secret of that aerial colour, that intensity of azure, too deep for turquoise, too tender for sapphire? It is no colouring matter in solution. It is the lustrous self-expression; it is the lovely self-investiture of depth, of transparency, of purity. Such is the beauty of the Bible, the

beauty of the depth and transparency of its thoughts. Other books pass away ; but of that the silver cord shall never be loosed, nor the golden bowl broken, nor the mourners that go about the streets proclaim that at last the great Book is dead, and carried to the charnel-house of dead religions. Let us interpret it still as S. Paul did. Let us show to those outside that nowhere is it so freely and entirely read in the ears of the people, nowhere so fully trusted, nowhere so deeply studied by the clergy. And withal let nothing make us ashamed to profess that, while we honour our separated brethren, and own their work for God, this is what we are set to do and witness—that alone among us, in Reformed communions, are children taught that in baptism they are made children of God ; that alone among us in confirmation, together with the grace of strength, young Christians are singly and specially brought into connection with the gifts of the Spirit ; that alone among us it is proclaimed that the Body of Christ is “given, taken, eaten”—only after “a heavenly and spiritual manner”—while faith owns a Presence which she does not make, but perceives.

III.—It remains to speak of the gifts of the Church, of which S. Paul, even while preparing to correct and chasten any over-estimate, expresses such breathless admiration, as with kindling eye and quivering voice he contemplates their noble variety, in the beginning of the twelfth chapter of 1st Corinthians.

It seems to me that these gifts are capable of division into three classes, and of being translated into modern language. (1) Intellectual. To one, the word of wisdom ; to another of the same class (*ἄλλω*), the word of knowledge—*i.e.*, the theologian's complete grasp of the revealed truth ; the more acute perhaps, but less comprehensive application of religion in its practical details. (2) In a different class (*ἑτέρω*), in another department, that of faith. To one, faith in its intensity for personal salvation ; to another in the same class (*ἄλλω*), grace, gifts connected with healing and comfort even for the bodies of men ; to another, some discovery of the capabilities inherent in his new life ; to another, some of the ever-fresh developments of the life given by the Spirit, some fore-speaking or forth-speaking, some standing in the foreground and speaking out from and of the dawn ; to another, the true critical tests by which principles are tried, so necessary in a world where good and evil are intermingled, and the serpent hisses in the same brake where the wild bird sings. (3) Yet a third and different class (*ἑτέρω*), which brings some in contact with other and rarer gifts, “kinds of tongues.” Shall we say that this has passed away? Nay, in a living Church are there no “gifts of healings?” Is there no such thing as educated tenderness, as strength and beauty bowing down for Christ's sake before decrepitude and decay? “To one of a different class (*ἑτέρω*), kinds of tongues ; to another of the same

class (ἄλλῳ), interpretation of tongues." So long as Christianity has varied expression in the language of art, of poetry, of music, of philosophy ; so long as there is excellent exposition of the darkest and deepest utterances of inspired men and heaven-taught thinkers ; so long the Church will not want a real glossology. To these gifts the Church has never entirely surrendered her claim. To all who will receive it confirmation is offered by the chief pastors of the Church. The earliest confirmations were accompanied by gifts as well as graces. For these we still pray—"daily increase in them Thy manifold gifts of grace." Strip some strong arm—look at the knotted muscles. Are the varied energies of which the arm is capable the work of the muscles? The muscles are but the *media* of a real but unseen influence. The nerves unlock and stiffen the muscles ; and behind them is the will, without which the muscles would be but a lump of gristle. So with the Church's arm—all these workings are the result not of the muscles and nerves of the human organization, but of the inworking, the energy of a Living Will, of an Almighty Personal Force. "All these inworketh the one and the same Spirit, distinguishing to each severally as He willeth." No living Church will want the "reserve of young enthusiasm ;" the knight-errantry of the Cross, single or in community.

IV.—There is one application of that which has been said which may come naturally from an Irish bishop.

What of disestablishment?

Politically little can come from one who stands in this place. It may, however, be remarked that you in Wales will probably meet with counsellors of two opposite classes. One of these are political fatalists. They hold that in democratic England the party of attack is necessarily stronger than the party of defence, who have nothing to do but yield on the best terms which they can procure. Another class inculcates a manlier lesson. They discover elements of hope that you are much stronger than we were in 1867-69. The Church in Wales has more rational prospect of becoming national in the popular sense than the Irish Church. The language of the leader of the attack is measured and doubtful. These friends urge Welsh Churchmen to be up and doing—to enlist every voter—to press forward every argument, remembering that they are custodians of a great deposit for ages unborn. And we, of the Irish Church, bid you God speed, not only for your own sake, but for that of England, and of the world.

But if that which you wish not, comes to pass ; if death comes at last, in her merely human aspect, to her who is "killed all the day long," do not despair. Deign, some of you, as your fathers so often did in the days of Giraldus Cambrensis, to cross the sixty miles of stormy water between the Principality and Ireland. Forget some of our rash words, and inspect some of our wise

works in finance and organization. No doubt we are in peril. The hill up which our little host must march is steep, and the hail beats in our faces. We hear the steady tramp of the serried ranks of Rome round us ; the shout of the marauders of Plymouth rises, as they, ever and anon, cut off a few stragglers. We draw close, and grip our muskets harder. Above us is the strong city, crowned with light, and the sweet rest, where the old soldier may lie down with his white head pressed upon the pillow, until the morning wakens him with the storm of triumph sweeping along the streets. Churchmen of Wales ! fall back on something above Parliaments and establishments. " Her foundations are upon the holy hills. Very excellent things are spoken of thee, thou city of God." On your high hills and lovely valleys full often the Church's children are but a little flock. Yet fear not ; for even so weak a voice as mine sounds in your ears these three great thoughts. The Church's unchanging structure in doctrine, in association, in Eucharist, in Liturgy. The Church's undying life in creed and sacrament. The Church's gifts. " A shower of freenesses wilt thou shake out," as the inspired poet sings, seeing Christ's robe moving like a cloud along the hills, shaking out showers, of which each drop is a baptism of benediction. And, O brethren of the clergy—" covet earnestly the best gifts. Yet show I unto you a more excellent way," the way taught (as S. Bernard says), " not by learning, but by unction ; not by science, but by conscience " (*Non scientiâ sed conscientiâ*). The Apostle's great heart is on fire, and borne on to his psalm of love. Ask God for that. Feel and speak with him who said, " I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." All true love possesses a microscope and a key. The microscope brings out with a divine delicacy the finest lines of duty ; the key opens the stiffest heart by its magic touch. Without these, gifts are vain. With these is the only victory worth having—the victory of the Cross.

TWENTY-NINTH ANNUAL MEETING
OF THE
CHURCH CONGRESS,
HELD AT CARDIFF.

PARK HALL,

TUESDAY MORNING, OCTOBER 1ST, 1889.

At Half-past Two o'clock the Right Rev. RICHARD LEWIS, Lord Bishop of Llandaff, took the Chair as President, and delivered the following

INAUGURAL ADDRESS.

THE first duty which I have to discharge this afternoon is to me a very pleasant one. It is on behalf of the town of Cardiff, the diocese of Llandaff, and, I feel sure I may add, of the whole Church in Wales, to offer to your Grace and the prelates, clergy, and laity who have come from outside the Borders of the Principality to honour us with your presence on this occasion, a very warm and cordial welcome.

The Church in this portion of your Grace's province appreciates the kindness which has prompted you to come amongst us at this time, all the more because we are fully persuaded that one motive by which you have been actuated is a desire to give us a proof of your sympathy under the peculiar circumstances in which we are placed, and a pledge to assure us that we shall not look in vain to you for more substantial help, if, in order to enable us to resist the assaults of our foes, that help should ever be required.

The pleasure and gratification which your visit has afforded us, great as it is, will have been still further enhanced, if we might venture to cherish the hope, as I trust we may, that it will not only have left in your minds pleasant memories, but also have served to convince you that Cardiff is not an insignificant, out-of-the-way town, where all the

women wear tall hats, and the English traveller is not secure of the necessities of life without the aid of an interpreter, but one which is easily accessible from all parts of England, and, in respect of the extent of its population and its political and commercial importance, is not unworthy to have claimed the honour which it now enjoys, of having the Church Congress for its guest ; above all, if it shall have left you satisfied that the Church in Wales of to-day—the lineal descendant of the ancient British Church—is not so far wanting in vitality and earnestness in doing God's work as to be undeserving of the affection, the sympathy, and the support of the Church in England.

Not less pleasant than the first, is the second duty which it falls to me to discharge to-day—that of conveying to your Grace my own personal thanks for having consented, at my request, notwithstanding the many weighty and important duties which make such incessant demands upon your time and strength, not only to favour us with your presence, but also to preach one of the sermons with which the proceedings of this Congress have commenced. I can assure your Grace that the favour which you have conferred by this act of kindness upon the Church in this portion of your province, is not unappreciated by those to whom it has been granted ; and that the weighty and stirring words to which we have listened this morning will go far to encourage us in the midst of our difficulties, and to quicken our zeal in doing our appointed work.

To the Lord Bishops of Lichfield and Derry, who, with a like readiness, have encouraged and instructed us with their sermons at S. Andrew's and S. Mary's, I desire also to express my heartfelt thanks.

I hope that on this, the occasion of the first visit of the Church Congress to Cardiff, it will not be altogether out of place if I say a few words concerning the guest whom it is our honour and privilege during the present week to entertain. In speaking of the Church Congress, I am well aware that I shall be speaking upon a subject which has been dwelt upon by many former Presidents, far more able and learned than myself, from whom we have learnt what a Church Congress is, and what it is not ; the peculiar place which it occupies amongst other gatherings of Churchmen which have come into existence in recent times, and also the class of subjects which it may properly and profitably discuss. It is not my intention to travel over any of this well-trodden ground. My endeavour will rather be to point out the importance of the place which the Church Congress seems to me to occupy in the history of that great Church revival, unprecedented in respect of the rapidity of its growth and development, by which the last half-century has been distinguished ;

and to show to how large an extent it has, under God's blessing, contributed to promote and accelerate its progress. It is now just twenty-nine years since the first Church Congress met. For at least twenty years before that date the condition of the Church was such as to give great cause for uneasiness and alarm to all her loyal sons. The controversies which grew out of what is known as the Oxford or Tractarian movement had been gradually sowing the seeds of dissension amongst the ranks of the clergy, by the majority of whom it was at first regarded as dangerous and reactionary, and who therefore deemed it to be their duty to do all in their power to check its progress. Day by day the controversy increased in bitterness. Hard words on one side produced irritation on the other; and as the new movement grew in force and influence, as new adherents were daily being gathered into the ranks of its supporters, so in like proportion did the hostility of its opponents increase in intensity, until at length a disastrous rupture seemed imminent. Combined action for their common work was no longer possible amongst the great majority of the clergy; and with want of union came want of strength, and God's work languished. The scene which the Church presented at that time filled the hearts of good men on both sides with sorrow, whilst they who longed for the Church's downfall looked on with joy and satisfaction. It was at this critical juncture that the idea was first conceived of inviting Churchmen of all schools of thought, clergy as well as laity, to meet together on a common platform, for the purpose of discussing practical questions calculated to increase the Church's efficiency and to enable her the better to carry on her great work of gathering into her fold the vast multitudes who at home and abroad were lying in the depths of ignorance and sin, and of building up in faith and holiness those who had already been gathered into her communion. At first the proposal failed to meet with universal approval. There were not a few loyal Churchmen who feared that the bringing together of numbers of earnest men, fresh from the heat of controversy, would only result in widening the existing breach, and precipitating a rupture already apparently only too imminent; and that therefore, sad as the present might be, it would be better to endure it than risk the bringing about of a future even more disastrous. And then, to add to the discouragement of the promoters of the new movement, the daily Press, so frequently inspired with the gift of foreseeing events which never come to pass, gave solemn warning that the occurrence of the evils which many good men feared was certain and inevitable. But, notwithstanding the apprehensions of over-timid friends, and the gloomy

forebodings of nineteenth-century prophets, the faith of the promoters of the new movement remained unshaken, and their ardour and enthusiasm unabated. The experiment was made, and the Church Congress was born; the rival schools met face to face, and then lifted up their voices with one accord in prayer:—

“That it might please God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, to give them grace seriously to lay to heart the great dangers they were in by their unhappy divisions, and to take away all hatred and prejudice and whatsoever else might hinder them from godly union and concord, so that they might be all of one heart and one mind, united together in one holy bond of truth and peace, of faith and charity, and might with one mind and one mouth glorify Him.”

That prayer was heard and answered. The waves of angry controversy, by which the Church had long been tossed and shaken, began to subside; moderate men of all schools were gradually drawn more closely together by the bonds of mutual respect and esteem, leaving outside an ever-narrowing fringe of irreconcilables, whom, for want of a more appropriate title, I may perhaps be permitted to describe as “the peculiar people.” Amongst the rest, earnestness in strife and debate began in no long time to give place to earnestness in work; and the Church Congress, which it was feared by some, and hoped by others, would become the arena in which angry disputants would be seen striving for mastery, became one of the Church’s busiest workshops, in which, through the thorough ventilation of the defects in her system, and the suggestion of various possible means for their removal, public opinion was gradually ripened and prepared for the adoption of measures for strengthening her machinery, reforming her abuses, and creating fresh organizations specially adapted to the furtherance of the work for whose development they had been set on foot.

The child born under these favourable auspices, and whose earlier years gave promise of a vigorous and useful manhood, grew rapidly into maturity, and in the course of time became the parent of a promising and healthy offspring. The Congress of the Church of the nation gave birth to the conference of the diocese, in which, in these smaller areas, the discussion of questions of local importance was supplemented by the consideration of others of more general interest. The institution of these smaller deliberative assemblies of Churchmen called in no long time for a new departure; and the importance of gathering up and focussing their several decisions for the information of the Church at

large, rendered necessary the establishment of a Central Council of Diocesan Conferences, to be composed of lay and clerical delegates chosen from amongst the members of the conferences of the several dioceses, to which has been more recently added the institution of a 'House of Laymen for the Province of Canterbury, who are to sit simultaneously with the two Houses of Convocation, not only for the purpose of assisting them with their counsel and advice upon any questions upon which such counsel may be required, but also to deliberate upon such matters affecting the interests of the Church as properly belong to the province of laymen to discuss. Thus, step by step, has the Church's system of deliberative councils been built up, and now only awaits the formation of a House of Laymen for the Northern Province to render it well-nigh, if not absolutely, complete.

But the development of her system of deliberate councils is not confined to the Church at home. Their great value in the solution of difficulties, the removal of misunderstandings, and the uniting together more closely for their common work Churchmen of all classes and schools of thought, has not been unobserved by the Church abroad; and, so far as I am aware, there is not, at the present moment, a single colonial diocese in which such a council does not form part of its regular organization. Nor does the progress of their development end here. As the Churches of the Anglican communion grew in number, occupied a wider territory, and were called upon to deal with fresh difficulties consequent upon their rapid extension and contact with new races, questions of great importance affecting the welfare of the whole Church began to call for settlement, and in the course of time a widespread feeling was found to prevail amongst the Churches in various parts of the world that the assembling of representatives of all the Churches of the Anglican communion for mutual conference upon the various questions by which she was agitated, would, under the blessing of Almighty God, prove the most effectual means of bringing about their satisfactory settlement. After anxious consideration by the then Primate, Archbishop Longley, of the whole question, and consultation with his Episcopal brethren at home and abroad, the first conference of the Bishops of the whole Anglican Communion assembled at Lambeth in 1867; and although that meeting was held under circumstances of exceptional difficulty, its success was such as to satisfy the majority of those who took part in it that the experiment was a wise one, and to enable the revered successor of Archbishop Longley, in obedience to the wish of a very large majority of his brethren at home and abroad, to feel justified in repeating it at

the close of the succeeding decennial period. The results of the second Lambeth Conference are thus described in the farewell words of the late Archbishop, addressed to the assembled prelates after the final service in S. Paul's Cathedral. "I feel confident," said his Grace, "that the effect of our gathering will be that the Church at home and abroad will be strengthened by the mutual counsel which we have taken together." During the ten years which have since elapsed, the confident hopes which were then expressed have, under God's blessing, been abundantly realized, and their fulfilment doubtless served greatly to encourage your Grace to invite, in the course of last year, the bishops of all Churches in communion with our own to assemble at Lambeth for a third Pan-Anglican Conference. The proceedings of that conference are doubtless still fresh in all our memories. It will be sufficient to say of them, that they resulted in resolutions of such wisdom and importance as to secure the universal approval of thoughtful men of all colours and shades of opinion; and to be received by the Churches for whose benefit they were published with feelings of the deepest thankfulness to Almighty God, under the guidance of Whose Holy Spirit we believe them to have been framed.

In the presence of such an audience as it is now my privilege to address, it is needless for me to enumerate the many evidences which are to be found, as well in the Church abroad as at home, of the growth and development of an amount of spiritual life and activity which has never been exceeded, if it has ever been equalled, in any previous period of her history; and if, as I have endeavoured to show, the Church Congress has been mainly instrumental in terminating the isolation which had so long prevailed amongst the ranks of the clergy, and in proving that the assembling of Churchmen of different schools of thought for mutual counsel and combined action for the promotion of their common work was no longer impossible; then I claim for it a foremost place amongst the means which it has pleased God to use for bringing about that marvellous change in the condition of the Church which is daily deepening the love and affection of all her loyal sons, and winning for her in constantly increasing measure the admiration and respect of thousands and tens of thousands of the more serious and thoughtful of our Nonconformist brethren.

But the Church Congress did not come into existence without the help of two loving parents—of whom one has long since been called to rest, the other is happily still amongst us—by whose tender and watchful care the child was supported under the cold blasts of ridicule and

contempt which assailed it in the feeble years of its infancy, by whom its footsteps were guided during the critical days of its youth, and who now looks with just and laudable pride upon the vigour and usefulness of its manhood. To-day we have the honour and privilege of entertaining both parent and child. To the child we have already accorded a warm and hearty welcome, and I am much mistaken if the name of the parent is not received by this vast assembly of loyal Churchmen and Churchwomen with such an amount of enthusiasm as to convince him that his past earnest labours are not unappreciated, and that there are few, if any, of the distinguished men who occupy a place on this platform to-day, for whom they entertain a more sincere regard, or to whom they feel that they owe a deeper debt of gratitude than to the Ven. Arch-deacon Emery.

It will be seen by a reference to the list of subjects set down for discussion during the present week, that the aim of our committee has been to select such as are of a practical rather than of a speculative character. If the result of their labours shall have been to render the present Congress a little less exciting than some of its immediate predecessors, it is hoped that it will not on that account be found less useful, or less acceptable to thoughtful, sober-minded Churchpeople, who are probably less anxious that the Church Congress should create a sensation, than that it should continue from year to year quietly carrying out the objects for the promotion of which it was first called into existence, and which are thus described in the statement prefixed to the rules by which its proceedings are to be governed :—

“The object of the Church Congress is to bring together members of the Church of England, and of Churches in communion with her, for free deliberation and further exchange of opinion and experience on subjects which affect the practical efficiency of the Church, and the means of defence and extension, and also for the encouragement of a general interest in these and kindred subjects amongst the clergy and laity in different parts of the country.”

Not less difficult than the task of selecting suitable subjects for discussion, has been that of securing the services of able and acceptable readers and speakers to introduce them. In the selection of these the committee have not been unmindful of the existence within the Church of various schools of thought, or of the duty which belonged to them of securing for each of these schools, as far as possible, a fair representation on this platform. If it should appear to any present that their labours in this direction have not been attended with complete success, I can

assure them that it has not been due to any want of effort on their part to ensure it.

In order to extend as far as possible throughout the surrounding neighbourhood the beneficial influence of the Church Congress, arrangements have been made, through the kindness of some of our visitors, for the holding of working-men's meetings at some of the more important centres of population in the diocese, at which addresses on suitable subjects will be delivered.

As it is probable that all who are present have had opportunities of examining the official programme, it will not be necessary for me to make particular reference to each of the subjects which it contains. There is one, however, upon which I hope I shall be pardoned if I venture to make a very few observations. It is one which could hardly fail to find a place in the programme of a Church Congress held where we are now assembled, even if it did not occupy as much, if not more, of the attention of Churchmen in every diocese in England than almost any other at the present time. I need hardly say that I allude to the Church in Wales. The subject is one which was very ably dealt with at last year's Congress, yet not so exhaustively, in my opinion, as to have left nothing that is interesting or instructive to be said concerning it. I venture to express the hope that when it is discussed in this hall to-morrow morning, the number of our English friends who will be present may be somewhat less insignificant than that which attended the discussion on the same subject at Manchester last year; because I am satisfied that there are few, if any, subjects upon which English people generally are more in need of correct information than concerning the circumstances, the work, and the present condition of the Church in Wales. Not many years ago the following observations were made, in my hearing, by one well acquainted with the condition of the Church in Wales, and the state of English opinion concerning it: "English people," said the speaker, "are under the impression that there is *no* Church in Wales, that its only representatives are the clergy and a few country squires and their families; but that, with these exceptions, the Welsh are a nation of Nonconformists; and this opinion," he added, "is not confined to the uneducated classes. I have conversed with statesmen, who have regarded such a description as scarcely, if at all, exaggerated." Nor is the ignorance which then prevailed difficult of explanation when we bear in mind, on the one hand, the diligence, the unscrupulousness, and I will venture to add the audacity with which Liberationist agitators, through the Press and every other available means, have been

inculcating the grossest false statements concerning her, and, on the other, the almost total neglect on the part of the Church, until comparatively recent times, to expose them by the publication of the truth. I am willing to believe that through the more energetic efforts of the Church in this direction during the last few years, the darkness which then prevailed has been rendered somewhat less dense; but when, in the course of the present year, members of Parliament representing Welsh constituencies can rise in the House of Commons and make, amidst the approving cheers of a considerable section of the members of that House, such statements as I will presently quote, the importance of using every effort to promote the wider circulation of accurate information upon this important subject on the other side of Offa's Dyke can hardly be exaggerated.

The first of the statements to which I have referred runs as follows :—

"The Church of England *was established by the State* to promote religious instruction and religious ministrations for the people of the country, and *it extended its operations to Wales* as well as to England, and created a machinery for carrying out its operations."

The second statement comes from the lips of a member for a North Wales constituency, and, if I mistake not, one who held a place in a Government not now in office: "The Church in Wales in fighting Dissent does not preach practical Christianity." "In Wales it had come to this state of things—no Dissenter need apply." "Churchmen in Wales might be known by the number of servants which they kept and the time at which they dine." A third honourable member, representing a constituency in this diocese, and speaking of a portion of the district which he represents, found it possible to make the following statements:—"They had been told that churches and schools were increasing in the Rhondda Valleys. Well, one church was built by a nobleman—a landlord, who allowed the use of it to the Protestants on condition that they gave it up when there were sufficient Catholics to fill it!" Another statement with which the same honourable member adorned his speech on the same occasion is the following:—"The Church in Wales has done nothing for the Welsh working-man but to make him a miserable servant."

Will it be believed that in these two valleys, during the last six years, eight new churches have been erected, providing accommodation for upwards of 3,000 worshippers at a cost of more than £22,000; and that two others are now in course of erection which will seat 1,200 persons, upon which the outlay will exceed £14,000?

It is difficult to believe that that can be a just and righteous cause, or one which is likely to prosper, which requires to be bolstered up by such libels and monstrous false statements as those which I have just quoted. At the same time I cannot but feel thankful that the Church Congress has been the means of bringing so many English Churchmen and Churchwomen amongst us, who will be able to judge by personal observation how far they convey a true and accurate picture of the character and condition of the Church in Wales. I earnestly hope that our English friends will not be content to survey her work within this great town alone, where I do not think it is wholly unworthy of their notice, but that they will endeavour, if possible, to visit other large centres of population within the diocese, such as Aberdare, Dowlais, Mountain Ash, and the Rhondda Valleys, in order to see what she is doing. I shall be much surprised if the result of their visits will not be to prove to them conclusively, that the adherents of the Church in Wales are not limited to those who keep servants, drive to church in a carriage and pair, and dine at the same hour at which the honourable member who thus described them probably partakes of his principal meal ; but that there are to be found amongst them thousands of the hardy sons of toil, whose only income is that which they earn by the labour of their hands and the sweat of their brows ; and that when they return to their homes they will be able to assure their friends that the Church in Wales of to-day, whatever may have been her shortcomings in times past, is fully alive to her responsibilities, and that although the difficulties with which she has had to contend have been well-nigh insurmountable—difficulties arising from the poverty of her endowments, sadly diminished from time to time by successive acts of spoliation—difficulties arising from the prevalence of two distinct languages, and the rapid congestion at numerous centres of vast populations, and not least from the long continuance of the rule of non-resident Bishops, ignorant of the language, out of sympathy with the habits and feelings of the people, and only at rare intervals present within the borders of the dioceses over which they had been called to preside—although she has had to contend with these and many other difficulties which might be named, she has at this moment a larger number of members than any other religious body in Wales, a number which does not fall far, if at all, short of one-third of the aggregate population of the country, and which is at the present time increasing with such marvellous rapidity as to enable us to cherish the confident hope that the day is not very far distant when the well-known prediction of a venerable patriarch of Welsh Methodism will be fulfilled, and “the bees will all have returned to the old hive again.”

I much fear that I have already exceeded the limits of the time allotted to me for these opening observations, and as the subject set down for discussion this afternoon is a peculiarly interesting one, I feel that I shall best consult your wishes by at once bringing them to a close. I cannot do so without the expression of my cordial thanks for the patience with which you have listened to them, nor without an earnest prayer that it may please God to bless abundantly the work in which we are now about to engage, as well as all our other efforts for the promotion of His glory and the welfare of His Church.

THE CHURCH'S MODE OF DEALING WITH RAPIDLY GROWING POPULATIONS.

- (a) THE DIVISION OF PARISHES.
- (b) THE USE OF MISSION ROOMS AND LAY CO-OPERATION.
- (c) COMMUNITY LIFE FOR THE CLERGY.

PAPERS.

- (b) THE USE OF MISSION ROOMS AND LAY CO-OPERATION.

RICHARD FOSTER, Esq., Chislehurst, and a Member of the House of Laymen.

How the Church can best extend her work, so as to meet at all points the spiritual necessities of rapidly growing populations, is, to Churchmen, the problem of the day, and this Congress has done well in giving it the foremost place in its programme. The subject has forced itself on my attention for many years; for, having resided all my life in or near London, I have seen suburban villages become densely peopled parishes, and I have felt constrained to take part in helping to supply the means of grace to the multitudes which have settled around me. Owing to various causes, ever-increasing numbers are being drawn into the great centres of industry. As an example, let us take the territory called "Greater London." It has within it four millions and a half of souls, *i.e.*, about four or five times as many as it had at the beginning of the century; while in the provinces there are parishes, like those of this town of Cardiff, that can show even a still larger proportionate increase.

Our older towns and villages were well supplied with parish churches and clergy, whereas those of modern growth are usually lamentably deficient in both. How is it that, while trade, and manufactures, and mining industries have so greatly increased, our merchants and bankers, our manufacturers and shipowners, our owners of mines, and others, have not done more for the spiritual welfare of those whose work constitutes the producing power of their enterprises, and contributes to the profit upon their capital? It cannot be pleaded that the country is less wealthy, for that is manifestly not the case. It is not want of means that leaves the Treasury of God without replenishment for the ceaseless claims upon it, but want of the principle that consecrates wealth. Another reason is that in these times, when the work of the

day is over, the well-to-do betake themselves to their pleasant country homes, while the wage-earning classes go off to suburbs of their own ; so one class sees very little, and knows very little, about the other classes. Added to this, so many of our great commercial undertakings are now the property of public companies, and when anything is wanted for the spiritual welfare of the people whom they employ, it is said that whatever is to be done must be done by the shareholders as *individuals*. But in practice it is found quite impossible to get these individuals to interest themselves in a locality where probably very few of them reside ; and thus arises a want of sympathy between the different classes, which becomes one of the causes why employers and employed are so often at variance.

The Church is the most likely, if not the only agency that can cure this selfish indifference, and introduce the higher motive of loving self-sacrifice. But how ought she to exert her influence ? We must look to the clergy to set things going, and I must ask them kindly to excuse me, a layman, for saying a few words on the line I think they might with advantage take. Let them make the parish church the great centre of work—in fact a great mission room ; let its doors be thrown open as much as possible, so that, when public worship is not going on, the people may use it for private prayer and meditation ; let them be invited to attend the daily public services as often as they can, as well as those on Sundays ; let the services be bright and devotional, the lessons read in a distinct and audible manner, and the sermons carefully prepared and carefully delivered ; and let the humbler classes be taught that the parish church is as free to them as to their richer neighbours. In many cases our parish churches might be used more than they usually are, if there were a sufficient staff of clergy. If additional services were offered it might sometimes render unnecessary the erection of another place of worship, and the money saved would provide additional clergy. Frequently, however, an additional place of worship is required in order to accommodate an increasing population, and this is often the case in extensive parishes where populous villages spring up in consequence of some mining or manufacturing industry developing itself at a distance from the parish church ; and at times it unfortunately happens that a large proportion of the sittings in the parish church are allotted to the well-to-do parishioners, and the humbler classes are to a great extent excluded. In such cases either another church, or a mission chapel, ought to be erected. If not consecrated, it should be licensed, in order that the sacraments may be duly administered, and the building thus become a centre of work. Wherever Divine worship is performed, whether in consecrated or licensed building, the services ought to be on strictly Church lines. What are sometimes called “fancy services” soon fail to retain congregations. Mission chapels ought to be used for no other purposes than Divine worship and Sunday school.

Where the clergy are doing their work on Church lines, and earnestly, their parishes have no lack of agencies for good, and this results in large congregations. On the other hand, when churches in the midst of large populations are sparsely filled, it is an unmistakable sign that there is something wrong ; there is either a lack of earnestness in the work, or the work is desultory, or there is a want of systematic visiting, or the services are

dull and cold, or the sermons are uninteresting and badly delivered ; or, as is often the case, the clergyman is over-weighted by the number of souls committed to his charge, and in addition to this has to be constantly begging and scraping money together for parochial needs. We can all call to mind too many cases of this kind. In our overgrown parishes clergymen who have done well for several years ought to be transferred to some less trying sphere of work, for they are liable to lose their health and energy if they labour too long in poor and crowded localities. This is a matter that requires very serious consideration from our Bishops and other patrons.

To those who are about to take a leading part in the erection of a church or mission chapel let me offer this suggestion : Seek the advice of an architect who thoroughly understands his profession, and who is a good Churchman. Church building and church furnishing are arts ; and a man whose whole sympathy does not go with Church worship may probably make serious blunders. Take, for example, the important matter of kneeling accommodation. In many of our churches it is almost impossible to kneel ; whereas our congregations ought to be taught to do so reverently. On this subject I would refer to a pamphlet entitled "Church Seats and Kneeling Boards," written by my friend Mr. Butterfield, the well-known architect, with a preface by myself, and published by Rivingtons.

In conjunction with each centre of work there ought to be, besides the Church schools, a parish room, where Confirmation classes, mothers' meetings, and other parochial agencies may be held, and where the clergyman may have opportunities of conferring with his people on such matters as bear upon his work and their spiritual interests.

In the erection of churches and other buildings for religious uses, let the people be taught that they are about to undertake a work for God, which ought to be carried out in a spirit of prayer and self-sacrifice.

Let us now consider the subject of lay co-operation. It is most important that the laity, as an essential part of the Church, should take their share in the Church's work. At each centre, whether parish church or mission chapel, the clergyman should try to enlist a number of earnest laymen to help him in his labours. The works that they might undertake are various, such as helping in Sunday schools and night schools, assisting in choirs, and acting as churchwardens or sidesmen, finding sittings in church for the people at the time of Divine service, keeping church and school accounts, acting as managers of the parish schools, reading the Holy Scriptures, visiting the people, and, under proper sanction, holding services. I may add to these, giving occasional entertainments, which are found useful in bringing the people together in a social and friendly manner. There would also be found, in all probability, many Churchwomen able and willing to undertake such duties as district-visiting, holding mothers' meetings, and other works that earnest-minded women know so well how to perform. If the work be in poor localities, probably many of these workers would come from some neighbouring well-to-do parish, and this would have a good effect in binding together various classes of society. These would be voluntary workers : and, in addition to them, there ought to be some paid workers. Where an earnest-minded layman could be paid for his whole time, he might do excellent service in visiting the people

and bringing them to church. Mission women and parish nurses are also very useful for work among the wage-earning classes. These women, however, ought to be directed and encouraged by some lady of business capacity, and in these days there is no lack of such persons. The centre of all this work, however, must be, as I have already said, the clergyman; and if he be the right man for the post, he will not have much difficulty in gathering around him men and women ready and willing to help in making his work a success. I must not omit here to allude to those self-sacrificing and hard-working Sisters of Mercy, who do such noble work in many of our parishes. They are beloved of the poor among whom they live and labour, and are indeed a great power for good. When we hear how abundantly they minister in many overgrown parishes, we cannot but feel deep regret that there are not more of them.

We need, indeed, more "living agents" of the right sort. More bishops for the increased work among our greatly multiplied populations. We want more soul-loving priests and deacons, and if God will only give us these, there will be no lack of lay co-operation. We want more churches and mission chapels. We want more support for schools in which the young may be educated in the true faith, as well as instructed in such things as will make them good, and honest, and law-abiding citizens. And now is the time that a great effort must be made to extend the Church's work and influence. Our bishops and other leaders of public opinion have, of late, not been silent, nor have they sought to undervalue the gravity and claims of the present crisis. I will quote here the words of one of the most thoughtful of the preachers of the present day: "Humanly speaking, the future of the Church will be decided in our great centres of population"; and he adds, "we really are sitting on a volcano of unchristianized human passions, and the thin crust of social traditions and conventionalisms, which law and custom still maintain, may very easily give way in times like these, and then what will happen?" What indeed! This is a question that every Englishman, and especially every Churchman, ought to put to himself most solemnly.

Our Church's great wants are the right men and money. The right men to do the work—these only God can give us, and for these the Church must pray earnestly. Money to pay those who give themselves up to work for God—this it is the privilege and the bounden duty of Church-people to furnish. The rich parishes must, in some way or other, be taught to help the poor ones far more than they have hitherto done. There are plenty of agencies in existence in the shape of Church societies, if they were only properly supported.

Our Lord, when He saw the multitudes, was moved with compassion because they fainted, and were scattered abroad as sheep having no shepherd; and said to His disciples, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." Oh, how I wish that the thousands of rich and well-to-do Christians, who look with such stolid disregard upon the thronging multitudes around us, would but catch some of their Divine Master's sympathy, and be moved to labour and prayer for them, as the Lord commanded! For what He said more than eighteen hundred years ago is specially applicable to

our England of to-day. We cannot say that the work is too great for us—the wealth of the Church-people of this country is enormous. But are we in earnest when we utter the prayer, “Thy kingdom come; Thy will be done in earth as it is in heaven”; or when we ask God to enable us to show forth His praise “in our lives, by giving up ourselves to His service”; or when we say “we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee”?

It is often said that farmers who refuse to pay tithes are acting most cruelly and most unjustly towards the clergy to whom they are legally due. There can be no doubt about this, for these payments are part of a bargain made when a person rents a farm, and so are a debt between man and man. But are there no other tithes that God expects, and, indeed, demands? Does He not look for tithes and offerings from the whole nation, if we would look for His blessing? Surely what was demanded from the Jews is expected in even a larger measure from those for whom Christ died, whether they be of the wealthy or the well-to-do, or even of the humbler classes.

The subject of giving in proportion to our means has not hitherto been sufficiently brought home to the consciences of our people; it is, however, a matter far more important than those disputes between Churchmen of different schools of which we hear so much now-a-days. Will not our Houses of Convocation, and the House of Laymen, take into consideration this subject of tithes and offerings, and press it earnestly on Churchmen? Were our people only to awaken to a sense of their responsibility there would be no lack of means for all Church work. Such churches, mission chapels, schoolrooms, and other buildings as are needed would be erected. Suitable incomes for an adequate staff of clergymen and other workers would be provided. And not only would home wants be supplied, but there would be ample funds for the extension of Christ's holy religion throughout our Colonies, and, indeed, wherever our fellow-countrymen have to go to seek a livelihood. For some good reason the Almighty seems to will that the Anglo-Saxon race should increase so wonderfully that it not only fills our own country to overflowing, but is found almost everywhere. Surely this indicates that this race is to play a great part in the future history of the world, either for good or for evil. May God grant it may be for the good of mankind. But on this must depend how the Church now does her appointed work.

Let us earnestly pray for a great outpouring of the Holy Spirit, that men and women may be stirred up, some to give themselves, and others to give of their substance, towards gathering in the great harvest of immortal souls which appears to be ready for us to reap.

The Rev. C. MACKESON, Curate of the Church of the Good Shepherd, Hampstead.

THE selection of the subject of the Church's treatment of rapidly growing populations as the first topic for consideration at the Congress to which your lordship has given such a warm and cordial welcome, may, I trust, be accepted as an augury of the practical nature of the debates which will take place in this and the neighbouring hall, for it sets the

seal of the Congress to the admission that the Church of God in England is still a Missionary Church. "Occupy till I come," is the Master's command to His servants, and I would interpret it somewhat after the military sense—for is not our Church the Church militant, and are we not all soldiers of Christ?—and hence I would regard this question of the subdivision of parishes and of the use of mission rooms and lay agency as a part of that great work of gaining souls for Christ, and of making them members incorporate in His kingdom on earth, which is entrusted to us as the advancing army, the Christ-led host. And, in truth, the growth of population, which to the statesman or the student of social science forms an important factor in all his plans and practices, ought, to the Churchman, to present a cause for constant rejoicing, seeing that it places before him new fields for work, new difficulties to be met, new victories to be won. That there was a time, and that too within the memory of men still living, when the Church failed to realize her responsibilities in this respect, we must all admit; and as we look back upon the Church of the four Georges, with its ecclesiastical torpor, aptly symbolized by the heavy pseudo-classic edifices which it built, and the churchwardens' whitewash with which it restored our ancient fabrics, we have cause to thank God that the Victorian era has witnessed a revival of the beautiful in architectural style, as your Cardiff churches, my lord, pleasantly remind us, accompanied by that spiritual activity which fills the beautiful sanctuary with earnest ministers and devout worshippers. And, in this Church revival of our time, it is happily evident that we have outgrown the theory of which that distinguished prelate, the late Bishop Blomfield, was perhaps the last practical exponent, that the way to win the masses of the people for Christ is to put down a new and often costly church in their midst, with an ill-paid parson, long before they have been trained to habits of worship, or have learned the elementary truths of the Christian religion. That, my lord, was, as the Bethnal Green churches have proved, beginning at the wrong end, and I am here to-day to plead for a more economical use of spiritual forces, and for a far less lavish expenditure of bricks and mortar, in the shape of the general adoption of mission rooms, and an extended, albeit a safeguarded, use of lay agency.

And speaking first of the mission room, I would point out that it is not only suited for new or subdivided parishes, but for those, unhappily still numerous, districts where a select body of Christian people have been allowed to appropriate to themselves a building which was erected not by themselves but by pious founders for the common good of the whole parish. In such cases as these a mission room is a necessity, and if it ultimately results in the opening of the old church to the people, or in the erection of a new church where God's house is, as I venture to submit it should ever be (if we are true to our character as a Missionary Church), as free as God's air and God's sunshine, so much the better will it be for our advancing army.

But on new ground, in places like Cardiff and Swansea, which seem to grow as we watch them, the mission room may be of still greater value, for here it may be the outpost to occupy the ground as the people extend their borders, whereas in the former case its use is rather to regain the lost ground than to occupy the new. And now, to pass for a moment to detail, what is the mission room for which I plead? It is,

my lord, irrespective of its shell, which may be of iron, brick, or even wood, a bright, attractive, church-like place, with nothing cheap or tawdry about it, with no second-hand furniture or decoration sent down because it is no longer fit for the church, and, above all, it must be officered by competent men, whether clergy or laity ; by men who are, first and chiefest, full of the love of Christ, but who have also the gifts and talents which are absolutely essential in a place where the religion of respectability and of hebdomadal worship is not in force, and where the hand-to-hand and heart-to-heart principle of dealing with men and women is adopted. The mission room should be a mission room, not a converted school-room or stable—although even these can be considerably transformed—but a place in which, when it is used for worship, the accessories and surroundings suggest worship to the eye : a modest credence-table, with its cross, flowers, and alms dish, surmounted by a picture of the crucifixion, such as Hilton's triptych engraved by the Art Union of London, in a massive oak Oxford frame ; a platform for the choir sitting chancel-wise, a single desk to serve for lectern and pulpit ; a pipe-organ, even if it has only one manual, which can be bought for £70 or £80 ; a choir made of the people and if possible surplised. These things will mark the difference between the feeling, the atmosphere, of the room when it is devoted to sacred purposes, and they will be easily all removed, or still better screened off, when it is required for other uses.

And then as to the service in this room. Let it be a Prayer-book service. Nothing, I am convinced, is better calculated to interest and attract the poorest worshipper than our own beautiful office of Evensong—shortened, if you will, but not emasculated until you fail to know it.

And then the hymns. I would say, let them be hearty and melodious, but let them be musical, and, to this end, let the conductor of the services be, if possible, like Luther's ideal schoolmaster—at least able to sing a plain tune, so that he may have a practice of hymns and chants every Sunday evening with the people after service. I am prepared to hear it said that this is "playing at church ;" that a mission room ought rather to be a bare, simple, unadorned room ; and that the reader ought to follow the example of a Nonconformist neighbour of mine in London, who said, when he entered on his ministry, that he would wear no clothes to distinguish him from his fellow Christians. Well, my lord, let my imaginary critic work on such lines if he pleases, and I will wish him God-speed ; but I ask for what I believe to be a more excellent way, and a way, moreover, which involves no risk of watering down the distinction between the church and the mission room or between the episcopally commissioned laymen and the duly ordained minister of the church, a way which educates men and women in Church worship and leads them to go with their head, be he lay or cleric, to the parish church for holy communion. I speak of that which I know, and testify that which I have seen, when I say that a mission room, worked on these distinctive Church lines, with addresses in which the simple Gospel story is set forth, while at the same time the existence of the Church is not only tactily admitted, but put prominently forward as the great friendly society, the true and visible embodiment of the Divine

kingdom on earth, will attach even the poorest to our Church fellowship, and will lead them on step by step to confirmation and holy communion.

To provide on a large scale for this use of the mission room as a worshipping home and a centre of spiritual advancement for the people who have either lapsed into irreligion, or have left the Church for other Christian societies, demands of necessity a large extension of the ministering body, and here a door is opened for the use of lay help of the higher and more cultured sort. I say advisedly higher and more cultured, because, after a quarter of a century's work among artisans and labouring folk, I am convinced that they will not long submit to a ministry, whether cleric or lay, which lacks refinement, or is deficient in mental power. It is as great a mistake to set an uneducated man to teach the poor as it is to put a young and untrained teacher in charge of the junior classes in a Sunday school. And, when the necessary aptitude co-exists with the will to do yeoman service for God and his Church, the layman may find surely a fitter place at the mission room desk than in the pulpit of a consecrated building, where there are plenty of ordained and licensed preachers ready to hand, or in the rostrum of a meeting-house which disguises itself under the equivocal name of a Free Church of England. Yes, in this case, as in regard to lay help generally, what the Church wants is the steady self-sacrificing labour of the layman in his own parish; not the itinerant display of pulpit oratory which makes little demand upon the preacher, while it feeds his vanity at the expense of his fugitive congregation. It has been truly said, by a recent writer, that the clergy want lay help out of church rather than in church. I would venture to say that it is precisely this out-of-church work which will best repay the earnest and spiritual-minded worker. It is, as a rule, an unusual thing in the Church of England to find a layman devoting himself to house-to-house visiting; and yet how many a parish priest would find such aid simply invaluable. The working-man, for instance, can only be found at home in the evening, when the clergyman is, it may be, saying his office in the church, presiding at a guild meeting, taking a Bible class or a teachers' class; or, perhaps, if he follows the advice so wisely given some years ago by Bishop Thorold, spending one evening at least out of the seven by his own fireside. If, then, the working-men are to be won, we must look to the laymen for help in reaching them in the evening hours, and by degrees they may be led and trained to assist themselves in the same most useful way. Such a mission of men to men would yield a blessed result in a large inflow of men at our Church services, and especially at the early communion, which ought to be—shame upon us men that it is not so—pre-eminently a service for men, and not, as we find it so generally is, a service for devout women. I know of no reason why the layman should not emulate what someone, in Irish phrase, described as the clergywoman, by taking his place at the bedside of the sick, where his tender words—and men, my lord, if they strive to be Christ-like, can be as tender as women—may soothe many a sufferer, and, with the word of faith and hope, may, in very truth, set forth Christ crucified as the one hope for sinful men. Thus in the mission room and in the home the lay-helper may do real religious work, and all this without any lessening of his influence for good in the secularities of the club, the gymnasium, the cricket field, and the lecture hall, where also he ought

to be found. Thus, working in season and out of season, in the true Pauline spirit of self-absorption in the work entrusted to him, the Church layman may find scope for the most superabundant energy and the most varied gifts. Thus, striving with the cordial sympathy, co-operation, and guidance of the parish priest, the approval of his bishop, and the testimony of a good conscience, the layman may labour according to his gifts and powers, and, as a result, the Church will daily grow stronger, the waste places will be reclaimed, the growing needs of the people will be supplied, and God, even our own God, will give us His blessing.

(a) DIVISION OF PARISHES.

The Rev. H. J. TEBBUTT, Vicar of Doncaster, and
Prebendary of Southwell.

How shall the Church deal with rapidly growing populations? Firstly, we have the *subdivision* of parishes for consideration.

To many persons one may seem to hold a brief for a lost cause, and to advocate an exploded method, in speaking of subdivision;—the resources of the Ecclesiastical Commissioners are becoming exhausted; the task of raising new endowments consequently appears more formidable than ever. Hence, men are tempted to fall back upon more economical schemes. Subdivision is discredited; the lay agent and the mission room, or the brotherhood (so powerfully advocated by Archdeacon Farrar), commend themselves to many minds as being more practicable, because more economical—and also possibly better qualified to deal with the masses than the old-fashioned system of creating new parishes.

I am not here, however, to debate the advisability of subdivision, but rather to suggest *possibilities* of effecting it. But I do the more cheerfully take up the cause of the old method, because I believe in it, and trust to show that the Church of England may do worse than to stick to her parochial system, and bestir herself to develop existing organizations.

I.—Are the results of subdivision discouraging? It is commonly pleaded that population is increasing portentously—in London alone at the rate of forty thousand per annum; that the National Church has not kept pace with this increase, under present methods; and that, unless she adopts enlarged modes of work, she cannot hope to justify her claim to her position. No one can deny that, unhappily, a vast majority of the working classes are not to be found within the Church's walls. But neither are they to be found within the chapel. This widespread alienation is so, not because they are hostile to the Church in particular, nor because they are entirely outside her machinery, as is commonly alleged, but because of the general indifferentism of our generation to the faith of Jesus Christ.

It is fairly open to argument, whether, in point of fact, the masses are so utterly outside the influence of the Church as is asserted—*e.g.*, it is not a fair statement of the whole case to point to a parish of ten thousand souls, it may be, under the charge, perhaps, of a vicar and curate, and to ask, of what value is such a weak, over-mastered staff? For even *two* devoted, single-hearted men—and, thank God, He has given the Church of England such men by the thousand—*two* such men

can be a power for Christ, and do a work for His Church, such as man cannot tabulate, and make their influence a felt reality in each of the two thousand homes they live for, although that influence cannot be demonstrated by visible numerical results. Moreover, in forming our estimate of the extent to which the masses are reached by Christian influences, we are bound to take into calculation the work of Non-conformists; and is it not too often the case that, even in large parishes, the chapel is in keen competition with the church, and that the Dissenting tract-distributor follows in the wake of the Church's district-visitor? I have been told by an East End clergyman, that there is not an alley or lodging-house at the East End of London but is reached by some Christian influence.

Then, in asking ourselves how to deal with large populations, we should ask whether the parochial system *is* a failure after all? whether it has had fair play? whether it is justly chargeable with that widespread apathy towards Christianity which appears to defy the united efforts of all Christian workers? and whether it is not the case that, under the parochial system, Churchmen have outstripped Nonconformists in the development of religious machinery, and are, accordingly, more than holding their own in the noble endeavour to win the masses of England for Christ? In a word, have we not much reason to "thank God, and take courage"?

II.—What are the especial advantages of subdivision? (1) *Permanency* in work. The "Incumbent" is less likely to remove than the curate, lay agent, or brotherhood. Parochial machinery is more steadfastly continuous when he who directs and inspires it is a fixture. How often it happens that, when a successful curate leaves a parish, his work falls to pieces, because it centred in the man and depended for its life upon his personality. (2) *Enthusiasm* is called out by an independent parochial position. Let a new district be thrown upon its own resources with an energetic vicar at its head, and Church life and Church work will spring into being, which would otherwise have lain dormant. The chapel-of-ease takes things easily so long as it can hang upon the mother-parish. But parochial independence creates self-dependence. It forces Churchpeople to bestir themselves; it arouses the spirit of self-sacrifice and of work. And is it not better that Churchpeople should be stirred up to work for their Church, as a common duty, than that they should be encouraged to leave the work to a few persons who profess a vocation for it; or that they should content themselves with an invertebrate dependence? Surely this is the law of Church life—"God hath set the members, every one of them, in the body" to serve Him therein, "and by love to serve one another." (3) And *Freedom*. When a large parish is worked from one centre, it is under a species of drill, which has undoubted advantages provided a strong man is at the head. This cannot always be secured. And even so, there is a dull, cast-iron uniformity about such methods. Curates work to order, after a school-boy fashion; and the whole parish is of one ecclesiastical pattern. Meanwhile, an undercurrent of restlessness flows on; for there is a constant tendency in the congregations of mission rooms to aim at independence. It is secretly felt that subordination swamps individuality.

The formation of a new parish gives free play to the energy and natural aspirations of incumbent and congregation; and the Church

of England, like England herself, has ever thriven most mightily, and done her best work for God in the bracing air of liberty—liberty of thought, and liberty of action. Permanence, enthusiasm, freedom; these are likely to be combined and to flourish under separate parochial being. I claim, at least, such advantages on the side of subdivision.

III.—But, even assuming this much to be true, how is *endowment* to be raised? The Ecclesiastical Commissioners explain the necessity of the diminution of their grants in their forty-first report. In the course of twenty-five years they have “created charges upon their fund amounting to six hundred thousand pounds per annum for endowment; and hence they consider it not safe to place any additional charge upon the fund without first setting apart the capital value of the additional charge. One hundred and fifty thousand pounds of capital is all that is available for distribution during the current year.”

It is clear that new endowments must in future be raised mainly by voluntary effort. Now, it is unfortunate that Churchmen, as a rule, are not very ready to subscribe for endowment; they prefer to give for that which is visible and tangible. It is much easier to raise funds to build a church than to find endowment for it when built. Hence, the provision of a maintenance for the incumbent is the crucial difficulty in face of subdivision. Nevertheless, we should not lose heart. Only let Churchmen be convinced that endowment is needed and will be rightly used, we may trust them to supply the need. During the last forty-eight years no less a sum than four millions eight hundred and thirty-eight thousand pounds—or five millions nearly—has been given in benefactions from private sources, to be met by grants from the commissioners. And what a record of self-sacrificing zeal is bound up with the endowment of the new bishoprics. Let Truro and Newcastle, Southwell and Wakefield, witness to what Churchmen can do when they are called upon.

(1) We may proceed by Diocesan Sustentation Funds.

At Nottingham a “Spiritual Aid Fund” has been formed, under which independent conventional districts are created with a guaranteed stipend of two hundred pounds a year to the clergyman in charge. It is the rule that such stipends should proceed by a graduated diminishing scale, so as to draw out gradually increased support from the congregation concerned, until at last the fund can be relieved of the whole grant. Such a Sustentation Fund might be made to form a feature in every Diocesan Church Extension Scheme. This is my first suggestion.

(2) But, as a rule, endowment must be obtained from local resources. It is convenient to spread a local endowment fund over a term of years. Many a man can give ten pounds per annum for five years, who would be unable to give fifty pounds in a lump sum. I believe that sums thus raised can be offered *yearly* for duplication from Queen Anne’s Bounty.

(3) Then, greater liberty is needed with regard to the investment of endowment. The Church is fettered by excessive caution in this matter. It may, however, be well to mention the fact that the governors of Queen Anne’s Bounty have large liberty as regards accepting investments for endowments. We need the trained financial intelligence of our laity to be brought to bear on this question in earnest. Were that to be done, much more might be effected with the Church’s revenues; whereas, ordinarily, the clergy are left to deal with finance, a task for which they

are commonly thought to be peculiarly unfitted, which certainly can never be congenial to them, which is quite outside their true function, and which the brotherly kindness of the laity should never permit them to be burdened with. The Church of Ireland offers a fine example of consecrated financial ability. Her revenues have been splendidly nursed; and in illustration of what has been urged, I may mention that in 1880 the Irish Church held three millions debenture stock, bearing interest at £4 8s. 6d. per cent.

(4) One more suggestion. It lies at the root of the whole question. We need to teach our people more plainly the great duty and sure blessedness of giving systematically to God a true proportion of their means; and to teach this lesson, after Pauline example, as one peculiarly applying to *working* people. "*These hands* have ministered," so could the apostolic tentmaker witness. It is a lesson for low and high, for poor and rich. Do we teach it? If not, need we wonder if large-hearted sacrifice be rather the exception than the rule? Has not the Church yet much to learn from Nonconformist almsgiving, and from the financial methods of other religious bodies?

There is a splendid reserve of Christian liberality yet available within the Church of England. Let us not doubt that, with the blessing of God, great things are possible by its means. What the Free Church of Scotland could do for two hundred ministers, what the non-established Churches of the Colonies and of America could do to meet their needs, what Nonconformist zeal has done right nobly all around us in the land, this can Churchmen likewise do. This, we are sure, they will do when once the call comes to their hearts. Be it our task to bring the Church's ministrations within the reach of our people; to give each house, at least, its own pastor, who may live amongst and live for his flock; in a word, be it ours to make the parish priest, in *fact*, that which the Church theoretically holds him to be; and never will the support of English Churchmen be found lacking to a faithful, laborious Clergy. "He that ploweth should plow in hope."

ADDRESS.

(c) COMMUNITY LIFE FOR THE CLERGY.

The Rev. PETER GOLDSMITH MEDD, Rector of North Cerney,
and Honorary Canon of S. Albans.

THIS is a subdivision of the wider subject of "The Church's mode of dealing with rapidly growing populations." It excludes, therefore, the consideration of country work. It is also confined to the question of Community Life for the Clergy only.

It is now universally acknowledged that the ordinary parochial system, valuable and precious as it is for the regular pastoral care of average parishes and settled congregations, is, even at its best, weak on its missionary side. In the rapidly growing populations, of which we have now anxious and painful experience, it is confessed to be inadequate; at least as administered on the old familiar lines. I need only refer, if authority beyond the personal knowledge and observation of anyone of us be needed, to the report of the Select Committee of the House of Lords of 1858, on the deficiency of the means of Divine worship in populous districts; the report of the Joint Committee of the Convocation of Canterbury of 1885, on the spiritual needs of the masses of the people; and to the report of a similar committee of the present year.

The parochial system needs, on the missionary side, supplementing. Observe, I say, *not supplanting*, but *supplementing*. The responsibility for this work is by no means limited, in its tremendous urgency, to the local ecclesiastical authorities, parochial or diocesan, but really touches the conscience of the whole Church and nation. And to meet it our parochial system must, by some general concerted action, be greatly reinforced and expanded.

But it must be reinforced by something thoroughly consistent and harmonious with itself; loyal, I would even say *subordinate* to it; something which shall strengthen, not weaken, nor supersede it; which shall regard the parish church as its mother, its centre, and its goal. Any fresh departure must simply aim at lifting up the souls it may gather in from the hitherto unreached masses out of the condition in which they are the subjects of elementary evangelistic labour, to the higher condition of folded sheep under the regular pastoral ministrations of the Church; and, further, of being themselves, in manifold ways, the happy and much-needed ministrants of blessing to those who may still be in the unreached condition in which themselves once were. In any new agencies or methods which the Church and her rulers may, under a very pressing sense of solemn responsibility, brooking no more delay, be guided to adopt, there must be—we are quite sure there will be—no antagonism, no rivalry with long-tried methods, nor even any very sharply marked distinctions; but rather a perfectly harmonious and continuous, though a very considerable extension and development, and that both of agencies and methods.

As for the *subdivision of parishes*, that has gone far enough; perhaps, too far. Rather we have come to feel we want *stronger centres* and *stronger staffs*, and greater unity of aim and of co-operation. *Mission rooms* we want in plenty, with suitable services, simple and elastic. *Lay co-operation*, in any amount that is to hand, provided only the laymen be of the right sort, actuated by the right motives, lovers, before all things, of Christ, His people, and His Church. All this really goes without saying. We have been *saying* now already a great deal too long. The time has come for really extensive and energetic, yes—don't let us be afraid—enthusiastic action.

Most of all, we want *more clergy*. The Church is undermanned. How strange that once, in 1535, our English Litany contained the needful prayer, "That Thou vouchsafe to send us plenty of faithful workmen into Thy harvest?" and so provision was made for the Church's fulfilment of our Lord's express command, "Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." How or why that petition dropped out we cannot now say. We need it sadly now. It is useless to talk of multiplied and extended agencies if the right men are not forthcoming, whether for lay or clerical work. They are our first need. We must make it our business, as a Church, constantly, earnestly, urgently, to ask God for them. We want no mediæval revivalists, no mere imitators of the outward features of the systems of bygone ages, whatever good such systems may have done in their day, in times and under conditions which they suited, being their natural growth. We must do, not what the best men, the most devoted saints, the wisest and most far-seeing originators did, in their day, but rather what they, with their faith, their zeal, their self-sacrifice, their love of God and man, would do were they living now, in our time, facing our problems. Their faith, their zeal, their love, their patient wisdom, we need it all. S. Benedict, S. Columba, S. Aidan, S. Bernard, S. Francis, S. Philip Neri, S. Vincent de Paul, Bernard Gilpin, Whitfield, John Wesley, Charles Lowder we need them all; and all the gifts of all. May God in His mercy grant them to our prayers, for His glory's sake, for His Church's sake, for our nation, for our empire.

Never was a call so loud, never a door of glorious opportunities so open. God grant it be not said of us of this age that we knew not the time of our visitation.

But, suppose we find the men, among those whom God calls to holy orders, how shall we best use them? Given men ready, for the love of Jesus and of souls, to offer ten, fifteen, twenty years of their youngest, strongest life to missionary work among our "rapidly growing populations" here in England; men who, putting off, I do not say necessarily abandoning, the prospect of marriage and a settled home, are ready to "endure hardness, as good soldiers of Jesus Christ," and to wait, as many an officer in army and navy, many a college fellow, many in our over-crowded professions, actually have waited, and wait, for those special blessings, until middle life, or past it—what shall we do with them? How shall we organize them and their work, so that it may be both happy, blessed, and fruitful?

First, let them distinctly to undertake for the missionary and evangelistic side of Church work, realizing distinctly what they are doing in such undertaking, counting the cost. That they may the better realize this, take them two years on trial. That would sufficiently test their fitness for work in this special sphere. Then, and not till then—say at five-and-twenty at the soonest—let them offer themselves to the continuance of such work for, say, five, ten, or fifteen years more—*i.e.*, to about forty years of age. On the expiry of each five years' period let them distinctly, as before God, and with the advice of their superiors, both immediate and diocesan, face the question of their safe and useful continuance in such special work, and then renew it or not as should seem conscientiously right. The third five years' period past, there should be a very special reconsideration, both on their own part and that of their superiors. It might be the experience they had gained had both increased their fitness and success, and confirmed their vocation. They might be supremely happy in their blessed work. God's inward drawings might point to its continuance. We may hope it would often be so. The ripe wisdom, the steady devotion of the practised "fisher of men," is as precious and as needful (to say the least) as the zeal and enthusiasm of the younger; and would be always specially valuable, in its example and guidance, to them, as well as in its effect and influence on those upon whom the missionary energy is directed. But it might be otherwise. God's Hand might point the conscience to a settled pastoral charge as now more suitable. Health, strength, spirits, all sorts of considerations may come in. Let them change. If need be let them marry. Our English society, even outside our "rapidly growing populations," has not yet outgrown the need, far from it, of the example and influence in its midst of holy Christian homes and high-toned family life. Our parishioners, town and country, would rise *en masse* against the idea of an exclusively or predominantly celibate clergy. They know what the rector's or vicar's wife—we may say children too, daughters especially—can be to them when they are what they ought to be, and may be, and often are. And they know what they would miss if they lost them. But how would our average clerical life be enriched by the distribution amongst us of men who, up to forty or more, had borne the burden and heat of the day amongst our masses! How should we love and honour them! How would our tone be enriched by them to the great benefit of the whole Church!

We need, then, *no life-long vows*, whether of single life or of exclusive missionary work. My own deliberate and long-standing conviction is that such vows are either needless or dangerous—needless so long as the conscience and will, humbly watching God's leading for the time being, are content and happy, and the life useful, in the special work to which, under His leading, it was given; dangerous when, from whatever causes, the will becomes averted from such special life, or the conscience comes to feel, rightly or wrongly, after sufficient trial, that a mistake has been made, or that

altered circumstances, inward or outward, have made such special life and work no longer possible. Work done under such changed conditions, and merely under the compulsion of a vow, must soon become entirely mechanical, and so not only useless, but mischievous. Therefore *no life-long vows*—only such reasonable engagement as should ensure sufficient continuity and permanence, and guard any from lightly giving up while health remains. Perhaps the requirement of six months' notice, and the consent of the bishop, before withdrawal, might sufficiently secure continuity, and prevent retirement from causes which might be only temporary. These points settled, a well-ordered community life, in convenient buildings in the very midst of the population they had to evangelise, would be a great security for both the happiness and the usefulness—two requisites which can never really be separated—of the missionary clergy. They should hold curates' licences under the parish priest, who, if himself unmarried, would be their resident head, but who should be the immediate director, in any case, of all who are working in his parish, subject only to the bishop. But within the walls of the mission house the life should be that of a religious community, simple, frugal, self-denying, without discomfort or artificial austerity, not without grace and refinement, and much social happiness; entirely without care and anxiety, everything found for them, except their own personal books and clothing—all financial matters managed by a lay committee with the parish priest as chairman. Stipends would be needless, as in the Universities' African Mission, except £10 a quarter to each for pocket-money. Are there no wealthy laymen who, for the love of God, will found and maintain such collegiate mission houses in our over-crowded parishes? If the institution grew—and our wisdom would be to nurse it from small beginnings under a growing experience, and not to start with any ambitious, full-grown, and highly elaborated scheme—then it should have some one country home and centre—or more than one, one in each diocese, if necessary—in which each missionary priest should have two months, either continuous or at separate periods, of rest and retirement in each year, and which should be the final refuge of those who, having served the grandest of causes while health and strength lasted, were at length compelled finally to retire, and were not otherwise provided for.

DISCUSSION.

The Right Rev. JOHN WORDSWORTH, D.D., Lord
Bishop of Salisbury.

I AM about to speak a few words on the same subject as that on which Canon Medd has just so well addressed you. I do not propose to go into a discussion of principles, I rather come to give you my very simple experience of three years' actual work of a small community of clergy. I think that this may possibly interest the Congress, and help some of those who may be thinking, as I hope many are thinking now in this Church of ours, of founding similar communities; for it would be a distinct misfortune to us if, after the great enthusiasm excited in the country by the noble speech of Archdeacon Farrar, and by other similar utterances, this movement was to decline and die away. When I first came to Salisbury about four years ago, one of the first ideas which presented itself to my mind as possible openings for good work, was the foundation of a community of clergy. I had been, during my life in Oxford, very much interested, of course, in the work of the Central African Mission; and also in the kindred, though somewhat different, work of the Oxford Mission to Calcutta, and the Cambridge Mission to Delhi. When I came to Salisbury, one of the first difficulties I found in the working of the diocese, was the provision for temporary and occasional duty. I found that I was constantly called upon by churchwardens and out-going incumbents to find men to take charge of benefices which had just become vacant; or where clergymen suddenly fell sick or had misfortunes in their families and house-

holds, I was asked to recommend someone to take charge of their parishes. Now this is a very difficult thing to do, as all my brethren will bear me witness—an extremely difficult task. Yet when I asked myself what the theory of the Church of England was in regard to vacant benefices, I could not help feeling that there was a sort of true Church feudal sentiment about these requests; that the bishop, being the superior lord, was the proper person to provide for the care of the vacant benefice, to which he had, as chief pastor, instituted the clerk, with a kind of feudal ceremony. Therefore, I felt that the demand was a just and proper demand; and, indeed, that it was putting into my hands, as bishop, an important instrument for good, and a means of becoming acquainted with the life of the different parishes under my charge. I, therefore, as Lord Nelson will tell you, at the first of our Synods, or Diocesan Conferences, held six months after my appointment, set about getting public opinion on the subject. We passed a resolution at the Synod of May, 1886, and before the end of the year I was able to commence work with four men. These four have been increased since, and at various times to seven, two of whom have now, however, left me, having taken benefices, being men of mature age, and having married—having, as Canon Medd properly pointed out, a perfect right, after a time, to marry. I have now with me five men. You will ask what sort of men are found to whom a bishop can properly entrust such work as this, and also such other work as they may be called to do, such as taking part in parochial missions, and lecturing for our Higher Religious Education Society—both important branches of our work; and you will want to know something also of the method by which they are supported. The kind of men, I think, who are wanted for work of this sort are men, as Canon Medd suggested, of at least twenty-five years of age—I should prefer twenty-six or twenty-seven—who are willing to put themselves entirely at the disposal of the bishop for missionary work in the diocese, wherever he may choose to send them, and for however long or short a time. Men who are perfectly loyal and high-principled, but pliable and affectionate. Such men, thank God, I have found. I can tell you that it has been the greatest happiness of my life, as a bishop, to have had their help and support. I do not ask them to take any vows, properly so called, but every S. Andrew's Day—our small community is called the Society of S. Andrew—they make a solemn promise in the cathedral to do such work of God as the Bishop of Salisbury may think fit to tell them to do. That is the only promise they make, but of course it implies for that period a celibate life—a life entirely devoted to the work of the Church. Every man has £100 a year. You may think that that, after what has been said, is too much. I cannot say I have found it to be so. I am sure that they spend every penny that they can upon good work of some sort or another. Somehow or other the money has all gone, I believe, at the end of the year. I do not think that gentlemen of the sort you want can really live properly on less than that. They have a hundred a year, and they have their expenses of travelling and of board, and sometimes lodging, for which they send in an account—generally an extremely moderate one—at the end of the quarter, when they receive their stipends. Well, then, how is this money raised? It is raised principally by contributions from the parishes which are served in this way. Every parish pays to our treasurer from two to three guineas a week for the services of one of our missionaries. That payment is generally made with perfect readiness, and indeed with thankfulness. Sometimes, of course, where the income is very small, I am obliged to reduce it; but in ordinary cases two or three guineas a week with the addition of a certain amount of subscriptions given voluntarily in the diocese, which may be supposed to come up to about £20 a year per head, are sufficient to pay the man his hundred a year and his expenses. I am giving you all these details because I think practical experience of this kind may be valuable. We have had, as yet, no difficulty in raising the necessary subscriptions, which amount altogether to about £100 a year for five men. If you gave your men £80 a year, instead of £100 apiece, you might almost do without subscriptions altogether, and that would be a consideration in many dioceses. I, therefore, think that no diocese need hesitate to adopt the plan of such a religious community on account of the expense. And I can assure you, dear friends, that the moral and spiritual gain is enormous. Just consider the gain of having continuous oversight and continuous work. What happens now when a clergyman dies suddenly? Perhaps the living is a college living, and the death occurs just before the long vacation. For three months certainly, and perhaps for six, the living will be vacant. The churchwardens will go about asking the help of every clergyman they know. Perhaps half the work will be done by neighbouring clergy to their own discomfort, and half by clergy from a neighbouring town. I do not wish to speak disrespectfully of clergy who take temporary duty, but I must say that the work is often done in a slipshod fashion. There is not continuous oversight

during the week, and there is not that care for the sick, the weak, and the young, which there ought to be. By the use of missionaries, such as I have described, you are able not only to have the work done continuously, but to give a new character to it; and I have been thanked over and over again for sending to parishes men who have not only been able to carry on parochial work in the old channels, but to make new suggestions and to begin new lines. Of course, also, it gives the parishes a sense of belonging to the diocese. They do not see their bishop, perhaps, as much as they ought to see him, but they see they have not been forgotten; and, having been helped at a pinch, they have a sense that the bishop is trying to do his duty to them, though he does it by other hands. Lastly, as regards myself, I cannot exaggerate the importance of the help which this little community has given me in the way of getting an insight into the life of a whole neighbourhood, or of a whole town. You will ask what sort of a rule we adopt. Necessarily it is a very elastic rule. We cannot enforce exactly the same customs in all parishes. We cannot say that we will have daily services in every parish, or Thursday communions as well as the Sunday communion, but there are certain things which we lay down as principles; and besides the regular office of morning and evening prayer, we require that each missionary should say a mid-day office for the wants of the diocese and for his own companions. When they are at home, which is only too rarely, they are sons in my own house. Of course it is not every bishop whose family arrangements would permit of that. Thank God, Salisbury is in the middle of the diocese, and I am able to give them a home as often as they come to me.

The Right Rev. the PRESIDENT.

I AM exceedingly sorry that the allotted time has expired, and that we therefore lose more than one most interesting address. At the same time, I think you will agree with me, that on occasions like the present, when meetings have to succeed each other so rapidly, it is most important that we should keep our proper time.

COLONIAL HALL,

TUESDAY AFTERNOON, OCTOBER 1ST, 1889.

The Right Rev. the Lord BISHOP OF S. ASAPH in the Chair.

CHURCH FINANCE AND CLERGY PENSIONS. PAPER.

J. A. DOYLE, Esq., Budarren, Crickhowell; Fellow of
All Souls College, Oxford.

I UNDERSTAND that the subject which we are invited to discuss is the comprehensive one of Church Finance and Clerical Pensions. I shall not endeavour, in the limited time at my disposal, to go beyond the second department of that subject. When so limited, the matter falls under two heads.

I.—The question of pensions in case of sickness, and of superannuation allowance.

II.—The question of provision for the widows and orphans of the clergy.

On the second of those subjects I shall touch but shortly. It does not seem to me to be a question of the same pressing importance as the other. As a writer in the "Church Quarterly Review" has shrewdly

put it, "The existence of the clergyman himself is essential, the existence of his wife and children is an accident." Special provision for such widows and orphans may be, doubtless, a thoroughly legitimate object for organized charity; but the absence of such provision does not cripple the efficiency of the clergy in the same way as does the absence of a pension system. There is, too, this wide difference. In devising a pension system, there is at least no danger of increasing the evil which we would remedy. A pension system may be ineffectual, but cannot be mischievous. Charities for the relief of orphans and widows must tend, by lightening the evils which result from imprudent marriages, to lessen the check on such marriages. If the remedy is too accessible, no one will be afraid of the disease. I do not mean to say that this is final, that such drawbacks cannot be kept in check. But they exist. On the other hand, the evils which a pension system aims at remedying, are just the evils against which no forethought can guard. Nor ought, I think, any pension system to be considered which does not contain in itself a guarantee for providence and self-help. I would, as far as may be, apply the same conditions to any system of provision for widows and orphans. By all means encourage the clergy to provide for their households by insuring their lives. On that point I would just say one word. An insurance society exists, which devotes itself especially to the wants of the clergy. The managers of that society have satisfied themselves that the lives of clergymen can be insured on specially favourable terms, that the risks are below the average; this, I think, goes some way towards solving the difficulties which belong to this part of our subject—the provision for the widows and orphans of the clergy.

Let me now pass to the main body of my subject, the question of clerical pensions. I need not, I think, dwell long on the necessity for such a system. The only formal and legal provision of the kind is the very imperfect and, in many ways, objectionable one granted by the Ecclesiastical Resignations Act. No one, I am sure, can consider that anything but a makeshift. In the first place, the provision thus granted is not a certain one; its amount is variable at the will of a board, whose composition the clergyman cannot anticipate; the board has to take into account the necessities of the outgoing incumbent and the wants of the parish; it cannot take into account the efforts which the incumbent may have himself made for his own provision. The system, therefore, wholly fails in two of the essential conditions of a good pension system; it is uncertain, and it does not encourage nor reward thrift. Moreover, by quartering a pensioner on the living, it robs Peter to pay Paul. Now that may be a needful process, if it is the only way of saving Paul from starvation; but, even so, we cannot expect Peter to like it; and in this case, the process is likely to be performed just when Peter's needs are greatest. A parish has been, for a long time, suffering from an incumbent whose energies have been gradually dwindling down to the point which necessitates resignation. This is the very time when, by lowering the stipend, you limit your choice of an incumbent; you reduce his means of dealing with the wants of a neglected parish, and probably make it impossible for him to employ a curate. I do not mean to deny that the Act is one for which Churchmen ought to be grateful. I believe we ought. Even such an imperfect provision for resignation is better than none at all. But the very fact that such an inadequate and

unsatisfactory system was generally admitted by friends of the Church to be a gain, shows how needful it is to introduce something more thorough-going and more effective.

There is, as no doubt all of you know, a society already in existence for dealing with this question. I cannot, I confess, look upon the method adopted by that society as a complete solution. But it seems to me that it goes in the right direction. Stated briefly, the system is this: A clergyman makes certain payments which entitle him to a proportionate return in case of sickness or old age. So far it is only a self-supporting benefit society, worked on business principles. But its operations are supplemented by charitable contributions which are employed to augment the pensions of unbeneficed clergymen. It seems to me that we may learn a good deal from this, that we should aim in constructing our system at the development and completion of that already existing.

It may, perhaps, be well, before going further, to consider what are the needful conditions which a pension system must fulfil. If it is to be optional, it must be adequate; it must, that is to say, offer a sufficient inducement for clergymen to join it. It must be certain. To provide the worn-out servant of the Church with the decencies, and, it may be, the comforts of life; to save a parish from suffering under the ministrations of one who has outgrown his efficiency; these are important objects, but these are not all. By promising a certain provision for old age we shall attract a better stamp of man, and, I venture to think, we shall also manufacture a better stamp of man. Certainty of provision will do more for the Church than opulence of provision. Be it remembered the calling of a clergyman is not like a secular profession, which may be undertaken experimentally and abandoned. It is not a profession like that of the law, where an eager pursuit of personal success partly measured by gain is consistent with zealous devotion to the profession itself. In a clergyman's profession detachment from the craving for immediate reward is a needful condition of real success. This is quite a different thing from absolute indifference to income. On that point let me borrow words spoken by Lord Hatherly and quoted in one of a series of articles in the "*Church Quarterly Review*," to which I have already acknowledged my debt. "There is," he says, "nothing mercenary in a young man desiring a reasonable remuneration. On the contrary, such a desire might spring from a high and noble feeling, an anxiety to do his Master's work with all his might, and a conviction that he could not do it if he was subject to a load of pecuniary embarrassments, and if his usefulness was impaired by the acceptance of eleemosynary aid." Now I am sure you will all agree that a candidate for holy orders whose views are those sketched by Lord Hatherly will be drawn towards the profession, not by the prospect of rich prizes, but by the prospect of a certain provision. I believe, too, that a system which gave every clergyman such a certainty, only to be forfeited by professional misconduct, would do much to meet the difficulty of which I spoke before, and to obviate the need for a system of special provision for widows and orphans. The man who marries recklessly is the man whose prospects are so bad that nothing can make them worse. Make the position of the young clergyman a secure one, and many an imprudent marriage would be delayed, many an undesirable one averted.

The same class of considerations leads us to what I would call the third necessary condition of success. A pension system must not only be adequate and certain, it should be, if I may use the expression, educational. It will be an added, though an indirect benefit, if in providing for the clergy we teach and encourage them to provide for themselves, and this at once bears on an extremely important point, whether such a system should be made compulsory. Now, no doubt, if every clergyman were compelled by law to set aside a fixed portion of his income, or, I would rather say, if the State took such a portion of his income and set it aside to form a pension fund, two difficulties that I have named, the question of adequacy and the question of certainty, would be quite satisfactorily solved. But such a system would wholly fail of the third condition, that of teaching the clergy to provide for themselves. That, however, is not the only objection. It is a dangerous thing to invite the legislature to effect what would practically be a redistribution of Church endowments. If such redistribution is needed, let it come as a definite measure of reform on its own merits, not by a side wind. Recent experience has shown, too, that it is almost hopeless to look to Parliament for reforms on behalf of the Church which do not make any appeal to popular sentiment. I believe, therefore, that compulsory contribution by the clergy to a pension fund is out of the field of practical politics, and we may, I think, console ourselves with the reflection that, if practicable, it would certainly not be an unmixed gain.

On the other hand, I do not think we can feel any confidence in a system which relies to any large extent on voluntary contributions. I mean, of course, not contributions in the nature of payment by those who propose to benefit by the society, but charitable augmentations.

Such augmentations must necessarily be fluctuating. But as I have already pointed out, more than half the value of a pension system lies in its certainty, and there can be no certainty in an income made up of voluntary and precarious payments. It seems to me that the better application of such contributions would be to enable deserving clergymen belonging to a pension society, who through some special and temporary cause were in arrears with their subscriptions, to retain the benefits of membership.

In any case it would clearly be best to apply such augmentations towards benefiting the members in their character of contributors, and not of recipients, lightening the burden of payment, rather than augmenting the fund received. On the other hand, it is certain that if the fund only gives back to every clergyman what he has already contributed to it in the form of subscriptions, its resources must be limited. The very condition which is helpful to the clergy in the case of life insurance, their superior vitality, is harmful to them here. Is there no solution to this? I cannot help thinking that a remark in one of those "Church Quarterly" articles which I have mentioned, puts us on the track of one. The writer says, "Many well-provided men would prevent themselves burdening the fund at all." Can we not convert this probability into a certainty? It is surely not in itself desirable that the question of taking or declining a pension should be left to the judgment of the individual. Surely it is well, if we can, to make our system in this respect self-working. This, I think, we can do by adopting what I

would call in general terms the principle of insurance. The essence of that principle is that all make provision against a contingency which can only befall a certain number. All get the benefit of that provision, as all are secured against loss. But this benefit involves no expense to the common fund excepting in the case of those who actually suffer such loss.

Let us assume a society so constituted that every member shall by virtue of his past payments be entitled to a pension if invalidated, or upon reaching the age of sixty-five. In the case of superannuation allowances, not of pensions in case of sickness, let the pension be subject to this deduction. Take the whole preferment which the pensioner has enjoyed during his professional career, strike an annual average of his endowments, and in proportion as that annual average has exceeded a certain fixed limit, so deduct from his pension. Suppose (I merely take the figures for illustration's sake) that the limit fixed was £150, and that the pension was £100, we should then get this result. If the average annual income which the pensioner has derived from Church preferment has amounted to or exceeded £250, he will receive no pension; if it falls as low as £150, he will receive a full pension; if he has received £200 a year, he will receive a pension of £50. This deduction should only apply to pensioners superannuated, and not to those invalidated. Otherwise, as soon as a subscriber was in receipt of such a professional income as to make it improbable that he would be entitled to a pension, he would be tempted to withdraw from the society. But if the full pension were always granted in cases of ill-health, this inducement to withdraw would at least be lessened. But I shall revert to this part of my subject.

I would further propose, in order to enlighten the charges on the society, without impairing the efficiency of the clergy: Firstly, that any clergyman over sixty-five might enjoy a pension together with a benefice, provided that the benefice did not exceed £150 a year, with a fixed limit of population; secondly, that the benefice and the pension together should not make up more than £200 a year. This would, I think, facilitate exchange on the part of those clergy who might be incapable of the duties of a large, but not of a small living. Before going further, I would point out that I have purposely left an important question unsettled. Either we may have a uniform annual payment with a uniform pension, subject to the above deductions, or we may have, as under the Clergy Pension Institution, varying payments and proportionally varying pensions. Now under the second of these systems there are two methods in which the deduction might be made. It might be an absolute deduction, or a deduction proportionate to the amount of the pension. Let me illustrate again what I mean. Suppose two members, A and B, whose average professional income had been exactly equal, but of whom one had made an annual contribution of £10, the other of £20, A would be entitled to a pension of £100, subject to deduction, B of £200. Suppose the preferment to be such that under the scheme which I just set forth, where, be it remembered, the pension was *ex hypothesi* £100, the deduction would be £50. Should we deduct £50 from each, or £50 from A, and £100 from B? Each of these would have its advantages; the one would lighten the demands on the society, but might reduce its resources by lessening the number of

subscribers ; the other would put an additional strain on the society, but would attract more members.

Now, in considering such a system as I have sketched, two questions arise : will the system be adequate, and will it be attractive? In other words, will it give the relief needed, and will it offer enough inducement to make the clergy join it? On the first point I will only say that it at least would do as much as the present system adopted by the Clergy Pension Institution. It is in fact that system lightened by being relieved of certain payments which for the main purpose of the society are superfluous. Its attractiveness is, I admit, a more difficult question. The real *crux*, it seems to me, comes in here ; at a certain point a clergyman's preferment would have reached such an amount that he would no longer be entitled to a pension ; he would then have no inducement to remain in the society. I do not see how we can give him that inducement, except by giving him an equivalent. I do not see what is to be gained by giving him such an equivalent. You cannot have your cake and eat it. If an insurance society is to pay for the houses that are burnt, it must do so out of the pockets of those whose houses are not burnt. And we must not blink the fact that under my system those who receive no pension would be pecuniary losers. Still, I contend, we should already have given them their equivalent ; we should have given them security. No sensible man thinks the insurance premium for his house thrown away because his house is not burnt down. Moreover, be it observed, I would leave the pension in case of sickness exempt from any deduction ; by this means a member could always anticipate his financial position under such a system with certainty.

The real difficulty, I think, would be that those whose position and professional prospects lessened the danger of financial failure in their profession would be tempted to stand aloof. A man would not unnaturally say, "I have a good college career behind me, and good prospects before me ; it is an even chance whether I ever become entitled to a pension. Is it fair that I should pay the same premium as a man whose abilities and education make it exceedingly likely that he will die an unbeneficed curate?" For this reason I incline to the view that, reverting to a question on which I touched before, the deduction made in respect to previous income should be fixed and not proportionate. This practically means that the contributor of a large amount would be admitted on better terms than the contributor of a small amount. And this is, I think, equitable. For the large contributor would be just the man who is less liable to become a pensioner, and who, therefore, according to the principles of insurance, ought to be better off, just as a healthy man ought to insure his life on better terms than a delicate one, just as the premium on a building varies with its liability to fire. At the same time I would impose a maximum limit on the amount which might be contributed, and consequently on the amount which might be claimed by any individual. It will no doubt be said that I have given but a crude and somewhat featureless sketch of a possible system. That is just what I intended to do. I do not even venture to prophesy that the system of insurance which I have advocated will succeed. I do say that I think it worth trying. I think, too, that it can be best tried in somewhat various forms. There are, as I have myself shown, various

points where my scheme branches into alternative paths. I do not see why the relative merit of such alternatives should not be tested by actual experiment. In such a case it is well not to have all our eggs in one basket. A scheme may succeed tried over a small area, and therefore subject to the direct personal supervision of those interested in it, where it would fail if tried for the first time on a large scale, not from any real flaw in the system, but from its novelty and cumbrousness combined.

DISCUSSION.

The Rev. J. W. HORSLEY, Vicar of Holy Trinity, Woolwich.

I EXTREMELY regret that, owing to causes which we can partly divine and partly cannot divine, the room at the present time should present such a beggarly array of empty benches; but, as a consolation to the gentleman who read the paper, I would remind him that it will appeal to a larger number in the columns of the *Guardian*, *Church Record*, and the "Congress Report." So far as I was able to follow the suggestive paper I thought the scheme, as the gentleman himself rather suggested, to be a little impracticable, if not impossible, especially with regard to one point—as to striking an average over the professional incomes of the clergy. If anyone was to pursue the average income through all the intricacies of a curacy here and an incumbency there, and a chaplaincy or something else there, and decide what is the actual income, what are legitimate deductions, and so on, it would be a very complicated matter indeed. But still the paper contains many suggestions which might very well be considered when we read it quietly in a printed form. It is an extremely sad thing to see an old clergyman broken down and out of work; perhaps too old now to be popular and acceptable where a younger man is wanted, or for other reasons he has fallen aside. And all of us have known of miserable cases of clergymen out of work, and to them a pension would come as an alleviation. But I think we have also known a more miserable set of cases—of old clergymen who are not out of work, and whom everybody wishes to be out of work. Their friends devoutly wish that they could find an honourable retirement for them, but it seems at present to be impossible. These old clergymen feel that they must live, and they hang on to the last to the emoluments, while they cannot honestly go on discharging the duties. In the case of a proper pension system, we should enable these men to retire and make room for younger men. But I am afraid with regard to the Clergy Pensions Institution, and the one most prominently before the country, we may fairly say that it proposes to give me, for a payment I cannot afford, at an age I shall probably not reach, a pension which would not be of much good to me when I get it. I am afraid there is a great deal of truth in that view, but no doubt there will be some champions of the institution present who will show how utterly wrong I am. Still the fact remains. Independence and thrift must look, not merely to the time of incapacity from old age, but the time of accident and sickness; and therefore I want to remind you that there is a very practical society which provides for the time being, by a provision against sickness, namely, the Clergy Friendly Society, on the board of which I have the honour to be chairman. It is registered under the act, and is founded on the model of the Forester's society. His Grace the Archbishop of Canterbury is our president, and spoke most enthusiastically in favour of the society at the last annual meeting. The trustees are the Bishop of Wakefield, the Dean of Manchester, and Canon Blackley, while the treasurer is Alderman Savory—names which will carry a certain amount of guarantee with them. We found some years ago that there was no clerical benefit society for meeting the case of sickness, and we determined that there should be one, and it was established. We have now passed the critical period—the quinquennial valuation. No doubt some of you clergymen have many working-men's provident societies in your parishes. You desire to promote providence, but you hardly know whether you are doing right or wrong in urging the men to join them. In my own parish there are scores of these clubs offering provision against sickness, and I believe

that half of them at least are utterly rotten. It is no exaggeration to say, that of the working-men's provident institutions in England, thousands of them are absolutely unsound; and when you are asked to take the chair, when with a grand flourish of trumpets some new society is being started, you will be on the safe side if you utterly decline to do it, and teach the working-men to say that they will wait till an official valuation of the society has been made. When five years have passed, then it has passed through; and let them have nothing to do with it until the government or professional valuer has come forward and said something about it. So in regard to this society, although we knew our lives were good and our sicknesses small, and our funds accumulated rapidly, we could not tell how the society stood until it had been five years in existence. Had we been asked "Are you a sound society?" we would have replied, "We do not know, but we hope so and believe so. We have got the best tables and the latest rates, and we think the society is right, but we must wait till we pass through the quinquennial valuation." We have now come to the quinquennial examination, and we have been told by the valuer, "You are remarkably sound; you are almost too sound; because on business principles it is found that the clergy do not mangle to the same extent as some other classes, and your tables are such that you always have more money than you are likely to have to pay out in sick claims, and you might proceed to accept men as members up to forty-five years of age, instead of up to forty as hitherto. You may enlarge your risks in that way, and you may become a society of clergy pensions." If my voice fails me utterly next week, I at once get my sick pay. Obviously, however, sick pay cannot go on for ever; and if I become blind and insane, I could not go on receiving sick pay all my life without wrecking the society. Therefore the arrangement is that for six months I receive full pay of one guinea (or two if I have insured for double benefit), and after that, up till a year, half pay. But if I should become permanently insane, or blind, or incapable, then I get an average of the full pay, and thus it comes to be a permanent certain pension of about £20 or £40 a year for the small payment made when the members are young. The member does not wait for a clergy pension till he is sixty-five years of age, which many clergymen never reach at all. At the age of twenty-four a man may be stricken down in an inscrutable way, and he would receive a pension at once. So I would exhort all who are interested in the young clergy to make themselves acquainted with this Clergy Benefit Society. All honour to those who are promoting thrift, and I wish there were far more thrift agencies among the clergy; but I hope some man will arise—whether the present Archbishop of Canterbury or some leading layman—who will have the power and the strength to take in his hands the two or three hundred clerical benefit societies which exist, and roll them all into one. The money which is spent over the management of all these societies is terrible, and would meet many necessities. Some of these societies are so tiny, some of them are badly managed, some of them too strictly local, some of them are tied down to the narrowest party limits. If only they could be amalgamated, then a pension system in the near future would be an adequate and a possible thing.

PAPERS.

The Rev. THOMAS WARREN TREVOR, Rector of Machynlleth.

It is well to define what is meant when we speak of clergy pensions. We mean considerably more than a mere retiring allowance for an aged clergyman. We mean a comprehensive, far-reaching organization, which will provide a certain, definite, and above all, adequate sum of money to meet every untoward circumstance in a clergyman's career; and, moreover, we mean the benefit to extend to his dependent family in the case of his death. The phrase, clergy pensions, is therefore intended to cover the whole ground, and in this broad sense it is used in the observations I am about to make in connection with Church finance.

I.—A business-like application of our finances to this end is what we stand in need of at this present time. When this question was taken up

some ten years ago, little or nothing was known as to the nature and extent of our available resources. The only thing that was known and felt, was that we were, and still remain for that matter, in a worse condition as regards pensions than any other religious community in the country; that whereas the Free Church of Scotland, and Baptist Union, and other denominations, have their pastors' fund, conferring upon their ministers and their families a provision as a matter of right, we, the richest Church in Christendom, have nothing better to offer our clergy than charity pure and simple. But ten years of patient investigation into the character and extent of our clerical resources, instituted by the Rev. G. E. O'Donoghue, has furnished us with the history of our 227 charities, and their mode of working. This investigation has abundantly shown us that we have at our disposal, if we choose to deal with them effectively, the means to provide definitely and adequately for clergy pensions.

I purposely repeat the condition—if we choose to deal with them effectively—for my purpose in addressing you is to urge those who are responsible for the present state of things to consider seriously the situation with a view to dealing with our present resources in an economical and business-like way.

We have, as I said, over two hundred distinct societies—all of them having the same object in view—viz., to help those who have need of assistance when the evil day comes. They are of two classes, general and diocesan. The diocesan fund is usually small, whereas the general funds, which are not restricted to any particular diocese, such for instance as the Corporation of the Sons of the Clergy, are very large. They have an income of over £100,000 a year. Six of them together command a capital of a million sterling. The capital of the Corporation of the Sons of the Clergy cannot be less than £760,000. Taking the two classes together, diocesan and general, they have an annual income of about £157,000. These societies are isolated, over-lapping, expensive agencies, having no connection with one another, acting upon lines of their own which are diametrically opposed to a system, such as we desire, which will confer clergy pensions as a matter of *right*. They invite the clergy in their prosperity to contribute to their funds, but give no guarantee that funds will be forthcoming should the subscriber unfortunately need their assistance. This system is a vicious form of insurance, insuring nothing definite, except the premium. Consequently a change has been made in the administration of several of our diocesan charities, with a view to enabling the clergy to subscribe to the fund and obtain security for their pensions in consideration of their subscriptions. This new system, which originated in the diocese of Bangor, has proved a great boon to the clergy. It has been adopted in several dioceses. It not only benefits the clergy, but it augments the diocesan funds. But what is most material to our present purpose, it has proved that all funds of a similar character—and all our charities are, with very few insignificant exceptions, of the same character—can be applied in the same way without any difficulty.

II.—Let me briefly state the nature of the Bangor scheme. Instead of giving all our money away in small grants when the occasion arises, we find it more profitable to insure against its possible occurrence. The clergyman insures his life in the ordinary way, and we agree to pay a

portion of the premium, and accept an assignment of the policy from him upon certain terms. The policy being thus assigned is not liable to seizure by the creditors of those receiving pensions. If the insured never requires a pension from us, we deal equitably with the proceeds of the policy and divide it equally between him and ourselves in the proportion in which each of us have contributed towards making up the amount. The principle will be seen, and its practical working easily understood, by an example :—

A. B., aged 40, married, with three children, income £200, is insured for £500 in the Office of Clergy Mutual. The premium is £15. We will pay half and A. B. will pay the remaining £7 10s. He assigns his policy to our trustees, the bishop and the dean.

Now let us see what will become of this policy, sooner or later, in one way or another. We will suppose that A. B.

(1) Dies at the age of 50, leaving a widow and three children adjudged to be insufficiently provided for by a resolution of the society. The policy having now been in force ten years may be expected to realize a sum of £575. *The whole proceeds* will be at the disposal of the trustees for the benefit of his family. Or,

(2) Dies at the age of 60, a widower, with two children, who are supporting themselves in the world. No application is made, or being made, the children are adjudged to be sufficiently provided for. The policy having now been in force 20 years, may be expected to yield £650. This sum will be divided between the society and the legal representatives of A. B., proportionately to the amount of their respective contributions to the premium. The society having contributed £7 10s., or one-half of the premium, will receive one-half of £650 ; that is to say, £325. And A. B. having contributed equally, his representatives will receive the remainder, viz., £325. Or,

(3) At the age of 65 he is infirm, and is desirous of resigning his benefice under the Resignation Act. The value of A. B.'s benefice is £200 a year. He might receive therefore one-third, say, £66 a year from the living, as a retiring pension. His family being now provided for, the society accedes to his request, and purchases the absolute interest in his policy, or in part of it, sufficient to grant him an annuity of £35 a year for the remainder of his life : or

(4) At the age of 45, his circumstances having changed for the better, A. B. purchased the absolute interest in the policy for £37 10s. od.—the amount contributed by the society towards its maintenance—and the policy then became his own property.

It will be observed from this example that the money we so lay out attaches to itself an equal sum from the clergyman himself. In this way the funds of the society are increased, while if the contingency provided for does not arise, we are indemnified out of the policy for our original outlay.

You will also observe that the clergyman, or his representatives, will always receive the value of his contributions, while we shall not be spending our money on him unless he or his family require it.

This rule is the key-stone of the arch, and it is essential that its true significance should be grasped by those who desire to understand the scheme, or are considering the question, which still remains unsettled, viz., what form our clergy pensions system shall take. This rule serves

to connect, while it keeps separate and distinct, the provident savings of the clergyman from the charitable contributions of the society, like the key-stone of a bridge, which serves to join, while it keeps asunder, the component parts which lie evenly on either side. This keeping separate and distinct the provident from the charitable funds, with power to unite them when convenient, is the peculiar characteristic of the Bangor Aided Insurance Scheme, and forms its most distinguishing feature. To this feature we attribute the favour with which it has been received by all concerned, and which has commended it for adoption in other dioceses. I dwell upon this point because I wish it clearly to be understood that the insured are *not*, as some have hastily concluded, in the receipt of charity money for the purpose of insuring their lives. We give the clergyman nothing, and receive nothing from him, *until the occasion provided for actually arises*. We make a bargain with him when all things are smiling, and we stick to it, "come weal, come woe." We have done no more than this—we have agreed respectively to contribute materials to run up shelter if a rainy day comes, but if fair weather continues to the end of our journey, so much the better, and we shall both be equally pleased to part company, carrying off our own materials. Or, to take another simile, the provident savings of the clergyman and the charitable contributions of the Church flow down, side by side, like two parallel streams, which will empty themselves into separate reservoirs, but which can be made to coalesce at a given point, and discharge their united waters into one basin. "Call no man prosperous until you see his end." All men are liable in a greater or less degree to change of fortune. They may be reduced from affluence to penury, or raised, by the turn of the wheel, from poverty to wealth. The scheme protects our funds in either event, and meanwhile the clergyman is perfectly independent.

III.—When the subject of clergy pensions was under the consideration of the House of Laymen, in 1888, they reported that the fundamental principles which should regulate any system of clergy pensions should be (1) that the clergy should contribute an adequate amount in the form of an annual premium, or an equivalent capital sum, and (2) that the system should be so framed that it may become national in scope.

Now, to obtain a scheme national in scope, the societies which I have mentioned must adopt some common system and act in concert, with the object of providing pensions for the clergy as a matter of *right*, in consideration of their contributions to their funds. So long as they continue to act independently of one another, and follow their present lines, the evils we lament and desire to remedy will continue to exist. It is not so much a question of the adoption of the Bangor scheme, or any other particular scheme, but the question is, shall we not have *some* scheme which will weld our many isolated, over-lapping agencies into one powerful and compact body. The Corporation of the Sons of the Clergy, being the largest, would be the proper nucleus of such combination, and assume the *role* of parent society to the affiliated diocesan branches. The diocese is the natural and proper area for the administration of such funds. It affords opportunity for personal investigation and personal dealings with the clergy and the widows and the orphans. The present diocesan societies would become the local agents of the

Corporation of the Sons of the Clergy. All the corporation's rights would be reserved to them. This is an important point to be noted. Mr. O'Donoghue calculates that by amalgamation alone we should save £6,000 a year in office expenses. But it is not so much in that way we should benefit, but in the increase to our funds from the contributions of the insured.

For this salutary re-organization of our finances we must necessarily look to those in authority—in a word, to the Upper House of Convocation. The two Archbishops and the Bishop of London are the trustees of one of the largest of our general charities. Over most, if not all, the bishops exercise paramount influence. They must expect, however, to be told that to deal with these funds as suggested by the Bangor scheme is impossible; it would be a breach of trust. But if the Bangor scheme shows anything, it shows that this is not the case. Do you suppose that when the subject was first mooted in Bangor, we were not met with cries of "non possumus," "ultra vires," and "breach of faith"? No doubt we were; but a little calm reasoning and a little patience obtained us a hearing, and our case was submitted to the highest legal authorities, with the result that, so far from its being a breach of trust, or otherwise objectionable, it was commended as being the most proper thing we could do, inasmuch as it diverted none of the money from those for whom it was originally intended, while at the same time it augmented our funds, extended the benefits more widely, and conferred them more certainly than any other arrangement. They must also expect to be told that these funds are fully employed, and that their present beneficiaries would suffer by such a change. But it must be borne in mind that such a scheme would begin *gradually*. Of course, as the present beneficiaries drop away fresh claimants will arise; but as the clergy come more and more under the operation of the insurance scheme, the number of claimants as beneficiaries will become less and less, and the funds available for insurance increase in proportion.

There would be no difficulty in formulating such a system, if those in authority would only pronounce the word—"consolidate and subsidise diocesan insurance schemes." There are some things easier said than done, but this is one of the things easier *done* than *said*. Let the word be given, and the Corporation of the Sons of the Clergy will lead the way, and the rest will follow as the thread follows the needle. I see no reason to appeal for new funds when we can make our old ones serve our purpose by a simple change in their administration, unless it be to expedite the new arrangement. The extent and magnitude of our existing resources are generally unknown, and are certainly not duly appreciated. Let those in authority now take the matter into their serious consideration, and lay the facts ready to hand before their professional advisers. Were a few hundreds a year at first to be allocated to us in Bangor, and by-and-by a couple of thousand a year—which would not be one-fiftieth part of their income—what a splendid provision we could then make for every clergyman in the diocese from the day of his ordination to the day of his death! And were the plan generally carried out, we should have in the near future, in every diocese, a pension system worthy of the national Church. A *national* system is what we want, and in order to meet what is known

as "migration of labour," it is a *sine quâ non*. The first step is to require the general societies to co-operate with the diocesan in working out the system. There is no need of new machinery, but simple re-adjustment of the old. The machinery we employ in Bangor supplies a working model on a small scale. It works smoothly, inexpensively, and in a business manner, and it has stood the test of experience. The Clergy Mutual Insurance Society, peculiarly well adapted for the purpose, undertakes all our work free of cost. They can supply us, if need be, with policies to cover all we require—retiring pensions, educational endowments, annuities, &c.; and we can for ourselves regulate and adjust their application to a hair's breadth by the simple process of assignment. The special and peculiar objects, if any, of the contributing societies would thus be kept separate and distinct, though held together under one policy. There is nothing therefore, *per se*, to prevent the various general societies subsidising the diocesan and allocating to them a portion of their funds in amounts varying according to the size and requirements of each diocese. All their rights would be reserved, down to the minutest particular, by the terms of the assignment, and the value of the diocesan policies would be raised to meet adequately the various contingencies of clerical life. Just as the Incorporated Church Building Society co-operates with the Diocesan Society in assisting a clergyman to build or restore his church, so the Corporation of the Sons of the Clergy would co-operate with the diocesan agency in assisting him to provide for his own wants.

Let a beginning be made when the machinery has been adjusted by fixing a certain date, on and after which every fresh ordinee shall necessarily come under the operation of the new *régime*. In other denominations, those who enter the ministry, enter also into a benevolent society adapted for their special needs. Let us follow their example, and then automatically the old system will give place to the new. And so, without having to raise new funds for the purpose, or having recourse to an Act of Parliament to deal with our private affairs, we can, if we are like-minded and agreed, obtain for ourselves, step by step, a national system founded on provident principles, free from all disagreeable associations, and one which will secure for the clergy of the Church of England that definite and adequate provision for their wants which has long been the privilege of other communities.

The Rev. W. MOORE EDE, Rector of Gateshead.

EVERY young man, on admission to holy orders, ought to realize two things; one a probability, the other a certainty. The probability is that he may live to a good old age, and that the infirmities attendant on old age may render him unable to work and unfit to hold a cure of souls. The certainty is his own death at some time or other. However strongly in his diaconate he may favour the theory of a celibate priesthood, experience proves there is a very great probability that when he dies there will be one or more persons dependent on him for support. Among the injunctions given in that most authoritative of all clerical manuals, "The Pastoral Epistles," is this, "If any man provideth not for

his own, and specially his own household, he hath denied the faith and is worse than an unbeliever."

With this declaration in the Scripture, whose authority as a rule of life he proclaims, it becomes the duty of every man who enters the ministry to make such provision for the future as lies within his power.

It is a plain religious duty, the neglect of which cannot be atoned for by the claims of charity, the zeal displayed in parochial work, or the eloquence manifested in preaching. We clergy cannot with any consistency inculcate the duty of thrift and self-help on others, if we neglect it ourselves. It is a great slur on any man's ministerial career if after death a begging appeal has to be sent round for those for whom he might have made some provision, but for whom he has made none.

To make the double insurance of a pension for himself, should he need it, and a provision for wife and children should he die, is more than the incomes of many of the clergy will permit.

The critics often say that the energy of the Church Congresses evaporates in talk, and that there is never anything to show for all the oratory. That criticism cannot be levied against the discussion which took place on Clergy Pensions at the Church Congress of 1885, for that led to the very definite result of the establishment of the Clergy Pensions Institution, which is admirably adapted to enable every clergyman to effect this double insurance. By the careful, well-considered scheme of this society, a clergyman who joins it secures, should he be struck down in the midst of an active career, that all his premiums, plus the increase of compound interest, shall be paid to his wife and family; whereas, should he live till the infirmities of age incapacitate him from work, his payments, plus accumulated interest, can be commuted for a pension. But it may be said, if he commutes his contributions for a pension, what becomes of the provision for wife and family? He would only commute for a pension in the event of old age, and then, under ordinary circumstances, his children would be old enough and in a position in which they could maintain themselves and their mother also, should she survive.

It is very satisfactory to notice that no sooner was the possibility of making provision in this way placed before the clergy by the establishment of the Clergy Pensions Institution in 1886, than 1,500 clergy availed themselves of it, and fresh members are still joining. In the report of the House of Laymen for the Province of Canterbury on this subject, it is said, "It would doubtless be advantageous in many ways if a scheme for clergy pensions could be so universally adopted by the clergy as to become national, and your committee see no reason why in due time this state of things should not be attained. For the present they fear that such special legislation as would be necessary to set on foot a compulsory scheme is quite out of the question."

For my part, and this is my main point, I do not see that we need to wait for any Act of Parliament—the less Parliament has to do with our Church affairs the better. It is quite true, as these laymen point out, our clerical stipends come from many different sources, and not from a common fund, and therefore a certain percentage cannot be deducted from our pay for pension purposes, as is done in the case of the India Civil Service, some of the railways, and other large companies; *but we have bishops*, and I see no reason why they should not—nay,

every reason why they should—say to every curate who applies for a license, “There is a duty which every man ought to discharge as soon as he begins to earn a livelihood, and which you, as one called to teach others, should observe yourself. I shall expect you, if I grant you this license, to set by 5 per cent., for the purpose of making provision for the future, by insuring in the Clergy Pension Institution.” In the case of the contumacious, episcopal difficulties could be made when a man desired to change his curacy. It may be objected that the bishops have no legal authority to impose any such condition. True; but the extent to which episcopal pressure can be exercised when it is not opposed to public opinion and is backed by prospects of refusal of episcopal patronage is very great. But how about the incumbents? How would you reach them? Are curates the only persons who need compulsion? No. Nevertheless we may leave the incumbents alone if only we secure the curates. Self-interest will prevent a man who has insured while unbeneficed ceasing to keep up his premiums when beneficed.

But I may be told that such a contribution as I have suggested would secure no adequate result. Let us look at the figures. Take £120 as the stipend of a deacon, assume that as curate he never receives more, and when incumbent does not increase his premium, five per cent. would pay a premium of £6 per annum. Ordained before his twenty-fourth birthday, this would give in round numbers

Years of age.	Capital sum of	or	Pension of
60	£360		£30
65	431		43
70	521		64

This is the minimum result on the assumption that the amount required at a man's diaconate is not increased in later life when his income is larger.

But it may be urged many incumbencies are no better paid, some even worse paid, than curacies. That is, unfortunately, too true. But it is just those very clergy whose circumstances prevented them making more or much more than the compulsory minimum provision, who would benefit most from such compulsion, because there are various sources from which the minimum they had been able to secure would be augmented.

(1) The figures I quoted are calculated on the basis of $2\frac{1}{2}$ per cent. compound interest. The investments will probably yield an amount considerably in excess of that, and so far have done so. Any such excess after paying for management will be devoted to augmenting the pensions bought by the clergy themselves.

(2) If the clergy support our own Ecclesiastical Buildings Fire Office as they ought to do, by transferring to it the insurance of all the ecclesiastical property under their charge, there will be a surplus from that source of many thousands a year, which will be devoted to the augmentation of the pensions of the clergy. If I am correctly informed, even now, with the present amount of business, there is likely to be a surplus of £4,000 or £4,500 to be devoted to clerical objects, and this could be quadrupled without costing any of us a penny, if only we all would take advantage of our own Church Fire Office.

(3) The laity, when they see the clergy are determined to help themselves to the very best of their ability, and recognise how very small

that ability is in the case of many, will not be slow to assist the efforts of the poorer clergy by augmenting the insurances and pensions of those who are most inadequately paid. They will do this systematically and regularly, and not, as at present, spasmodically and inadequately. The support already given to the Clergy Pensions Institution is evidence of this.

What we have to do is to make it national, by supporting the Diocesan Committees which are being formed, and persuading the bishops to bring their influence to bear on the younger clergy.

ADDRESS.

The Rev. R. M. GRIER, Prebendary of Lichfield, Vicar of Hednesford, Staffs.

THE counsel given by Mr. Childers this time last year at Manchester has received but scant attention. He advised the Church to ask for the administration of her own funds, with a view of making the best use of them for the fulfilment of her mission. Whether the demand would be conceded, I do not stay to consider. The practical man, always on the fidget lest he should be thought a fool, is my pet aversion; I beg my younger brothers to give him a wide berth. If we aim at what is right, God will make it possible. Besides, I am not at all sure that if the Church desired so to dispose of her endowments as manifestly to promote her efficiency, a simple measure of justice suggested by an able and experienced financier and statesman might not be brought within the sphere of practical politics, whilst I am quite sure that if her schemes commended themselves to every man's conscience as in the sight of God, some means would be found for giving effect to them.

One advantage of the proposed plan would be, that the sale of advowsons and next presentations, between which and simony there is often so little difference as to make no matter, would come to an end, and with it the irremovability of parish priests, an evil which, more than any other part of her system, hinders her progress, and is the occasion—sometimes, I had almost said the justification, of Dissent. Another would be that she could set aside a far larger sum than is now available to provide without delay for the needs of new populations. I have lately, through the kindness of my Diocesan, been appointed perpetual curate of a large mining parish. Its ten thousand inhabitants, amongst whom there is not a single rich man, are scattered over an area of more than eight square miles. Up to within three years of my institution, the value of the living was £120 a year and a house; and the clerical staff consisted of the incumbent and two assistant curates, supported by grants made by the Ecclesiastical Commissioners and societies. Naturally the great bulk of the people are alienated from the Church; if it had not been for the Nonconformists they would probably have been alienated from religion. Now the living is worth £300 a year, but at least £10,000 is needed for the development of the Church's work, and really I ought not to have to ask this Church Congress for that amount. Wheresoever the poor congregate, it is the duty of the National Church immediately to extend her ministrations to them, and by so acting, she would, as it seems to me, be making a wiser use of her moneys than by the liberal payment of clergymen in parishes where a wealthy laity ought not to be spared the honour and privilege of contributing to their support. You perceive that I advocate the re-adjustment of clerical incomes; and I should begin at the top. Not that I am an ecclesiastical Robin Hood, intent on robbing rich prelates to pay poor presbyters. I plead for an increase of territorial bishops by the sub-division of

the emoluments of existing Sees. If the Bishops are to have, as they ought to have more power, there must be more of them, so that they may know by their own observation what is being done in every corner of their dioceses and by every one of their clergy. Even as things are, with the machinery of the Church growing more and more complicated day by day, and with new agencies constantly springing up to enable her the better to discharge her duties, she cannot wait for the guidance and encouragement which are needed, until a sufficient sum of money has been contributed by private individuals to provide for her a sufficient staff of chief officers with £3,000 a year apiece and a palace. Bishops are necessary to the Church; the temporal accidents of the English episcopate are not necessary to Bishops. It may be desirable that they should each have £3,000 or £4,000 a year: it is essential that their oversight of those under their rule should be effective. My belief is that the great bulk of the beneficed clergy should have not less than £500 a year. But I had rather that we had much less than that there should be far fewer of us; and for the same reason that I should object to the increase of our stipends by the diminution of our number do I advocate the diminution of the Bishops' stipends for the increase of theirs.

MR. JONAS WATSON,

I rise to a point of order. We are here to discuss Church Finance and Clergy Pensions, and not Bishops.

The Rev. Prebendary GRIER.

We have to discuss Clergy Pensions and Church Finances. Surely this is a question of Church Finance, and the Church ought to consider it.

The Right Rev. the CHAIRMAN.

Order, please. The question before us is Church Finance and Clergy Pensions; I do not think, if the speaker thinks it desirable to go into this question, that he is out of order as regards Church Finance.

The Rev. Prebendary GRIER.

But is it desirable that they should receive their present stipends? Do they gain influence by them? With whom? With the democracy? There is nothing which an intelligent artisan can less readily understand than the contrast which the position of great ecclesiastics presents to that of the inferior clergy, unless it be the contrast which it presents to his own, to say nothing about that of the earliest members of their order. With the middle classes? I am not aware that the Bishop of Wakefield has a greater hold upon their affections than the late Bishop of Bedford, who had less than £2,000 a year, had not a seat in the House of Lords, and was an episcopal outrage on the geography of his country. With the clergy? There may be few of them impudent enough to say what I am saying now in public; there are almost as few who do not say it in private. With the rich? Possibly with some of them. There will always, no doubt, be people with a gold standard for everything and everyone; but what do they do for the Church? As a rule, with some noble exceptions, the rich laity give less in proportion to their means and give more capriciously than any other section of the community. They profit more by the endowments of the Church; they are allowed a larger share in the counsels of the Church; they have a larger number of connections in the hierarchy of the Church; and they make far fewer sacrifices for her than any other class. During the last quarter of a century it transpires that 83 millions of pounds has been raised in the Church for religious purposes, *i.e.*, about £3,300,000 a year, or something less than the annual interest upon the capital which we owe to the pious

munificence of our forefathers. A twopenny income-tax would bring in four millions, and if exception be taken to this comparison on the ground that a great part of the four millions would be paid by those who are not of our communion, it must be remembered that a considerable part of the £3,300,000 is paid by those who do not pay income-tax at all, and a still larger part by the poorest section of those who do, the clergy. I should like to see a calculation made of the amount contributed by laymen with more, say, than £5,000 a year, to the maintenance of an institution, to which, whether they know it or no, they are largely indebted for the peaceable possession of their properties. The nation smokes away some eight millions per annum and drinks away one hundred and twenty-five millions, and the most opulent portion of it, with the assistance of bazaars and fancy fairs, and raffling and dress concerts and living waxworks and dramatic performances and Mr. Brandrum, contribute $\frac{1}{4}$ th of the national expenditure upon tobacco and alcohol to the Church of God, and is proud of the achievement ! Does this show that the Church has much real power with the only class which the incomes of the bishops are supposed to qualify them to reach ? The fact is, that if the finances of the Church are ever to be in a satisfactory condition, her ministers must adopt a wholly different tone, a tone far bolder and sterner in regard to the responsibilities of wealth than they have ever done, the tone of the New Testament, and not of a materialistic age ; and it is a little difficult to adopt it in consequence of the stipends which some of their own order are receiving. Compliments to a millionaire who gives a thousand now and then, or for that matter five hundred thousand of his superfluity, is not what is required. "The vile person must no more be called liberal, nor the churl said to be bountiful," but the warning of Him who cannot lie, must be boldly proclaimed and emphasized : "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven."

Some months ago I was astonished to find it implied in a Church Review that our Lord's words about money had little meaning now. The world has so greatly improved, it seems, under the influence of Christianity, that the temptations once incident to wealth have well-nigh disappeared. But the young man who suggested the declaration, "How hardly shall they that have riches enter into the kingdom of Heaven," was not a reprobate ; his assertion that he kept the commandments was uncontradicted, and he only left the Saviour because he could not bring himself to part with his property and give to the poor. There are many like him now ; many whom Jesus loves, many whom we ought to love for their high qualities and gentle bearing and noble aspirations, who yet go away from the Deliverer of mankind sorrowful because they have great possessions.

To these, no doubt, the bishops set a good example. They give munificently. The late Archbishop of Canterbury was often, I believe, at a loss for money through his great generosity. But if bishops were more numerous and poorer, they could appeal personally and with more effect to the liberality of the laity, and would get much more from others for the Church than they can now give themselves. And let no one imagine that we should lose in the calibre of our rulers if the value of their sees was less. It has been my good fortune to serve under three able and excellent bishops. Does anyone suppose that any of them was tempted to take orders by the prizes of the Church, or that great theologian, the very prince of Biblical commentators, for whose recovery from dangerous illness we are now rejoicing, the Bishop of Durham, or that dear and honoured servant of God, whose unjust and bitter persecution we so indignantly condemn, the Bishop of Lincoln.

No doubt the claims on the bishops are numerous and their expenses heavy, and their palaces cannot be kept up for nothing. But if their dioceses were smaller, the

claims upon them would be less and their expenses lighter, whilst their palaces—when they are neither well-placed nor rich in historical associations—might advantageously be exchanged for smaller houses. Moreover, their very munificence shows that their present incomes could be lessened without injury to their work, and it stands confessed by Act of Parliament that neither these nor their residences are really necessary to it. For a bishop on resigning his see is allowed to retain one-third of his income and his palace, and I am not going to believe that the occupants of the bench would ever have consented to such an arrangement, if either the one or the other was wanted by their working successors.

The whole question of clerical resignations needs to be reconsidered. The terms on which parish priests are permitted to retire are, though not so grave a scandal, very often much more mischievous to the Church than those on which bishops can resign. It is simply monstrous that a clergyman, when disabled by old age or infirmity, should have, if beneficed, to choose between the workhouse and taking one-third of a small pittance provided by the piety and forethought of other generations to aid in securing the services of an active resident clergyman amongst the people of whom he has had spiritual charge; and, if unbeneficed, be shut up to Hobson's choice of the workhouse. An average of £5 a year from every parish in the land would more than suffice to provide liberal pensions for all the *emeriti* of the clergy, beneficed and unbeneficed, bishops, priests and deacons, in the country. The efforts of the Clergy Pension Society deserve the help of every Churchman, and the difficulties which beset them will vanish as men come to believe with a more living faith in the one Holy Catholic and Apostolic Church. The obstacles to all useful measures of Church Reform are of the earth, earthy. They come from our weighing the things of the sanctuary in the scales of the world. If we clearly apprehend the true notes of the Church, we shall shrink from no sacrifice to make her appear what she is, the pillar and the ground of the truth, the temple of the Holy Ghost, the body and the bride of Christ, whom persecution cannot daunt nor poverty disgrace, whose rulers are the successors of poor Apostles, whose riches are the souls of the redeemed, whose aristocracy are the saints of God, whose only fountain of honour is the Son of Man, and whose symbol of glory is the Cross.

DISCUSSION.

The Right Rev. The CHAIRMAN.

THE time left now is very short, and it is necessary that the meeting should terminate at the time announced. I regret we were unable to begin at the time announced. In the circumstances I will have to limit the speakers to five minutes each.

The Rev. J. COWDEN COLE, Vicar of Upton, Somerset.

THERE can be no doubt that the question which has been arranged for discussion here this afternoon is a very wide one, and that it covers the various topics which have been introduced by the last speaker. The fact of my being the holder of a small benefice is the apology which I venture to offer you this afternoon for endeavouring to speak for even five minutes. This question has been dealt with in what I might call a very prospective fashion. We have been told that we, as incumbents of the Church of England, have two duties to perform, viz., to make provision for the future by way of clergy pensions, and also to make provision for times of sickness. But I venture to submit to this meeting that there is a very much greater question underlying the subject of Church finance than any that has been touched upon this afternoon. I

propose now, even though I should be following the example of Prebendary Grier, to allude to that question in a much more distinct form than has been done by the previous speakers. There is hardly a beneficed clergyman in the Church of England to-day but experiences some pressure in financial matters in relation to his benefice; and I therefore venture to think that this aspect of the question of Church finance is one with which we are all intimately concerned. I believe large sums of money have been lost to the Church in the past by bad financing. Take, for instance, the effects of the varying value of money. About three hundred years ago my benefice had the sum of £6 13s. 4d. attached to it for the purpose of providing for the ministrations of a clergyman in that particular parish. That sum of £6 13s. 4d. is paid to me to-day; and you can of course see that a considerable sum of money has been annually lost to the benefice by the very simple circumstance of the value of money being different now from what it was three hundred years ago, when £6 13s. 4d. would be worth about £40, while to-day it is simply worth £6 13s. 4d., or perhaps a smaller sum, more or less. And, with regard to the Queen Anne's bounty and Mr. Goschen in his financial arrangements with Consols, these also represent varying items of Church income; and I, as a practical man, say that this question wants taking up in a practical manner. I do not know whether it is possible to have what I might call a Finance Minister for the Church. The farmers are very knowing people, and they have kept their grievances well to the front, and have now got for themselves a Board of Agriculture, and also a Minister of Agriculture. But, is it not an open and patent fact that Church funds, locked up in whatever mode they may be, are now virtually in a state of chaos? Benefices are all of varying values; one may be worth £1,000 a year, and another by its side worth only £100 a year. And there is this fact to be considered: the position of a beneficed priest is the same in both cases, because he has to concern himself with the same work, the same duties are required of him in a benefice badly endowed as in a benefice which is well endowed. I venture to think that we want this question of Church finance looked more into than it has hitherto been. You may say, of course, we have already financial boards—the Ecclesiastical Commissioners and the Queen Anne's Bounty Board. That, no doubt, is very true; but anyone who has had dealings with these august bodies may possibly remember their proceedings with very mingled feelings. But I assert that the Ecclesiastical Commissioners and Queen Anne's Bounty only deal with a very small portion of Church finance.

The Rev. WM. AMEERS WHITE, Vicar of Llantrissant,
Newport.

It is now forty years since I was ordained, and in the natural course of things I should now be retiring on a pension. My expectation of doing so is a small one, and has been gradually diminishing; and I cannot say that any of the speeches I have listened to to-day—although they express a good deal that I agree with—have in the slightest degree increased my hope. But that hope is now entirely defunct. It has received its death-blow, and came to an untimely end yesterday by the receipt of the scheme of the Clergy Pension Society for the diocese of Llandaff. I will not enter into details, but one of them is that a pension when granted may afterwards be withdrawn by the committee, either partly or entirely, so that a poor simple-minded clergyman may find himself in the position of the dog in the fable, who dropped his substance (if, at least, our livings can be termed substances) and had to be contented with the shadow. But I strongly object to the principle of the scheme, which appeals, as its chief source of revenue, to offertories and subscriptions. I do not think that offertories are a proper means for raising funds for clergy pensions. There is a story of Elwes the miser, that after listening to an eloquent discourse on charity, he said, "That sermon so strongly proves the necessity of almsgiving, that I am almost resolved to beg." Some such idea seems to have been in the minds of the promoters of many of these clergy pension and relief funds. But I quite agree with one of the previous speakers, that there is no need to appeal for any new funds. I consider that the problem may be solved quite easily without such appeals, and without adding another to the schemes of clerical mendicancy, which are already too numerous. The simplest solution of a problem is always the best. I have no personal interest in the question, because, as already stated, I have given up all expectation of a pension for myself, and I merely look at the question as an abstract problem. The solution of the problem is redistribution of Church funds already in existence.

The Rev. THEOPHILUS BENNETT, M.A., Rector of Newton Hall, Stocksfield-on-Tyne.

A *WELSH* paper—the *Daily News*—told us this morning that we learned our financing from the Nonconformists. I say we learned it, not from the Nonconformists, but from the Bible. We have Church financing in the Bible; it was from that source we learned our financing. We have, in the Old Testament, a holy man making this resolution:—"Of all Thou givest me, I will surely give the tenth unto Thee." And he did not lose by so doing, for he set out a poor man, but returned with many flocks and herds, and bands of servants. Then we have the example in the New Testament of Zaccheus, who gave half his goods to the poor; and of the widow, who, in simple faith, put two mites into the treasury, which were all that she had. I wish there were more of the poor widow sort, and then we should have less complaining about low finances in the Church. Thus we have learned our Church finance from the Bible, and not from the Nonconformists. Then again, I wish there were people who would work for God, and who would make a point of always giving a tenth to the Church. The poor disestablished and disendowed Church of Ireland had a weekly offertory. I was a minister of that Church, and I ask, should not we, the Church of England, always have a weekly offertory, and thus encourage giving to the Lord in our respective parishes? Then I must differ from the gentleman who preceded me in another respect. Although an old man, I am not, like him, without hope, and the speeches I have heard this afternoon from nearly everybody, especially from my friend from the North of England, Mr. Ede, gave me hope and encouragement. He told us about the fire insurance, and I am thankful to say that I have personally given in my adhesion, and I say to my brother clergymen go and do the same. Insure your vicarages, rectories, and your churches in the Church Fire Insurance Society; and thus you will support the Church to that extent at least. Then as to pensions, I would say again, Come and join. I have myself subscribed to the Clergy Pension Fund, and I hope every one of my brethren will do likewise. We do not get much encouragement from the powers that be. There were some hard things said about the bishops for which I was sorry, because they are not here to defend themselves, except one. There is one thing I was sorry for, and it was that the bishops encouraged the Church House at the expense of the clergy pensions; so the poor clergy have to say, "We asked bread, and they gave us a stone." What good is the Church House to the poor parsons? Clergy pensions would be a very good thing for the poor parsons, and would be a very good thing for many of their congregations too. "Reluctant lags the veteran on the stage;" and the poor clergyman has to reluctantly lag upon the stage, because he knows that if he goes down into retirement his income goes away from him. I have known people who have been forty-five years in a parish, and have grown old, and prided themselves on having remained there so long. What have they been doing? The people have been asleep, and they have been rocking them; and I should be very glad myself to see some system by which, when they get too old, they should be relieved of the cares of office.

JONAS WATSON, Esq., The Lodge, Llandaff.

THE special interest of congregations in the question of clergy pensions consists in the fact that all legislation for the removal of incompetent incumbents is blocked by the prevalent sentiment of sympathy with the deposed clergyman, and the natural unwillingness of the public to deal harshly or unjustly towards one who, having perhaps spent the best years of his life in the duties of his office, finds himself incapacitated, by age or infirmity, from carrying on the ministrations of his parish in an efficient manner, and yet has no sufficient means of support for himself and his family if he resigns his benefice. This obstacle wrecked the Clergy Discipline Bill. It was felt that before any such drastic measure could be passed, some means of providing retiring pensions for the clergy must be discovered. Special advantages must be offered to clergymen, over and above those which are offered by insurance offices, to insure their lives, or to secure a retiring annuity by fixed annual payments. This has been done to a great extent by the Clergy Pensions Institution, which augments such annuities as the offices offer, by means of the benefactions of liberal Churchmen in both Provinces, and by the surplus profits of the Ecclesiastical Buildings Fire Insurance Society, which are applied to the benefit of the respective dioceses in which the business is done. It is thus important that Diocesan Clergy Pensions Societies,

such as we are now establishing here, should become affiliated as committees or otherwise to this Central Clergy Pensions Institution, so as to secure a share of these large gifts. Though some of the clergy object to such eleemosynary aid, it is a movement which Churchmen, both lay and clerical, should not allow to be obstructed by their sensitiveness. It is important that churchwardens and incumbents should know the advantages of insuring their churches and schoolrooms in the office I have named. When it was promoted some two years ago, Mr. Spottiswoode mentioned the project in the House of Laymen, who were so impressed by the practical character of the enterprise, and the benefits that might accrue to the Church from it, that a number of us at once applied for shares, and I was allotted five hundred. It is now doing a very large business; we have been paid our maximum dividend of five per cent., and a very substantial surplus has already been carried to the reserve fund. By helping to extend its business, incumbents will assist in establishing a Clergy Pensions Fund that will in time prove of immense benefit to the Church.

PARK HALL.

TUESDAY EVENING, OCTOBER 1ST, 1889.

The Right Rev. the PRESIDENT in the Chair.

CHURCH AND STATE.

- (a) INCIDENTS OF ESTABLISHMENT IN 1689 AND 1889.
- (b) ESTABLISHMENT IN ITS RELATION TO—(1) RELIGIOUS EQUALITY;
(2) SPIRITUAL INDEPENDENCE.

PAPERS.

The Very Rev. JOHN OAKLEY, D.D., Dean of Manchester.

THE constitutional history of the Church of England in twenty minutes is a large order. My endeavour will be to present briefly and faithfully the incidents and aspects of the situation of the Church of England in 1689 and 1889, which illustrate the great issue raised by the word "Establishment," and which will best bring up points for practical consideration both in this meeting and outside it afterwards.

A word or two of preface. Shooting Niagara on the raft called disestablishment has a fascination for many minds. Let us own that it is not without attractions. At some moments they amount to a temptation to many men who can think as well as feel, which it needs a strong effort, partly moral, partly intellectual, to resist. Regard the Church from one side only, and the question hardly admits of two opinions. See only the Divine society, founded for those ends only of human life which admit of being distinguished, though *never* exhaustively, as spiritual; and at once the offer of release from some civil and political dictation and restraint and some temporal obligations—which would undeniably give fuller freedom of extension or re-adjustment, greater vigour and directness of action, more elasticity and promptness of adaptation for those distinctively spiritual ends—presents an inducement almost overpowering. Nothing is gained by ignoring this plain

fact. But other facts are equally plain. It is impossible even to state, much less discuss them. To some of them we must recur by another path. A few plain questions will indicate their bearing on our subject. Is it possible in a State to separate absolutely temporal and spiritual, any more than to separate body and soul, in individual human life? Is it really the tendency of the mind of our generation to attempt it? Is the cry for it more than the echo or the survival in the political field of that attempt to put asunder what God hath joined together which our own generation has seen suppressed and put to silence in the theology and ethics of the Churches? Does the experience of other nations in effect support the separation? Has even Republican France ignored the Church? Who presented their hats to the last two Cardinals, an act which represents the claim of investiture which is at least as old as our Plantagenet kings? The Radical President of the Third French Republic did so. Does anyone suppose that the successful resistance of the Church in Imperial Germany to the attempt to bring it under an impossible subservience to the State implies on either side repudiation of all connection? Ask Prince Bismarck! If we are told to look at the great kindred State across the sea, where religious organizations are ignored, but the spirit of religion lives, we are entitled to say three things. Wait a few decades, or even centuries, and see if the great community of freedom does consent eventually to have no voice or to exercise no oversight in the extension of the territorial system of the Church which is inherent in her constitution. Ask the United States if they are wholly satisfied with the working of her present system. No doubt the voice of prayer is heard in her Senate Chamber, as in our own; but I remember reading a prayer prayed in her Congress which struck me as but a poor result of the Christian culture and piety of nineteen centuries. I can imagine passionate republicans preferring the devotions of the English Prayer-book, even from episcopal lips. At any rate, we may point to the striking fact that the greatest, freest, and most religious Republic in the world is about, in the end of the nineteenth century, to march troops to enforce the national law of marriage—which is in this respect that of Christian morality—upon that State in the Union which exists to repudiate and resist it, and this although the wildest license of divorce is allowed in some other of the States. What has our experience nearer home to tell us? Set aside some manifest gain to the spirit and efficiency of the Church itself; add a little success in conciliating and pacifying, which has no doubt been achieved; beyond this what direct or palpable gain to either Church or State can anyone prove to have arisen from the inevitable experiment of separating Church and State in Ireland in 1869? Who can undertake to supply evidence that Scotland really desires to have the experiment repeated in her case to-day? Who will give us in a form that will stand ten minutes' cross-examination by logic, history, or religion, the arguments or even the assertions by which it is proposed to justify the separate deposition and spoliation of the four dioceses of the Church of England in the Principality of Wales? These questions may be variously answered, but they cannot be uniformly answered in the sense of affirming that the total separation of Church and State is justified by reason or experience, our own or that of other people. So much it

seemed due to this meeting to say, to put the hearers at the point of view of the speaker.

We are to contrast and compare 1689 with 1889. 1689 is the most eventful year in the modern history of England. In it the Crown was offered to the jointly elected Sovereigns, who were the grandchildren of Charles I., the children of his children, and respectively daughter, niece, and nephew of his two sons and successors, who had successively failed in re-erecting the Stuart throne on the destroyed foundations of Divine right, passive obedience, and the feudal ownership of soil and lordship of the people by the King. The offer was accepted upon terms, and William and Mary were crowned together in that year. A new coronation oath was framed and taken by them, binding them to rule by the Statutes passed in Parliament, to execute law and justice in mercy, and, while pledging them to maintain the "Protestant reformed religion established by law," binding them also to "preserve to the clergy all rights and privileges lawfully appertaining to them or to their churches." They were not crowned by the Primate Sancroft; for he, with seven of the best of his brethren, five of whom had supported him in resisting King James's declaration only the year before, could not hold himself free to swear allegiance to William and Mary, and to forget the no less solemn oath he had taken to their father. Of these "non-jurors" no more can now be said than that while commanding all the credit due to conscientiousness, their scruple deprived the nation, in one of the great and critical acts of its moral and political history, of the leadership and guidance of an important group of its best citizens and natural moral leaders, men who had led it gallantly some months before. They thereby preached the strongest sermon ever preached on all political adjurations, and gave the most pointed application of the text, "I say unto you, Swear not at all. . . . Let your communication be yea, yea, and nay, nay; for whatsoever is more than these cometh of evil." They were ready to accept James's voluntary abdication and to vote for a regency during his life, and they could accept his daughter and her husband as the regents, but they could not unsay the oaths they had taken to another. To the grievous loss of the Church and nation, they were made to stand aside, and had no hand in shaping the revolution which they had really set in motion. Such was 1689 politically. Realize that the new king passed the greater part of each year on the Continent; that he cared for his new kingdom chiefly as a recruiting ground for the great wars which he boldly, and sometimes recklessly, waged to curb the power of France, successfully, however, thwarting Louis XIV., and that for these wars the English nation chiefly paid, laying the foundations of the system of gigantic loans and of the national debt. William's spare energies, indeed, were needed in Scotland and in Ireland. A Scotch Convention declared the throne vacant in this year, and proclaimed William and Mary. But this did not close the Scotch trouble, which lingers on through the reign brightened by the exploits of Dundee, and darkened by the crime and horror of Glencoe, from which no partisanship can clear William. The fire smouldered on for half a century. The Irish trouble was even darker and longer. James himself landed there and found many partisans. The siege of Londonderry, laid in 1688, is relieved in July, 1689, but the battle of the Boyne is not fought till July, 1690. And the Irish Parlia-

ment does not pass the Act recognising "the right of William and Mary to the crown of Ireland," and another "to encourage the settlement of Protestant strangers," till the end of 1693. In other words, the gravest political strain exists for fully five anxious years. With this in view there will be no difficulty in believing that the ecclesiastical legislation of the reign was scanty. The year 1689 itself had but little direct bearing on the issues between Church and State. The amended Royal oath has been referred to, with its consequences. The King and Queen chose Compton, Bishop of London, to anoint and crown them. The non-juring bishops are suspended from office, and eventually deprived. Papists and reputed Papists are driven ten miles from London. The Scottish Convention, to resettle the kingdom, abolishes Episcopacy, at the same time that it recognises the new Sovereigns. The Toleration Act is passed in October. It exempts their Majesties' Protestant subjects dissenting from the Church of England from certain penalties—*e.g.*, those who take the new oaths, and make the declaration against Popery, *already required by an Act of Charles II. in 1678*, are free from penalty for non-attendance at church, or for "holding conventicles;" Quakers may substitute an affirmation for an oath in certain cases; but the Test and Corporation Acts are not yet relaxed. Approval of the Thirty-nine Articles is required of preachers. All religious assemblies are to be held with open doors; but Unitarians are expressly exempted from any of these benefits. Ecclesiastical presentations are transferred from Roman Catholic patrons to the Universities. The Bill of Rights, the most important Statute of the year, or of the reign, which in effect makes a statute of the declaration made to William and Mary on the offer of the throne and accepted by them, contains no ecclesiastical clauses save one prohibiting the revival of the "Ecclesiastical Commission" of the later Caroline times, or "any similar court." But a commission was issued in this year to Lamplugh, Archbishop of York, who had rushed from Exeter on the landing of William in time to be nominated by James to the northern Primacy, which the king had kept vacant over two years in the hope of being able to nominate a Roman Catholic, but who had soon made his peace with the new government. He, with nine other bishops and twenty other divines, was directed to review the Liturgy. The account of their work in the fair and able history of Dr. Stoughton is well worth careful reading. He says that "no one who takes the trouble to read the report of these tedious proceedings but must be astonished at the extent of the proposed alterations." But he pronounces Calamy's expectation that if carried they "would have brought in two-thirds of the Dissenters" to be "too sanguine;" he adds that "the triumphs of Presbyterianism in Scotland had produced a great deal of bad feeling, and stood in the way;" that "the obstacle was greatly increased by Nonconformist attacks on all liturgies," and the growing number of irregular ordinations. His view is that "the changes proposed did not touch any article of the faith," but concludes that "very few Episcopalians were disposed to go such lengths," and expresses no surprise or indignation that the labour of the Commission was in vain and the proposals rejected by Convocation. He is content to place the failure, in weighty words, amongst "the lost opportunities of history" ("The Church of the Revolution," Stoughton, 8vo. ed., pp. 138-143). The importance of the circumstance for our purpose is that

the rejection of the proposals was the act of Convocation, which the House of Lords had been quite willing to ignore, but the House of Commons, to Burnet's wrath, would not do so, and that this transaction led to its suspension. Beveridge's Latin sermon had been full of appropriate encouragement to the task of pacification :—"To unite a scattered flock into one fold under one shepherd, to remove stumbling-blocks from the path of the weak, to reconcile hearts long estranged, to restore spiritual discipline to its primitive vigour, to place the best and purest of the Christian societies on a base broad enough to stand against all the attacks of earth and hell, these were objects which might well justify some modification not of Catholic institutions, but of national or provincial institutions" (Macaulay, Vol. III., p. 489). Whatever hopes he entertained were doomed to disappointment. Hot controversy arose upon the election of a Prolocutor. Tillotson was proposed, but Jane, a Divinity Professor at Oxford, was elected. The King's Letters of Business contained a reference to the King's zeal for "the Protestant religion in general and the Church of England in particular." This led to further controversy. A conference between the Houses—the Upper House being short of eight or ten bishops, including the Primate—was delegated to Burnet on one side and the Prolocutor on the other. Eventually the Houses thanked the King "for his zeal concerning the honour, peace, advantage, and establishment of the English Church, whereby they doubted not the interest of the Protestant religion, which in all other Protestant Churches was dear to them, would be the better served." But the scheme of comprehension they declined. Burnet's conclusion of the whole matter is noteworthy, agreeing as it does both with the words and with the ideas of the Nonconformist historian of to-day : "There was a happy direction of the providence of God observed in the matter." Of course he blames severely the non-juring and Jacobite clergy. But he says frankly, "By all the judgments we could afterwards make, if we had carried a majority at the Convocation for alterations, they would have done us more harm than good."* Even Macaulay's testimony is to the same effect, and characteristically pointed and unqualified :—"In a very short time even Burnet and Tillotson found reason to believe that their defeat was really an escape, and that victory would have been a disaster. Such a reform in the days of William would have alienated more hearts than it would have conciliated. . . . It is an undisputable and most instructive fact, that we are in a great measure indebted for the civil and religious liberty we enjoy to the pertinacity with which the High Church party in the Convocation of 1689 refused even to deliberate on any plan of comprehension" (Macaulay, Vol. III., p. 495). The plain English of all which is, that such a scheme, if carried, would at once have made the non-jurors formidable, and would have strengthened the reaction in favour of James ; but the facts have a bearing on some subsequent and perhaps some future attempts to solve the insoluble. The familiar moral is once more plainly read—that specious compromises of principle do not really make for peace. The issue, as Burnet gives it, is important :—"The bishops had not strength nor authority to set things forward ; therefore they advised the King to suffer the session to be discontinued,

* Burnet, Vol. IV., Routh's edition, p. 59.

and then, seeing they were in no disposition to enter upon business—[his grammar includes the Upper House, but he is thinking only of the Lower]—they were kept from doing mischief by prorogations for a course of ten years.” In fact, the Convocation then first passed into the state of suspended animation in which it remained (not overlooking some intermittent activity in Queen Anne’s reign, and its final energy against Hoadley in 1707, when it ceased to meet) until our own times—a living death, from which it has only been partially and ineffectually recalled to useful life. Such is a rough account of the year 1689, ecclesiastically. What suggestions bearing on the situation of to-day stand out from the story? I think principally these.

The continuity of the Church of England was in no way interrupted at the Revolution any more than at the Reformation or the Restoration. The great Statutes known as the Reformation settlement were untouched, and the proposers of serious change lived to praise and bless the opponents of it. The Convocation was not ignored, though the bishops, not for the first or last time, found it easier to get their own way in the House of Lords. And when Convocation was quietly silenced it was an obvious political precaution. For it had become, not without abundant provocation—especially from the persecution of the Church in Scotland—a focus of discontent and Jacobite intrigue. In other words, the principle of national recognition of religion as represented by the historical Church which survived Henry’s violence, Elizabeth’s self-assertion, James’s pedantry, and Charles’s mistaken favour, which was bent in one direction by the Act of Uniformity in 1662, was only bent in another by the Toleration Act of 1689, without any breach whatever of that principle. The Church itself underwent no fundamental change. Further, it is obvious that throughout this time of modification the Church is treated by the successive civil powers, except those of the Commonwealth, as an independent but allied power, with institutions, laws, precedents of its own, compelling recognition, entitled to respect. Under James II. and under William III., no less than under Edward VI. and Elizabeth, the bishops who had effected or accepted the reforms which followed Henry’s breach with Rome were expected to be and were as much statesmen and leaders of the commonwealth as the prelates of Norman and Plantagenet times had been. Happen what might to documents or to possessions—and very little did happen—the Church of the Revolution is always an organic body known to the nation and the law. Undoubtedly an Erastian tide set in. For that the militant Puritanism is both directly and indirectly responsible. Mindful and resentful of its supremacy of less than twenty years in England, tired out by its impracticableness in Scotland, hopeless of reconciling the Popish and Puritan factions in Ireland, the statesmen instinctively took up with the idea of retaining the old forms with the least possible disturbance, managing the Church as far as possible themselves, in behalf of the Crown, of course through clergymen who were willing to act on this understanding. The direct responsibility of Puritanism is almost theological, and quite traditional. The need of some protection against the physical force policy of Rome, and of the ambitious Sovereigns of France and Spain who did her bidding, threw all continental Protestants into the arms of the European princes who accepted the Reformation, of whom William of Orange was

for twenty-five years the most powerful, and in England threw the Reformed Church largely under the control of Crown and Parliament. My contention at this point is simply that, whatever we may think of many incidents and many men, the constitutional situation was not changed in the least, and that the most forward and free-spirited Churchman to-day, who is still unwilling to accept the solution of disestablishment for the sake of the nation itself, may boldly claim and contentedly accept such constitutional amendments in our present system as will make us in fact, as well as in theory, the children of the Church of the Revolution, of the Church of the Restoration, and of the Church of the Reformation—in a word, of the Reformed Catholic Church in England.

Turning sharply to 1889, what do we see? I shall not describe with a free hand the incidents of Establishment in 1889. Points for reform are legion, and reform is easy and must come. Indignation, however just, is thrown away upon the partisans who are capable of contriving hindrances, in and out of Parliament, to the efficiency of the Church, and then reproaching her for the faults which are not hers, but theirs. It is a pleasure to admit that a marked declension of this spirit, though it still exists, has been seen in recent years. It ought, however, to be boldly affirmed, and this Congress is the place to affirm it, that no legislature, in any country, has a moral right to let party exigencies be the means of ruining and torturing a deserving class of the community, as the clerical tithe-owners are being ruined and tortured in Wales to-day. But this is to come before the Congress hereafter, and details are, in fact, irrelevant here. The truth is that the situation is fundamentally changed. The tolerated minorities have grown till they claim, *untested*, to be a mixed and incongruous but a clear working majority. We know them, at any rate, for a very formidable and active opposition. The middle-class ascendancy, brought about by the Reform Bill, has been also in great degree an ascendancy of Nonconformity, which is, roughly speaking, a product of the middle class, reinforced by the artisan class as it has lifted itself upwards. The Church's share in this development we know too well, and leave it in melancholy silence. But that once truly formidable, and now only shaken, Nonconformist ascendancy still claims loudly what it holds to be the natural and logical victory of its hard-fought campaign. Comprehension is futile; toleration is impertinent; our demand is equality. The question is simply this to-day, Are we bound, in order to avoid the appearance of inequality, to remove every trace of precedence, *if we can*, from the ancient Church in immemorial possession, and to take away buildings and other possessions, the notorious origin and unbroken occupation of which we may safely leave to contradict every statement of those who would secularize them, and shall we devote them to other purposes of public utility? Logic, in a tone of probably premature triumph, cries confidently—Yes. The logic of events does not yet speak so confidently. The application of Church property, if confiscated, is purposely ignored. It will be time enough to consider it when the decision to confiscate it is taken or about to be taken, and when some responsible person has produced a thinkable proposal. In my own belief, the man who can do so is not yet born. No plans yet laid need occupy us. Notice—without admitting the argument to be conclusive—that it has

been argued, and apparently accepted, that any method of redistribution *pro rata* between the sects is to be dismissed on the highest grounds. It is virtual atheism, it is said, for it assumes that conflicting creeds are equally true, and therefore equally false. The question is, in other words, Are we bound to pursue the ideal of religious equality—which has probably the same reality, and the same unreality, as social equality and intellectual equality—to the point of destroying an intrenched camp of the moral and spiritual forces of the nation, and scattering ammunition and provisions which very few really desire to see wasted, or grudge to the common good of all, when they see them so applied? To this question, I submit to the Congress, nothing like a deliberate, still less a unanimous, answer has yet been returned by the nation. We may also ask if “religious equality” is a proved and a possible good, or so supreme a good that to it all others may be sacrificed? Are there no other ways of redressing inequality? Are there no worse evils? Is the moral state and spiritual darkness and dulness of the nation a less evil than ecclesiastical inequality? Are internecine competition, selfish accumulation, unbrotherly neglect of the welfare of fellow-men and fellow-Christians, less evils than the awful risk of an ancient Church retaining a *prestige* and a hold on the imagination and the associations of the people which the State might or might not be able to take away? For we may ask, further, whether it is certain that the State could really do this? And we may point to Scotland, and ask whether the Episcopal Church there, stripped not only to the skin, but to the bone, and remorselessly bullied into the bargain, has lost an iota of that *prestige* attaching to all sacred and venerable institutions, but which is so often supposed to attach only to their most accidental advantages. *Mutatis mutandis*, the question may be asked over again in reference to Ireland. Meantime the Church herself has in the same period changed her front. This is the hardest thing to get admitted. For there are many appearances to the contrary, and it involves circumstances of many kinds that many people, for different reasons, do not like. But it is not to be denied that, by the mercy of God to His ancient Church in this great Christian empire, no other Church can fairly claim to be before her, or at any rate to excel her strongest and most active forces in seeking first the kingdom of God and the welfare of the souls of men, and, by a necessary consequence, in putting before her, as the object of her life and efforts, the general welfare and advancement of the whole society of men in Christian England of every class, and not of one, but putting the poor and the workers *first*, and the rich and the idle *last*. Fellow-Churchmen, the way to get this view of us admitted is to begin by taking it ourselves. It is taken increasingly by others. It would be taken by more, and faster, if we were all true to it. It is nearly twenty years since a Nonconformist friend and neighbour said to me: “Yes; we have indeed changed places. I am the prophet of the rich to-day, and you are the pastor of the poor.” It is not a year since three important Nonconformist ministers told me in one week that they did not desire the disestablishment and disendowment of the Church; and that several Nonconformist members of Parliament confessed that they did not know exactly what they desired, certainly no scheme which has yet been proposed; in particular, that the question of bishops in Parliament

belongs to the question of the Upper House as a whole, and can only be dealt with as a part of it. But these are details, nothing more. I repress many words which strive for utterance. But I *know* I am justified in imploring you, and bound to implore you, to have faith in God and in His Church, and in His Word and Sacraments; faith in your own ministry and mission; faith in our common human nature and in our fellow-men; faith in their higher qualities and aspirations and endeavours; faith in the possibilities open to English Christianity and the English Church; to learn and then to deliver the message of the Gospel "for the life that now is;" to drop many prejudices and traditions, to try and discern friends from foes, to set your faces like flint against all that keeps up our hideous and ruinous rivalries, to pay some attention to the currents of opinion, which are as marked and as irresistible in the nineteenth century as in the sixteenth or the seventeenth, and to study and utilize, and try to Christianize, and not blindly to resist, or perversely to mistake and miscalculate, the forces of the time.

I conclude by indicating two points on which our survey surely justifies us in insisting. (1) We must be *fundamental*. We believe in the Holy Catholic Church. We accept its history in England as fairly interpreting its claim. What can be accepted from the civil power, or undertaken in harmony with the civil power, without damage to that sovereign belief, we are still ready to accept and undertake for the sake of the nation, but nothing else and not otherwise. We must make it quite clear that it is the nation and its welfare—the duty of bringing this kingdom into the kingdom of God and His Christ—that we have at heart, and neither position nor possessions. For the rest we must dismiss absolutely and without parley a theory which rests on no basis of fact or law—that "an Established Church is what Parliament makes it or allows it to be, and nothing more." And we may do so in words used by the Dean of S. Paul's eight or nine years ago:—"If this is a true account of the Church of England, then the English Church is not what religious men of all schools, Churchmen and Nonconformists, believe a Church to be; then three-fourths of the English clergy will say that such a State Church is not the Church which they believed themselves to be defending, or a Church which it would be possible for them to accept" (*Times*, December 23, 1880).

(2) We must be *constitutional*. If, as I believe to be the case, we neither need nor desire any fundamental changes in the main ecclesiastical laws of England, it is a good time for saying so, distinctly and frankly. We rather require a recurrence to the first principles steadily upheld in the governing statutes still in force. The language of the Articles and of the Preface to the Prayer-book on Church authority, and the striking terms of the Royal Declaration on the place of Convocation in the Constitution, prefixed to the Articles—though it is perhaps a two-edged weapon—are familiar to us all. The two great Acts of Henry VIII., which are still in no way repealed, are less so; I mean the Statute in Restraint of Appeals (24 Henry VIII., cap. 12), and that of the Submission of the Clergy (25 Henry VIII., cap. 19). A few words from the preamble of the former may be timely; and they are interesting as those to which the late Archbishop referred in moving for the Ecclesiastical Courts Commission in 1881:—"Unto which

body politic compact all sorts and conditions of people, divided in terms by names of spirituality and temporalty, have been bounden and owen to bear, next to God, a natural and humble obedience [then the civil power is defined], the body spiritual whereof having power when any cause of the law Divine happened to come in question or of spiritual learning, then it was declared by that part of the said body politically called the spirituality, now being usually called the English Church, which always hath been reputed and also found of that sort both for knowledge, integrity, and sufficiency of number, it hath been always thought and is also at this hour sufficient and meet of itself, without the intermeddling of any exterior person or persons, to declare and determine all such doubts and to administer all such duties as to their rooms spiritual doth appertain."

We desire no more than the realization of this, and we mean to be content with nothing less. If possible, let it be recovered, as it easily might, without any convulsion; if not, then, with whatever upheaval God wills to send us, we must make our way back to the freedom and peace which our fathers claimed, and which the State has never yet in terms denied us. The practical point is this. We must have, sooner or later, some action upon the report of the Ecclesiastical Courts Commission. The argument that we should agree upon what is to be enforced before providing for its enforcement does not meet the whole difficulty. The terms even of a compromise—not yet made—will, if made, need enforcement on either side as much as the existing *lex scripta*. No other proposal yet made has obviated the necessity of an early reconstruction of the Church courts, or I would rather say of our ecclesiastical jurisdiction, for some of us do not love the phrases of civil law within the Church. We are conscious of a moment of supreme suspense. We await with profound respect the issue of that jurisdiction which with wise boldness has been claimed, and with wise meekness accepted, in a famous case now pending. We shall all be wiser when the event of it is before us. But I believe this Congress will endorse the conviction that some disentanglement of the present confusion, due to many causes, between the civic and spiritual powers is indispensable and is not impracticable. Avoiding details, it is not presumptuous to say that its lines can only be those which the State, represented so differently as by Henry VIII., Edward VI., Elizabeth, Charles I. and II., James I. and II., and William III., found it necessary and possible to concede. They are, roughly speaking, these:—All manner of natural and lawful sovereignty to the Sovereign in all causes temporal and ecclesiastical; law to the lawyers; doctrine, discipline, and worship to the constitutional officers or authorities of the Church—the Episcopate, the Convocations, or whatever other may exist or may be constitutionally evolved. This does not forget the certainty that by the nature of things many details of such spiritual jurisdiction will entail reference to the civil courts. It is folly and madness to forget it. But it does affirm that when civil law and lawyers appear upon the scene it should be *as such*, and not in an amphibious character which virtually makes them, and is sometimes held to do so, the final judges of spiritual things. And it does maintain that the direct administration of the affairs, internal or external, of the Christian Church, as such, by the chance

majorities of a modern House of Commons, no longer even professedly Christian, is a flat and total impossibility. Our demand, however, is not for a violent severance of the civil and ecclesiastical powers, but for the safer remedy of constitutional reform.

The Rev. T. HANCOCK, Lecturer of S. Nicholas, Cole Abbey,
Queen Victoria Street, London, E.C.

IT has been the historical habit of our English Nonconformists and Dissenters to put their trust in kings, parliaments, and political parties. There is no period in their history, in which they have not been calling upon the State to do for them that which as religious societies they ought to have done by their own inherent powers. They have cried to the State in turn to give them establishment, to give them comprehension, to give them toleration; and they are now crying to the State to give them what they call "religious equality." The Church "established" itself. The European States, which at first opposed, ended by owning, recognising, and aiding the Church's self-establishment. The Church was so strong that the States had no other choice. It is the most absurd of historical blunders to suppose that the early English kings, or Henry VIII., or Elizabeth, or Charles II., and their parliaments, "established" the English Church in the sense in which the Long Parliament tried to establish English Nonconformity, or in which the Dissenters now wish the State to establish their modern hypothesis of many collateral "churches." It would have been as impossible for Elizabeth to "establish" Popery instead of the English Church, as it would for Charles II. to establish Nonconformity, or for James II. to establish Popery, concurrently with the English Church.

I.—We must not forget the wide difference between the demand of the old Nonconformists and the demand of the modern Dissenters, or Separatists. The Nonconformists were not Separatists. They founded no sects; those whom we call "Dissenters," they called "Sectaries." But as we see in the pages of Richard Hooker, so we see a century later in the pages of Richard Baxter, the Nonconformists and the Conformists were fellow Churchmen; they were not two rival sects—one without, the other within the Church—but two contending parties within the same Church, one struggling to calvinize and protestantize it, the other to preserve its historical catholicity.

The English Conformists, as maintainers of the Catholic tradition, regarded the Church from its universal human side, as the social extension and application of the Incarnation, or the summing up of all humanity in the person of Jesus Christ as the Second Adam. Hence they were necessarily advocates of "Religious Equality." That is to say, they contended that the Sacrament of Baptism, which Nonconformists and Conformists alike owned to be the door of admission into Christ's visible Church, was the right of "all nations," and of "every creature," according to Christ's commission. Hence they christened, to the horror of the Nonconformists, even the children of the so-called "ungodly." It was the standing grievance of the Nonconformists throughout their

history, that the Conformist or Catholic was establishing a religious equality in the nation and parish, making the Church wider than Christ intended—implicitly as wide as the nation, and as wide as the parish. The Nonconformists appealed to kings and parliaments to narrow the Church, to disestablish the existing religious equality, and establish a religious inequality in its stead. This is the honest translation into our modern forms of speech of their ceaseless clamour to the State for the prohibition and punishment of what they called “Arminianism,” which was a seventeenth century synonym for the old Catholic doctrine of the religious equality of every human soul in the sight of God.

The Nonconformists regarded the Church from the individualist side. They saw it as the sacred fellowship of that minority of mankind which God had predestinated and elected to eternal life, and called to be saints, before the world was made. The Church, in their opinion, was an aristocracy of the elect; a social caste of the “godly”; a holy club, within whose privileged fellowship the majority of the nation and the parish, and possibly the majority of the household, had no proper right to be admitted. The Nonconformist clergy, as parish priests, were required by the bishops to administer baptism, according to Christ’s command, to “every creature” in their parishes. They tried to reconcile the contradiction between their liberal calling as parochial ministers and their illiberal theology, by falling back upon the monstrous doctrine of the co-existence of two different Churches, a visible and invisible. But to attribute to Christ two mystical-social bodies is as monstrous as to attribute to Him two natural bodies.

The original attitude of the English Nonconformists towards religious equality is nowhere more clearly manifested than in their objections to the Book of Common Prayer. When they asked the king and parliament to expunge from the Litany the petition, “That it may please Thee to have mercy upon *all* men,” as contrary to God’s revealed will, they were asking the State to establish religious inequality, and to disestablish the religious equality to which every priest was bearing witness in every English parish. The same is true of their complaint to James I., that the parish priest was obliged to say to “*every* communicant,” although he might not be one of the elect, “The Body of our Lord Jesus Christ was given *for thee*,” and “the Blood of our Lord Jesus Christ was shed *for thee*.” It was the theory of religious inequality, and was the fundamental hypothesis of English Nonconformists, that there were millions of English souls for whom Christ’s Body was not given, and for whom His Blood was not shed. Upon the same grounds they asked the State to alter the Collect for Ash Wednesday, in which the Church obliged the priest to declare the catholic relation of God to all mankind, to the whole English nation, and to every soul in his parish, by invoking the Father as the “Almighty and everlasting God, who *hatest nothing that Thou hast made*.” Every rightly instructed minister of the Gospel, the Nonconformists contended, was bound to teach that God “*hates*” papists, prelatists, Arminians, drunkards, and all other reprobate persons, although He has “*made*” them.

II.—The Dissenters or Séparatists borrowed and developed the Nonconformist theory of the true “Church” as a religious inequality, or an aristocracy of the elect few. The Dissenters perceived, however, what the Nonconformists failed to perceive; the utter impossibility of any real

union between such a "Church" and the whole nation, or between such a "Church" and a whole parish, or even between such a "Church" and a whole household. The Dissenting or Separatist "Church" is founded and built up on the denial that the solidarity and unity of the modern nation, parish, and family—like the solidarity of the nation of Israel, the tribe of Judah, or the family of Abraham, under the Old Testament—are social products of the Father's congregating and educating will, and so are akin to His Son's Church. A sect sunders nation, parish, and family into two castes. The work of its ministry is to "gather" the elect, or truly converted, or rightly opinioned, or illuminated, into the sect or true congregation; leaving the reprobate, unconverted, wrongly opinioned, or unilluminated publicans and sinners outside. The ministry of the Church, on the contrary, sees in the nation and parish congregations which the Father has gathered. How can an ideal State, which must have an equal respect for all its members, find the point of contact with a "Church" which excludes many, if not most of those members, as unworthy of its fellowship? The consciousness of the national State recognises in the Catholic Church, which christens man as man, a society akin to itself. But if a State were to establish a Dissenting or sectarian "Church," it would virtually say to the majority of its citizens, "You are a reprobate caste." It would be obliged, if it were consistent, to follow the example of New England, and to restrict the secular franchise to those who were "saints," or members of the congregation. It would not refuse citizenship to men because they dissented, or because they refused to conform, but because God had refused them the election to eternal life. It was the theory of the English sect-founders, and upon this theory every sectarian "congregation" has been gathered, and is now standing, that a parochial Church, a national Church, or a visible Catholic Church, is no Church at all. The fathers of Independency and Anabaptism would have been horrified at the revolutionary change in the theology of the modern Independents and Baptists, which allows them to grant that the "Episcopalian" Church, or the State Church, *is* a Church, one among many Churches. So keen was the horror of schism in the founders of the sects, that if they had believed the parish churches to be really "Churches," they would not have dared to separate from them. They believed the parish churches to be mere institutions of "the world," from which every true Christian was bound to come out. It is the *Weltanschauung* of a sect, its Manichæan confusion of the nation and the parish with "the world," which makes it impossible to find any natural affinity or union between it and the State. The Catholic Church, on the contrary, has a natural (I may say supernatural) kinship to the State, the parish, and the family. Her assertion of the doctrine of religious equality is historically anterior to the State's assertion of the doctrines of social equality or political equality, because she begins her self-establishment in a nation or parish by declaring "every creature" in the State or commune to be a proper subject for baptism, whether bond or free, and to be entitled to membership of the universal Church by the universality of Christ's incarnation.

Nonconformity was established in Scotland as the State religion, and still remains established, though it is becoming there, as Dissent is becoming in England, daily less and less "Nonconformist" in doctrine and forms. But the experiment of establishing Dissent or Separatism

has never been made except in New England, and for a short time in some of the parishes of England and Wales under the Long Parliament, the Commonwealth, and the Cromwellian Empire. The autobiographies of George Fox, Edward Burrough, Samuel Fisher, and all the first Quaker preachers, are full of complaints of the cruelty and severity with which the State-established Independent and Baptist preachers, "who had got into Common-prayer parsonages," pressed for their tithes and Easter dues. They were not indeed established as Independents or as Baptists, but simply as "public preachers" of the Calvinist "gospel" of religious inequality; the State leaving them free to gather the "saints" in their parishes into whatever form of "Church" they pleased. "State Churchism," as distinct from the historical Church of England, has only twice been established in England—in a Vaticanist form by Philip and Mary, and in Puritan forms by the Long Parliament, the Commonwealth, and Cromwell. The Quaker unconsciously bore witness that the State establishment of the Independent and Baptist preachers was an *ipso facto* establishment of religious inequality, when he sarcastically reminded them that the old prelatical priests had treated the whole of the parish as their flock, and had ministered their sacraments to every soul; whereas the new Independent and Baptist parsons gathered their few adherents into what they called their "Church," and treated the rest of the parishioners as heathens and publicans, though they forced tithes from all.

The first Welsh Dissent, as I cannot forget in Cardiff, was not a spontaneous outgrowth of the Christian spirit in Welshmen. It was the political creation of the English State, and was originally established, patronised, and endowed by the English State. As the Jesuits rode behind Tilly's dragoons in the Thirty Years' War, so the dragoons of the English parliament rode before and behind the parliamentary apostles of Dissent in Wales, Vavasor Powell and Walter Cradock. The English soldiery drove out the native Welsh priests from parish after parish, exhibited the "Act for the better propagation of the Gospel in Wales" as their charter, and cleared the ground for "the preachers approved by Parliament," as the Calvinist itinerants were called, to establish the Calvinist "gospel" of religious inequality. Vavasor Powell and Walter Cradock actually had a military as well as evangelical commission from the Council of State. There is a document amongst the State Papers, in which the parliamentary founders of Welsh Dissent are described as "Captain Vavasor Powell" and "Captain Cradock." Powell had a troop of 100 horse, and Cradock a troop of 200 horse. The object of the "Act for the better propagation and preaching of the Gospel in Wales" was to abolish all the parish churches, and gather the "saints" in Wales into true "Churches"; or to disestablish religious equality, and establish religious inequality in its stead. The Separatist "Churches" gathered by Powell seem to have consisted almost wholly, if not wholly, of women. He confessed that until the English parliament sent its apostles and dragoons across the Welsh frontier, there "were but two or three gathered congregations in all Wales." So that the first Welsh Dissent was entirely a creation of the State, a purely parliamentary establishment; and it was forced upon the unwilling Welsh people by sword and gun. The expelled Welsh priests, whatever their character may have been (and we may safely leave it to the unwilling testimony of

Baxter), had been witnesses to the religious equality of every Welsh soul before God. They had claimed all the children born in the Welsh parishes as the dear children of God, and had admitted every Welsh soul into the universal human Church of the equalising Sacrament of Baptism. It was the doctrine of Vavasor Powell, and of the English Council of State from which he derived his mission, to establish "Churches" in Wales, as he declared again and again in his pamphlets, and in his biographies of his Church members, that when Holy Scripture spoke of the love of God to "the world," it meant the love of God to "the elect."

The attempted union between the State and a Sect was bound, sooner or later, to be shattered; not only because the State is a society founded by God upon the facts of the universe, whereas the sect is an association founded by men upon agreement in opinion, but also because the State and the sect take a contrary view of the human unit. As the union between the Church and the Commonwealth is the recognition by the Church that all families, parishes, and nations, are "congregations" which the Father has gathered and unified by His providence over world-history and individual life; and that they are consequently capable in their entirety, and indeed called in their entirety, to be incorporated soul by soul into the Catholic or universal human fellowship of God's Son: so the union of the Church and a State, viewed from the secular side, is a recognition by the State of the unsectarian or religiously equalizing character of the constitution, ministry, and sacraments of the Church.

What is eternally true in the sectarian idea of "the Church" is that Christ's Church is an *ecclesia*, a called-out society. Wisdom is justified of all her children, and no one who has honestly studied the history of the rise and growth of any Christian sect can believe that a mere love of schism or paradox was its promoting cause. I could not bear to think of unity as the triumph of a Church party over a Sect party. Every sect must stand until the Church confesses and appropriates the truth to which, by its separation, it bears witness. But the Catholic Church, in contradiction to the sects, has always grounded her "calling-out," her *ecclesiastical* character, upon the solidarity of the human kind in Jesus Christ, upon the principle of religious equality, or upon the pre-existing relationship of "all nations" and "every creature" to the Father, the Son, and the Holy Ghost, according to Christ's commission.

III.—The establishment of the historical ministry of the Catholic Church seems to me to be an *ipso facto* establishment of religious equality. I am not blind to the distinction between the establishment of the Church's clergy and the establishment of "the Church." I am quite aware that "the Church," or the whole congregation of Christ, is only there fully "established" where the people of Christ are in use of all the powers with which Christ's spirit has endowed them, where they exercise the suffrage which the Apostles demanded from the Church of Jerusalem, and freely choose their own local ministers, and send them to the Episcopate for institution or for the sacramental laying on of hands. The choice of the clergy by the Church is an apostolical constitution, of which the English Church still retains a feeble survival in the *Si quis*. I am quite aware that while religious equality is established wherever the historical ministry of the Catholic Church is established, ecclesiastical

equality is not established so long as one individual member of the congregation—the so-called “patron,” that relic of the mediæval organization of society—is permitted to decide for all his fellow members, whom the sacraments declare to be his equals in Christ, what priest shall be his and their pastor. So long as the “patron”—who represents money, or birth, or landownership, and not the spirit of Christ—is allowed to absorb into his individual person the functions proper to the whole congregation of Christ, it cannot be said that ecclesiastical equality is established. The whole Church owes a debt to the founders of the Congregational sects for their assertion of this old Catholic principle, although they asserted it by separatism; and I cannot doubt that God will uphold their separation until the Church owns that principle.

Religious equality, however, is a condition antecedent to ecclesiastical equality, and independent of it, as it also is of social equality and political equality. That which is religious concerns man as man. It is the affair of the whole commonwealth, even though it be pagan; but that which is ecclesiastical concerns man as Churchman. Religious equality existed in the Church, and the Sacraments were the witnesses to it, when some of the members of the Church were slaves, and others were lords, but all were regarded as equals in Jesus Christ. Ecclesiastical equality is a condition which we expect to be in time brought about by the stream of tendency—that is to say, by the workings of the Holy Spirit of freedom, equality, and intelligence within the several members of the Church. But religious equality is not a condition to be hereafter obtained, either by the submission of the State to the dictation of the Liberation Society, or by any other political intervention: it is a condition which the English nation and parishes already possess by the establishment of a Catholic minister of the equalising sacraments in every parish. A parish priest is the standing witness that all the souls in the parish, though as yet socially or politically unequals, are equals before God. For religious equality is not the State-established equality of all associations which call themselves “Churches,” or which an Act of Parliament decrees to be equally “Churches”; neither is it the State-established equality of all persons who are called by these associations “ministers of the Gospel.” Whence does a State fetch the authority, which Liberationism now attributes to it, of deciding what associations are truly and equally “Churches”? If the State has the power of extending the term “Church” to Congregationalism or to the Salvation Army, it also has the power of extending it to the Secular Society. How is the State to compel a Roman Cardinal to look upon a Wesleyan minister as his equal? or how is it to compel an unbeneficed curate to deny that his bishop is his superior? The earliest use I have yet found of the phrase “religious equality” occurs in the works of the famous Baptist, Andrew Fuller, who refused to accept the degree of D.D. because he held such a distinction to be “incompatible with religious equality which Christ established among His disciples.” Religious equality is the equality of all human souls before God; it is the Church’s assertion of the equal title and capacity of “every creature” to a religious life, to a sacramental relation to God, or to fellowship with Christ in His Church.

The Sectarian “Churches” and ministries, which cry to the State to make them equal, by Act of Parliament, to the National Church and

ministry, are one and all founded upon an implicit denial of the religious equality of men.

The fundamental distinction between the Catholic Church and a sect is not nearly so visible, I must again repeat, in the internal constitution and discipline of each, as it is in the startling difference of their *Weltanschauung*, that is, in the absolutely contrary relation which each assumes to those whom it regards as the "not Church." We see that a process of "conformity" to the Church is now going forward in the sects, at least in the sects which have a regular ministry, alongside of the process of separation. They are attempting to maintain what they call "Nonconformity," and to retain the young in the bonds of separation, by daily conforming their theology and ceremony to the theology and ceremony of the Church. This is not to be thought of as merely an outward imitation, but rather as a sign of the organic fact that the Church is always interpenetrating all the sects, and that the Spirit in all Christians is the "One Spirit." We are obliged by Catholic faith to regard every baptized member of a sect as already a member of the Catholic Church, not because he is a Wesleyan, or is a Baptist, or is a Plymouth Brother, or is a member of any other self-called or State-declared "Free Church," but solely because he has received the "one baptism." I know not how any Cæsar or parliament, or any other State power, is to reconcile the contrary ways in which the Church and the sects regard humanity as a whole, a nation as a whole, a parish as a whole, or a family as a whole. Is the national State to say to the national bishops and clergy, in servile obedience to the dictates of Liberationism, "Your doctrine, that all baptized English folk are *ipso facto* members of the Church of England, is too liberal and generous to be tolerated by the modern State"? Is the State to order the national clergy, by Act of Parliament, to limit and narrow the English Church to those whom the "Free Churches" call "Episcopalians"? Is the State to say "If baptism be the only door of admission to what you call the Church, we insist, by Act of Parliament, that you henceforward re-baptize every English Wesleyan, Baptist, Vaticanist, Christadelphian, or other member of a 'Free Church' who gets the fancy into his head that he has already been made by God, in his baptism, a member of the Catholic Church, and has consequently sought communion with the English Church, and joins in the common worship of his parish church"? What the modern Liberationists really demand from the State, when they ask for what they call "religious equality," is not indeed an establishment of the so-called "Free Churches" or sects. These were "established," as the Dissenters boasted to Charles Leslie, by the Act of Toleration. But what they now demand of the State is the legislative establishment of their modern theory that the Church of Christ is not "one body," is not one holy Catholic and Apostolic Church, but consists of an indefinite and ever-increasing number of rival bodies. They demand that the State shall declare, by Act of Parliament, that every such body is as truly and completely "a Church," and in the same senses a "Church," as the historical Church of England is.

The demand for this eccentric caricature of religious equality is not without its hopeful side. It is the outgrowth, as I have already hinted, of a revolutionary change in the theology of Dissenting ministers, which is now much more akin to the liberal theology of Laud and Hammond

than to the illiberal theology of Owen and Vavasor Powell. Their new theology, which Laud would have tolerated and Owen condemned, is undermining the foundation upon which all sects stand, and it is compelling them to regard the world outside the sect in a way which would have horrified the founders of the sect. The sect still stands, though the theology upon which it was built up has perished. It is upheld by the Holy Spirit, because it testifies against some defect in the Church. It is upheld by heredity, by party patriotism, by organization, by commercialism, by imitation of the customs of the Church, by the busy courtiership of professional politicians, by the flattery of journalists, by the great pay and popularity with which it eagerly rewards its successful preachers.

The notion that the State could possibly establish any religious equality between the ministers of the "prelatical, sacerdotal, and anti-christian" Church of England, and the "true" ministers of Christ, or preachers of the sect separated from the false Church, would have been regarded as blasphemous by the founders of the sects. Can the State, they would have asked, institute a concord between Christ and Belial? It was the original position of the sect that there could be no religious equality between the God-appointed preacher of Christ's gospel, which it held its own ministers to be, and the mere world-appointed prelates and priests of a national or parochial Church. The minister of the Dissenting "Church" was supposed to be as religiously superior to the parish priest as the kingdom of heaven is superior to the kingdom of the world. How is it that the sons have so lowered their claims as merely to demand religious equality with those whom their fathers regarded as religious inferiors? If they had not forsaken the doctrine upon which their sects are standing, would they not tell us that they are our religious superiors? For religious separation from the national or parochial Church, under whatever fine terms it may disguise its real character, is fundamentally an assumption of religious superiority and the denial of religious equality.

IV.—The nationality of the Church does not consist in the number of natives who receive baptism, and so become members of it, but in the attitude which the Catholic Church is obliged, by Christ's commission to His Apostles, to assume towards "all nations." The miracle of Whitsun Day, the birthday of the Catholic Church, was a sanctification and an interpretation of nationality. It declared that not the Hebrew tongue alone, but every national tongue, was a sacred language, and that the Father had not only been separating, congregating, and educating Israel, but that every people was His congregation and His school. The relation of catholicity to nationality, or the inherent affinity of the Church to the States, was still further emphasized by the distinct call of the last and greatest Apostle to be the "apostle of nations," at a time in which nations seemed hardly to exist, but to have everywhere been obliterated by the world-wide imperialism of Rome. It is a wonder to me how a modern student of the Acts and Epistles can escape the belief that the union of Church and nation, Church and commune, Church and household, was a part of Christ's plan.

The nationality of the Church is not to be thought of as a quantity, but as a quality. The Church of England was the National Church

when the majority of English souls were pagans ; and it would remain the National Church if the majority of Englishmen were to become Quakers or Agnostics. For the nationality of the Church is a living question of social ethics, or of politics in the old Greek sense of the word, and cannot be made, as the modern Liberationists suppose the State can make it, a dead question of arithmetic. It is not by a census of heads, still less by a census of "sittings" provided, but by the evangelical attitude which the bishops and priests of the Catholic Church are bound to assume towards "all nations," towards a nation as such, and towards "every creature," that the nationality of the Church is revealed. In every parish of the nation the "established" priest is the sole officer whose function it is to bear witness to religious equality. Whatever foolish things he may say to the contrary in the pulpit, or at the polling-booth, or in his own house, the priest is bound to unsay them by his priestly acts at the baptismal font, at the altar, at the grave-side. There he declares that God sees no difference, and the Church recognises none, between the duke and the dustman, the capitalist and the day-labourer.

Coleridge saw that the national Church is a religious democracy, and cannot be a religious aristocracy, as every so-called "Free Church" must be. "We are all equal here," whispered the great Duke of Wellington, the head of the English Tories, to a poor labourer who was making way for the duke to kneel first at the altar of their common parish church. Maurice went further, and contended that "the Church is Communist in principle." The noble Alexander Vinet, the Swiss apostle of Individualism, the intellectual father of modern Liberationism, and probably the only man of genius and spiritual insight who has ever been a Liberationist, consistently opposed the principle of establishment on the ground that it was a fundamentally Socialist principle. The Individualism which Vinet preached as the road to social salvation, and upon which every sectarian "Church" is founded, is rejected and hated by the newer *Zeitgeist* as the road to social damnation. The two most advanced democratic States in the world, Zurich and Geneva, have each recently affirmed, by the vote of its entire people, that the principle of establishment is a fundamentally democratic principle, that is to say, is the affirmation of religious equality.

ADDRESSES.

C. H. GLASCODINE, Esq., Barrister-at-Law, Swansea.

BEFORE plunging into the subject I would express my very great regret that Lord Halifax is unable to be here this evening, because I am sure that nothing but inability would have prevented him from addressing us on a subject which is of great interest to him. I would also ask my hearers to extend their kind indulgence to me, having been called upon to speak on this difficult subject at very short notice. Establishment !—Before we begin to talk about it we ought to know what we understand by the term. The word is used in one or two of the Statutes of the reign of Henry VIII. I find no statute for the establishment of the Church, but there are one or two for the establishment of the Crown. The Crown had, of course, been in existence for many

years, and was in a flourishing condition. It did not mean to set up. The statutes were not for the setting up of the Crown, but rather for the maintenance, the support, the upholding of the Crown. Really, the word "establish" means nothing more or less (to my mind) than the word "uphold." The legal expression is *Ecclesia Anglicana legibus stabilita*—the Church of England by the laws, or as we say, as by law, established. That means, I take it, as by law upheld. Now the Church of England has been from the very earliest times upheld by the laws and by the State; and for a very good reason too—because the Church of England has always upheld the State. Our Lord said, "Render unto Cæsar the things that are Cæsar's." The Church of Christ has always taught His people to be subject to the higher powers as to those things which appertain to the higher powers. Our system of morality has always been such as to make persons good citizens; and the State has always, necessarily, upheld the Church. How has it done so? In more ways than one. It imposed a larger penalty for any wrong done to a Churchman or cleric than for a wrong done to another. If a man committed a serious assault or a murder he paid the penalty, a pecuniary mulct; and he paid a very much larger penalty in the event of assaulting or killing a Churchman. For murdering or assaulting the highest officers of the Church he paid the same penalty as for murdering or assaulting the highest officers of the State. Then, the system of morality of the Church being one that was good for the State, the State upheld it. In other words, the State rested its system of law upon the Church's system of morality. This is what is meant when it is said that Christianity is the foundation of the Common Law. But a change has taken place. The system of morality of the Church is now being departed from by the State in statute after statute. Moreover, a whole series of statutes, while they have created a certain relationship between Church and State, which now goes by the name of establishment, have set up a condition of affairs which is far from one of upholding, and very far from the ideal of, the establishment which existed in the earlier days. For instance, King Henry VIII., a great despot, claimed that all the clergy in the land had rendered themselves liable to the penalties of a *premunire*, and he said he would let them compound for these penalties by voting him £100,000 in Convocation, and submitting to him in respect of certain matters of discipline. At first they refused to do it. If you read the interesting history of the circumstances (it is given by Bishop Stubbs in his schedule to the report of the Ecclesiastical Courts Commission), you will see how the bishops and clergy fought against what the Crown demanded. At last they were obliged to yield, but they introduced into the statute passed in Convocation a saving clause—"as far as the law of Christ allows." What did Henry do? The next year he passed an Act of Parliament adopting what Convocation had done, but without saying a word about the saving clause. And so the right to make canons, one of the inalienable rights and duties of the Church in asserting its power to exercise discipline over its members, was, in a sense, wrested from it by an immoral and unprincipled sovereign. That statute is one that goes to create the present relationship as between Church and State. Other statutes creating such relationship are the Acts of Uniformity. In later years the Church was—shall I say divided? It was, in part, reformed. Some rejected the reformation. Some cut themselves off into sects, and became schismatics from the Church. The State rejected all of these, and upheld the Catholic Church as reformed, and when that Church set up for itself a formulary of worship, an Act was passed which said "This shall be the form of worship in churches, and it shall be the only form of worship which we will permit in England." Upholding establishment then meant, that the State upheld one particular branch of the Catholic Church, and repressed others, and all sectarians. A Roman Catholic priest went in fear of his life or liberty, and a Nonconformist minister

was not allowed to go within miles of a town. But this state of affairs has passed away. One after the other all those laws of repression of the sectarians have been repealed, and the statutes that required uniformity of worship by all, press upon none of them now, but press only on the members of the Church. For the Church to set up its own form of worship was well, but that it should have no right to alter it is not a state of things that it ever demanded, and I see myself no reason why the Church to-day should uphold with very great zeal and energy a state of affairs which it never asked for at all. Well, establishment means upholding in its primary sense ; but it means now, in a secondary sense, a connection between the Church and the State which the Church itself has never demanded, and which is not one that it would ever ask for or demand if it wished to establish an ideal state of affairs. Of course, I am speaking in no way of endowment, but only of establishment. While this relationship, one which the Church has never asked for, but which has grown up in some respects against its protest, binds it, other religious bodies (repressive laws removed) have grown up around it which enjoy a liberty that the Church does not enjoy. There is outside the Church perfect religious liberty in England. But not perfect religious equality in the sense I use those words. I use them as meaning the equal treatment by the State of all religious bodies. I take it, that if we were going to idealize a state of relationship between Church and State we should not ask for the relationship existing between the Church and the State, nor that which exists between the Dissenters and the State. At the same time, I would say that that relationship has in the course of centuries been, in the providence of God, most useful and advantageous to the Church. Well, there is at the present moment a movement among Dissenters in favour of some change in those relations. I do not ask, and I cannot think that Church people should press for it. I think we should leave it to others, to be dealt with in the providence of God, but if those other people press upon us that there should be an alteration, we should guide it, and ask that there should be at least equal treatment of all by the State. I say there can be no such thing as religious, or any other, equality. Equality is a thing which does not exist in nature. If the demand is for equality, what does it mean? Does it mean that Churches are to be made equal? or does it mean equal treatment for all? Does it mean that they wish the law to put a new "Cause" in some village on an equality with the Church of Rome? Such a thing is palpably absurd. No doubt what they mean is disendowment. But equal treatment in disendowment would bring all to one low dead level of uniformity. If, apart from disendowment, apart from robbing the Church at large of her means, they ask merely that all religious bodies should be treated on an equality by the State, should be dealt with by one law to apply to all, I would say, let them endeavour to frame a law which would bring about that state of affairs, and they would find it would be the very last law they would wish to be put under.

The Right Hon. H. CECIL RAIKES, M.P., H.M.'s Postmaster-General.

THE subject opened by previous speakers has been of such wide and attractive interest that it is very difficult for anyone who follows them to avoid being tempted to stray into ground which has already, I must say, been well covered. But I think that those papers, the historical survey of the Dean of Manchester, and the very acute controversialism of the gentleman who followed him, have given so much food for thought to all who are now here, that it is better, if I may be permitted to do so, to put this

question before you from yet another point of view. It has often occurred to me, as I dare say it has to many here present, what an interesting and valuable treatise might be written upon the influence exercised upon the history of the human race by the use of misnomers. We are all familiar with countless examples of this. We know the words of Madame Roland, when on her way to the guillotine, she said, "O liberty, what crimes are perpetrated in thy name." And even in this our own more sober and practical day, it is astonishing to see how easily a plausible name or cry may blind the people who adopt it to its actual meaning. Now, what is religious equality? I should have thought that its obvious and natural meaning was either an equality in religion or an equality in religious privileges. But religious equality, as known to the controversies of our day, has a perfectly different meaning from either of these. The religious equality of which we hear so much on platforms and from the press, really means civil equality regardless of religious differences. Now, that may be—I hope it is—a very good thing, but it is not religious equality. And I hope to be able, in the brief time at my command, to show you how very opposite its results may be from the title which it has been pleased to arrogate to itself. Civil equality means that every citizen is to be able to enjoy equal civil rights, whatever may be his religious or anti-religious tenets. It was one of the great fighting questions of the generation which has now gone by. It is obvious that the first consequence of accepting a doctrine of this sort means the repudiation of the theory of the Christian state which prevailed universally at the end of the last century. Its first advocates may have hoped to stop short of this. But it soon became evident that when the standard of the Church is abandoned no other authoritative definition of Christianity can be set up.

This long controversy was crowned this year or last year by the measure passed by Parliament for the emancipation of Mr. Bradlaugh. And now that it is open to any professing atheist to assume a most important position in the State without even a recognition of the existence of the Deity, I am inclined to believe that the doctrine has run its full course, and that it admits of no further extension or development. This was the positive effect of the doctrine of so-called religious equality. And so we have come to the end of the first act of the drama.

But we have become familiar in this part of the country, in this principality of Wales especially, with an interpretation of the doctrine which would extend to communities and religious bodies the same equality as has been claimed for individuals. That, if it was logically pursued would mean, as the last speaker very pointedly put it, that all bodies of religious or even of irreligious persons instituted for religious or irreligious purposes, have an equal right to be established and an equal right to be endowed. But that is not the proposition with which we are nowadays familiar.

Having listened to the positive view of the doctrine, as regards the individual, we are now asked to accept the negative view as regards the community. We are told that it is required, not that the sects should be elevated to the position of the Church, but that the Church should be degraded to the position of the sects. Now it appears that in their love of what they believe to be a logical deduction from their previous conclusions, the supporters of this doctrine have landed themselves in something very like a dangerous fallacy. If you say it is necessary in order that we should be equal, that any person or any society is to be deprived of rights which he or it at present enjoys, and if you are to push that doctrine still further and to say that religious equality—heaven save the mark—requires that all religious bodies are to be deprived of their secular means of doing good and maintaining the cause for which they exist because other religious bodies do not own equal temporal possessions, it appears to me that you are landed in a position as extraordinarily distant from anything that could

have been arrived at by the ordinary mind of man as a definition of religious equality as can possibly be conceived.

There is another word for the misinterpretation of which there is more excuse, and that is the word *disestablishment*. I observe that even acute and learned speakers as have dealt with the question to-day have been somewhat at a loss to define the precise meaning which they attach to the word "*establishment*." But if it is difficult for those who approach this question with a candid love of truth, with great erudition and great study, to give a definition of *establishment*, how difficult must it not be for persons as ignorant as members of Parliament are now-a-days to attach any meaning whatever to the opposite of that undefinable entity. I believe the word was invented in connection with the great wrong done to the Irish Church some twenty years ago. What was then done to the Church in Ireland was this :— It suffered the dissolution of its temporal possessions. The Parliament of twenty years ago did for the Church in Ireland in a word what Henry VIII. did for the monasteries, and if you will look at the first clause of that Act you will see the great ability and inspiration, I will not say from what quarter derived, which prompted the framers of that most remarkable measure. At the outset—where most people would have thought that such treatment of an ancient Church would be a matter of extreme difficulty and complexity—it cuts the Gordian knot at once, for it says that after a particular day in the next year or the next year but one every ecclesiastical corporation in Ireland shall be dissolved. There is the end of the whole thing. If a corporation is dissolved it ceases to exist, and there is no one to retain the property which belongs to that corporation. If it is dissolved all civil and legal rights connected with it disappear. The whole thing is done, and done in the most summary manner. That is really the thing which was done when people tell you the Church in Ireland was *disestablished*. The word "*dissolution*" was an ugly word—it had unpleasant historical associations. A new word had to be invented, and we have now this word with which we are all so familiar, though as yet both its advocates and opponents have hesitated to attach to it any precise significance. I will only now say this : Let us be careful, as Christian men, in taking up whatever view we may of great questions that agitate the day, and at least see that we owe our faith to something we believe to be true, and we think we can understand ; and let us demand from our opponents that they do the same. Let us ask those who talk about this equality to recollect what are the natural and reasonable meanings of those terms ; and let us demand from those who wish for the *disestablishment* of the most venerable and sacred and most noble institution which God ever founded in this country, centuries before parliaments or kings existed—that they should not go about quibbling with words which cloak ambiguous and sinister meanings, but that they should meet us in the open and say really and truly what it is proposed to do with us. Then let us be well satisfied that with such evidence as the Church supplies out of the work she has done, is doing, and will do, and means to do—that, with God's providence on our side, we shall always be able to convince our countrymen that this, above all others, is an institution which England will not willingly let die.

DISCUSSION.

The Very Rev. CHARLES JOHN VAUGHAN, D.D., Master of the Temple and Dean of Llandaff.

INDULGENCE is generally shown to a maiden speech, and such is mine of this evening. I never before have spoken, though I have once read a paper, at a Church Congress. The Church Congress has this year come to me; I have not gone to it; and, sharing as I do the intense interest which every resident in this neighbourhood must feel in the first visit of the Church Congress to Cardiff, you will pardon me if I try to express to you, in the poorest and feeblest terms, my deep sympathy in your visit and in its intentions. I, too, like some previous speakers, have felt some embarrassment in the definition of the word "establishment." Pardon me if I say that I am not entirely satisfied with any definition that I have yet heard. There is a sense in which every religious body in England is established. It is protected by the laws of England in the possession of its property; and if it has not courts of its own to deal with supposed offences against its doctrines, at least the ordinary courts of this country are ready and able to deal with those who are accused of having departed in their teaching, either from the fundamental principles of the society, or from the trust-deeds of the particular chapel in which they minister. To that extent we are all established. I have to look elsewhere for my definition of establishment. I must find some point of difference between the position of the Church of England and that of other denominations. It is not so easy to find those points of difference. Some that were enumerated by a very able speaker this evening have already, as he told you, disappeared from the statute book, and we need no longer think of them. The last right honourable speaker has reminded you that we have now got to the point at which, so far as the laws of England are concerned, atheism itself is put on a level, in point of legal protection, with the most orthodox forms of belief and worship. Now it may seem to be a descent from lofty heights to bring you back to the particular points which really mark and define establishment. Of these there are three which present themselves to me as among the most important of the relics of establishment which remain to the Church of England. I place first among them—it has not yet been mentioned, I think, by any speaker—the coronation of the Sovereign; and I place second among them the seats of the bishops in Parliament; and I place third among them the statutable authority of the Ecclesiastical Courts. It is the privilege—if it is a privilege—of the Church of England to have courts of its own. Some of you do not like them. We are all endeavouring at the present moment to tinker them. But it is one of the privileges which we possess, as the Established Church, to have courts of our own. None of them, however, as far as I can learn, have at present any efficient power of enforcing their own edicts. But the immediate point is this, and it is not always—obvious as it is—kept in view by writers and speakers on this subject: The endowments of the Church belong to it as historically and continuously the same religious body to which, one by one, by the piety of our ancestors, these endowments were given. To disendow the Church is possible, no doubt, for all things are possible to Parliament. The right honourable speaker who has just sat down has reminded us with what facility, by a mere stroke of the pen, the disendowment of the Church in Ireland was effected. Doubtless, the same thing could be done in England, but I believe that the people of England will not suffer it. Disestablishment is the cry of the day; disendowment accompanies it in a parenthesis. Disestablishment would not of itself touch the endowments of the Church of England. I imagine that disestablishment would have to be effected by one sweeping Act, or by several successive Acts of Parliament—and we are already in the course of them—which would take away the definitive recognition by the State of the Church of England as the national Church of the country. This might plead in its excuse, either that it is wrong that religion should have any place at all in the legislation, or the action, as such, of the State; or else that the particular religious body which has hitherto possessed this glorious distinction, has forfeited its right to that honour, by having lost the affections of the people of England. One of these two reasons must be given for any dealing, in the form of disestablishment, with our beloved Church. Disendowment, I think it almost certain, would accompany, but not logically and not necessarily, any such act of disestablishment. In theory and in principle they are totally disconnected. The effect, then, of disestablishment must be (to return to the three simple points which I

have given in illustration of it) either to leave the Sovereign, for example, uncrowned, or to provide otherwise for the coronation. Suppose, for instance, that the Sovereign were left free to go into any church or chapel within the United Kingdom, and there to seize the crown for him or herself, there would be one step towards the disestablishment of the Church of England. That supposes that the coronation would still be religious. But suppose, on the contrary, it were thought desirable that the coronation of the Sovereign should be altogether dissociated from religion, then Westminster Hall, instead of Westminster Abbey, would be the scene of the coronation, and the whole ceremonial would be one of a wholly secular character. Now, I ask, will Englishmen stand that? Will they think it proper, will they think it decent, that a Sovereign should enter upon those great and magnificent duties—for great and magnificent they still are—without having invoked the blessing of Almighty God. Well, to carry my illustration one step further, let us take the case of the bishops in the House of Lords. There are two ways of disestablishing the Church in reference to that matter. There might either be an admission on equal terms of the heads of other denominations to sit side by side with the chief ministers of the Church of England in that august assembly. That would be on the supposition that religion was still to have a voice and a place in the Legislature of the country. The alternative course would be to banish them, and religion with them, from the whole scene of national legislation, and of national dealing with the social interests of the people. I ask again, will the people of England stand that? The third point I touch upon, would be the taking away of that proud prerogative of the Church of England, the possession of its ecclesiastical courts and its court of final appeal in ecclesiastical matters. Now think for one moment what that means. It would be simply to place us on a common footing with the other denominations. In what position do they stand? It is true they have no ecclesiastical courts recognised by the country. They have to go before the ordinary courts of judicature for the decision of questions between them and their ministers; and that would be our position as soon as the particular disestablishment I have spoken of had taken place. You cannot, without going out of the world—you cannot certainly in England—get away from the law. If you will break the trust-deeds of your chapel, or if you will violate the first principles of the reformed Church of England, depend upon it some power will catch you. There must still be the question whether the individual person, who is charged with breaking the conditions on which he ministers, deserves, or does not deserve, for what he has done and said, to lose his maintenance as a minister. And upon that subject the Sovereign and the courts of the country have a right to have something to say. It is on that question, and only on that question, that the final court of ecclesiastical appeal has ever dealt in the past with the faith of the Church of England. It has only said that A. B. has not so expressed himself in his writings or spoken words, as to deserve to be deprived of those emoluments, in which alone, and for the sake of which alone, he has a right to the protection of the State. I have trespassed too long upon your kindness. If the fatal bell should still suffer me for a moment or two, I should like to ask you two questions, which are before us on the subject paper. And the first of these is: Does establishment, as understood, militate against religious equality? It does so on one supposition, and on one only, namely, that the assignment to one religious body of certain duties, which only one religious body can perform, ought to be so regarded by the rest. I cannot deny that the exclusive right to crown the Sovereign does so far assert a preference for the particular religious body possessing it. But only one religious body can do it. And so you come back to the judgment of Solomon. Are the denominations prepared to say that it is so important that the Church of England should not crown the Sovereign, that, rather than the Church of England should crown her—I say her, because I rejoice to think that we Welshmen, who so lately gave her so magnificent a reception, can still speak of our Queen—she shall not be crowned at all? But then, see the result. You secularise the nation. Is that the wish of the denominations? I cannot, and will not, think it. It is the wish of the political Dissenters. Let me say how very much of late politics have got mixed up with the religious question. Almost absolutely in this Principality they rule the whole question. That is the intolerable part of it. If I believed that conscience was at the bottom of all this, I confess that such is my addiction to the supremacy of conscience that I would almost go the length of saying: "Let them have their way." Politics first, religion afterwards, is too much the order of the day, and against that, I for one will die protesting. My second and last question is: Does establishment violate spiritual independence? I have admitted to you that the courts of the country, whether ecclesiastical or secular, must decide, in the last resort,

whether an individual minister has so transgressed as to deserve to be ejected from his cure. It must be either the ecclesiastical courts, which you like to keep in abeyance, because it enables every man to do that which is right in his own eyes, or it must be the secular courts; and these last, when that time comes, will deal with you in a very trenchant and a very simple manner. You have only to go from Lord Penzance to Lord Coleridge. The religious body fixes its own doctrine, but the courts of law must decide in the last resort—some court of law must decide—whether the individual has so transgressed as to deserve to lose his bread.

G. F. CHAMBERS, Esq., Eastbourne.

THE actual text of the subject which we are called upon to discuss to-night is very large and comprehensive. But after I had listened to the three first speakers, I was rather afraid whether the ideas which were passing through my mind would be quite in order for the continuation of this discussion. But, my lord, the observations of the Very Rev. the Dean, who has just spoken to you, are so useful and so profitable, that I hope that in the observations with which I shall now trouble you, I shall be strictly in order. The first three speakers have dealt almost entirely with what I may call theoretical questions of historical interest. I do not desire in any way to under-rate the importance of so considering this matter; but I prefer, for my own part, to deal with this question as a practical one, because I feel that the condition of things with which we are now face to face eminently raises practical matters, which we should do well to consider. I have to consider, first of all, the question of the Church of England as she now is. It has been my good fortune on a very large number of platforms to advocate the claims of the Church of England. And if there is one lesson more than another which has been impressed upon my mind during the past four or five years it is this: that the claims of the Church of England upon the masses of the people of England are very deeply and widely recognised; but, at the same time, we must not stand still. I think the question which we ought fairly put to ourselves is this: Are we doing anything to perpetuate the knowledge of these claims? And I will venture to say that I think we are not doing enough. All of you remember the general election of 1885. It resulted in a splendid victory for the Church of England, under peculiar circumstances. At the present moment, I am afraid we are sitting quiet on the strength of the 1885 victory. My friends, that will not do. We are now in the fourth session of the present Parliament; there have been very few Parliaments which have gone beyond their sixth session. Are we ready for what will follow that sixth session? I am very much afraid we are not. There is a state of electoral tension, the like of which has not been seen in this country—it may be—for the last fifty years. The next general election will involve many subtle and complicated issues, including, directly or indirectly, questions of Church and State. I view with considerable alarm—and I am not afraid to say so—the present position of matters in connection with what is called the Unionist alliance. The present Government are supported, of course, by the Conservatives; they are supported by the Liberal Unionists. Why are they supported by the Liberal Unionists? How are they supported by the Liberal Unionists? I do not wish to be out of order, but I do wish to utter a word of warning as to the risk which attaches to our present position, owing to the position of parties in Parliament. I think this is an important question for consideration in connection with the practical matter of Church and State. I cannot be blind, and I do not think you can be blind to the utterances of the Right Hon. gentleman, the member for West Birmingham. Mr. Chamberlain has long been known as a decided opponent of the principle of Church and State. He has kept quiet his views on this question for two or three years past for reasons I will not go into. He has lately revived his expressions of opinion on the Church of England. Therein, it seems to me, consists a great danger for those who are interested in the maintenance of the present position of things in Church and State. I am afraid that at the next election, unless we wake up to a true sense of our position, there will be very great danger that the Church of England will go to the wall. The Church of England has gone to the wall during the last session of Parliament in connection with an important measure. And why? Because Churchmen have not told Parliament, have not told the Government, that they are really and earnestly anxious for

legislation on the tithe question. Cabinets are what our Parliaments make them ; parliaments are what electors make them ; electors are what teachers teach them. I will venture to say that I do not think that, in connection with the tithe question during the past session, Churchmen have sufficiently shown their teeth. I do not think we have done enough to teach the electors what is involved in these controversies about Church and State. I would humbly suggest, as perfectly germane to the discussion of to-night on Church and State in 1889, that our duty is to prepare during the next year, regardless of political alliances and political interests, to teach the electors. I would say to you all here in Cardiff, do all you can to teach the electors, and, as Churchmen, show your teeth.

The Rev. C. GORE, Principal of Pusey House, Oxford.

A VERY intimate friend of mine informed me the other day that my function was to make myself disagreeable at public meetings. I do not know whether I am going to do that on this occasion. Certainly I am not going to do so in the sense of in any way defending the principle of disestablishment, because it is my privilege cordially to agree to what fell from the lips of the Dean of Llandaff—that the real meaning of establishment is the imposing of certain public religious duties on some particular religious body ; and it seems to me that it is manifest that if the State is in any way to have public religious duties and functions performed for her, there is manifestly no other religious body which can fulfil them except the historical Church of England. But it does seem to me also, as on other occasions, so on this, that our enthusiasm for the Church of England at times blinds us to the immense peril with which our present position is fraught, and that the strong pressure of political emergencies—in any great political crisis, for example—the strong pressure of political emergencies might bring with it the very gravest peril to the fundamental truths and principles of the Church, if we are not, as a body, more alive than we are to the perils of our present position. I mean that our present position does involve a fundamental contradiction of the intentions of our blessed Lord in regard to the spiritual liberty of His Church. We cannot look at certain fundamental facts of our present position—the mode of the nomination of bishops, or the absolute paralysis of the spiritual discipline and the power of spiritual legislation on behalf of the Church for herself—without seeing that this is a real fundamental contradiction of the inherent and inalienable spiritual liberty with which Christ endowed His Church when He founded her, and declared that what she bound on earth should be bound in heaven, and what she loosed on earth should be loosed in heaven. And here I cannot but ask leave to reiterate what it seems necessary often to reiterate : that those of us who are dissatisfied with the present relations of the State to the Church, do not want licence, but law. We do not want the power or the freedom to do as we like, or anything of the sort. We want only that we should be subject to a spiritual jurisdiction which can act freely and really, in which the principles taken into account are the principles of the Catholic Church ; and the law which rules is the law of the Catholic Church. We want law, not licence. Well, now we know that formal abuses may exist, and yet there may be under the surface of these formal abuses a real recovery of life. We recognise, with immense thankfulness, that, though nothing has been done of late years to liberate the Church of England from the position in which she is involved by her history, and which is fundamentally false, yet during the past fifty years we recognise that altogether there has been a magnificent growth in the corporate life of the Church ; so that in reality there is a Church action going on, which may indeed be the seed-plot of her future liberation. We are under the gravest possible anomalies, and these anomalies must be constantly in our minds ; and they ought, it seems to me, to affect us in three ways, which I would enumerate with the utmost possible brevity. First, they ought to inspire us with the profoundest *penitence*. It is almost impossible, it seems to me, to go into a gathering of Churchmen without finding it desirable that there should be impressed upon us anew the obligation of penitence ; for after all, the position in which we are, is simply and entirely our own fault. It is we who are guilty of it, because it was the lack of Church principles, and that alone, which enabled such a state of things to come about. But there is another ground of penitence. The position we are in is due to the Church of England having, by its own most dismal neglect in the past, allowed itself to lose the heart of a great portion of the poorer

part of the nation. One of the speakers said that the origin of Nonconformity in Wales was the action of the State. I do not for one moment dispute the historical fact to which he was alluding ; but ought Churchmen to come together and allow that sort of principle to be enunciated without recognising that whatever may be true verbally and technically as a matter of fact, the existence of Nonconformity, whether in Wales or Lincolnshire, is due to the past neglect of the Church, and to that mainly? We ought, then, to meet the situation—first, with the profoundest sense of penitence. And, it seems to me, there is sometimes a tendency to let that go to the wall in our enthusiasm for right objects. Our pursuit of those right objects must be based upon a right penitence, more profoundly felt than we do feel it. And, secondly, this situation seems to me to require to be met by a constant and settled pressure. I would venture to reiterate, but in a sense somewhat different from him, the words of the last speaker. I think the Church must be continually showing her teeth, but in a sense, perhaps, somewhat different from that intended by the last speaker. It seems to me that what we require constantly to press upon the consciousness of the nation, is the intolerableness of the present position. It is intolerable—it ought to be intolerable in the strictest sense—that the Church should not have her own spiritual freedom and spiritual legislation. We ought not to let it be said that we are really permitting the Church to be in a state of bondage in which she ought not to be. What the Dean of Llandaff said on the subject surely requires to be met, as it can easily be met, by pointing, for instance, to the position of the Roman Catholic body in England, or, what is much more apposite, to the position of the Established Church in Scotland. There, surely, we only need to look at the facts to see that a body may be of course formally in regard to its property, as everybody must be, under the superintendence of the State. But who cares about that? Who minds that? We see in the Established Church of Scotland a state of things in which the spiritual courts are by the most deliberate pronouncement of the secular judges, in regard to all spiritual matters absolutely and without reversal the final court of appeal. Thirdly, I would venture to think that we must meet this situation by constantly realizing to ourselves, and constantly pressing upon the public, certain fundamental principles which somehow, in England, there is always a tendency to keep out of sight. The practical good sense of Englishmen always makes them somewhat unwilling to face principles sufficiently. That is the *défaut de notre qualité*, and we ought to be on our guard against it. It seems to me that we do not sufficiently realize that we must abandon the position which, in times past, seemed to the great mind of Hooker a possible position—that Church and State are only the same society in different aspects. We must fall back on that Scriptural and earlier position—that essentially God has constituted in the Church and State two authorities, both Divine and independent in their own sphere at the last resort—the State, whose magistrates and authorities are empowered by God in the natural sphere ; and the Church, whose authorities are empowered by God in the spiritual sphere for the doctrine, discipline, and the worship of the Church. It seems to me, then, that we need to realize, and to impress on the ordinary minds of the people, that fundamental distinction ; and that we need always to have in the foreground that, in any crisis, the establishment is as nothing compared to our fundamental duty of maintaining that essential and fundamental spiritual independence and liberty of the Church, because the past history of the world, since the time of Christ, is, in a word, a constant attempt on the part of one or other of these two powers to usurp the functions of the other. You have, first of all, the attempt of the State, embodied in the great Roman empire, to crush out the Church, and to deny it its free existence in the times of persecution. And then, after a time of what seemed like a free and legitimate union, you had a rival attempt on the part of the Church, such as took effect in the Bull of Boniface VIII., "*Unam sanctam*"—an attempt on the part of the Church to annihilate the free existence of the State ; and both these attempts were defeated by the logic of events. But another attempt was made. It was coincident with the growth of nations ; and so you have, especially in England, an attempt to say that the Church and the State are only the same body in different aspects. That theory, again, is broken before the logic of events ; and we are left once again to re-assert that fundamental independence and distinction of the spiritual body, with its spiritual prerogatives, and the secular body, with its secular prerogatives.

The Rev. J. J. LIAS, Vicar of S. Edward's, Cambridge.

I WAS induced to address this meeting to-night because nothing had been hitherto said on the subject which comes last on the paper—the subject of spiritual independence. My reason for coming forward to address you has been to a certain extent taken away by the speech which you have just heard, which proceeds upon the same lines as those on which I proposed to speak myself. The fact is that we do not perhaps clearly understand historically the position in which we stand at the present time. The condition of the Church, or of any great public body whatsoever, can only be known by its past history. Our position at the present time with regard to spiritual independence is the result of a great reaction. Sometimes it is supposed that the great Reformation in this country took place from our impatience of the Roman Catholic system and doctrine, or of the practical working of the Church in ordinary matters. I believe that to be a mistake. There was nothing like that kind of intelligent public opinion and interest in religious matters in those days which men feel now. We are very apt to read past history in the light of the present. As a matter of fact there was very little interest in religious matters taken by the mass of the people. As we were told this morning in that great sermon by the Bishop of Derry, there were on the one hand indifference; on the other fanaticism. The real reason, it seems to me, that brought about the Reformation was the temporal power claimed and actually exercised by the Church. I dare say many of you know that the whole matter of probate of wills was in the hands of the Church, and that she was permitted to exact such fees as she thought fit. Complaint was made of that in the first session of the Parliament which assembled after the fall of Wolsey. Well then, again it was in the power of the bishops—I do not think Englishmen would relish it being in their power now—to put laymen in prison for supposed heresy without any examination. It was this infringement of the personal liberty of Englishmen that brought about the Reformation, and the result of the Church having had too much power was to lead to a reaction, when she had too little. And the history of these last three centuries has been the history of the Church, under a certain amount—not an absolutely intolerable amount, mind—I do not wish to speak too strongly—of thralldom and oppression. Convocation was silenced because she thought fit to challenge the acts of the government. For more than a century that silence remained enforced. Well, now, in the revived life of our Church in the last half century, we have come to be dissatisfied with this state of things. We have come—and we have been taught it now for a long time—to look upon the Church as a society, founded by Christ, with her own officers and her own laws; that she is an independent society; that she is not a department of the State, but exists for the purpose of the spiritual enlightenment of mankind, with her Head in heaven, and with her own officers and her own laws. The point I was anxious to bring forward was this: We talk freely about religious equality; but it seems to me that those who use that phrase put the boot on the wrong leg, so to speak, and that it is we, and not Nonconformists, who have a right to complain that we do not possess religious equality. These bodies have power, the fair legal rights of the State being admitted, to settle their own disputes. The Dean of Llandaff has told us that in the case of any man who was deprived of his daily bread by the action of a spiritual society like the Church, the law would have something to say on the subject before he could be so deprived. Quite right. I fully agree. We do not want to interfere with the right of the law to decide those questions which concern us as citizens. What we complain of is, not that the law has something to say in matters affecting the Church of England—but that she has everything to say—that the Church practically, in the settlement of her own disputes has nothing to say. There is simply an ecclesiastical court, existing at the will of the Church, which has power to decide religious matters at the present time. We are having certainly in the present suit which is now before the courts, the first attempt to settle them by a purely ecclesiastical voice. Of course, I am not saying that there may not be an appeal to the Civil Courts in certain cases. There always has been such an appeal, and such appeal may be admitted to be fair and reasonable. The truth is that the Church, as the Church, has not since the Reformation had those disputes brought before her. There have been ecclesiastical courts, but they have been to a very great extent constituted by the civil power. And what I would complain of in addition is this, that when we want to bring about much needed reforms we cannot do it. We are told of all our faults by the Liberationist party, and then when we bring measures into Parliament to try to do

away with them we are told that Parliament has much better things to do. I call it the very reverse of religious equality. I believe that Churchmen must ask, if Parliament has not time to manage our affairs, to be allowed to manage them ourselves. A proposition was made some time ago, chiefly with regard to an increase of the episcopate—and I do not see why it should not be extended further—that the Church should have power to legislate for herself, unless a resolution were carried in Parliament to the effect that such legislation should not be proceeded with. Now, it seems to me that that would be a very useful thing, and enable us in a very short time to do away with many of the evils of which we Churchmen are complaining, and under which we are groaning, and which are thrown in our teeth by our adversaries. And I think an opportunity should be given us of doing away with them. All we ask is for the same freedom to manage our own affairs that other bodies have, subject, of course, to the interference of the law, because we do require the sanction of the law for everything we carry out.

The Venerable WILLIAM EMERY, Archdeacon and Canon of Ely; Permanent Secretary to the Church Congress.

His lordship, the President, has asked me to say a few words to conclude the interesting debate we have had this evening. I wish to deal with the subject in some respects in a more practical way than some of those who have preceded me have done. Our Church Congress always appears to me to be a wonderfully bold assembly. We are not afraid of freely ventilating our views on very difficult subjects. To-night we have had examples of great boldness in trying to get at definitions of establishment and dis-establishment, and of the way in which the State should behave to the Church whilst keeping the union of Church and State. I wish to deal with external rather than internal difficulties. The Dean of Manchester showed, I think, that England would not be very much happier if we were to get into the condition which he explained we might get into, supposing the present union of Church and State were got rid of, and England were again placed in the same relationship as she held with Nonconformity in past days. I do not, however, wish to speak of past days, but rather to consider the word "establishment" in connection with the present. Lord Selborne, in his most valuable book in defence of the Church of England, *i.e.*, England and Wales, does seem to me to treat the question of establishment in a practical way, and I have come to the conclusion, after reading that and other books, that for all practical purposes the Nonconformists are as much established as ourselves. They have had acts of Parliament passed which have given them certain legal rights and privileges. They have to appeal to courts as we have in order to protect themselves. A case that happened lately with respect, I think, to a Presbyterian chapel, shows that when a difficulty arises in a dissenting congregation they must go to Cæsar, as in the last resort we must do. In many other ways their property is protected as much as ours, and I maintain that for all practical purposes they are as much established as we are. There is now no religious inequality. All the statutes of the past which did cause inequality have, as Lord Selborne says, disappeared. I do not think, therefore, it is very useful to go into the history of the past, but consider what those who differ from us wish to do with us at present. I maintain that they do not wish to have religious equality, but that what they want is to get something for themselves, and not to let us have the same. If I wished to illustrate it, I think I could do so even with respect to the recently passed Intermediate Education Act for Wales, in regard to which the State has not, I maintain, acted fairly to the Church of England. And now with respect to "Spiritual Independence." When I saw those words, I asked myself "What does the committee mean?" and I thought they must have had in their minds the statement often made that the clergy are trammelled in their spiritual teaching by their Church being supposed to be connected with the State, and cannot speak with as much independence as to the duties of the laity in spiritual matters as if they were disestablished. As far, however, as I am able to judge from what I have heard and seen, the clergy of the Church of England are far more independent as spiritual teachers in guiding the laity than the dissenting ministers can be. This arises from what I may call their endowed position, endowed by the piety of the past. Their independence thus being in a certain way protected, they are much more inclined and

able to speak to any member of their congregation who has committed a sin and say without fear, "Thou art the man." I therefore consider this amongst the advantages that we reap from the connection between Church and State. There is, remember, no act of Parliament that ever joined Church and State together, but one of the advantages of the intimate union which has grown up gradually and has subsisted during the last thousand years between Church and State, seems to me to be the social and independent position which it gives to the clergy. The dissenting ministers, depending for their livelihood upon the franchises and continuous goodwill of their congregations, unless they are protected specially by trust deeds, are often, it is to be feared, unable to speak in the same way to their people of what is right and just and true. I may be mistaken. I have no doubt that Dissenting ministers are as anxious to speak what is right and true as the ministers of the Church of England, but I do not consider that their position, as far as I can understand it, gives them that independence which we certainly have. Well, I do not think that by disestablishing the Church of England, by robbing her of her endowments, by selling her churches and applying all that belongs to her to secular uses, you will make the Church stronger in teaching what is right. I do not think that by throwing the clergy wholly upon the gifts of their hearers from week to week, and year to year, you are likely to make them more independent ministers of truth and righteousness. Let me add, that if Churchmen will minimise these differences, if they will try somehow or other, I was going to say, to get a court that they like; if they will try to agree together and stand shoulder to shoulder for truth and righteousness and for the great Church of England—the most precious treasure of the nation—they will be able, whatever political party is in power, to get justice for themselves and their Church, and to keep that Church in the mighty, grand, useful position which it now occupies.

COLONIAL HALL.

TUESDAY EVENING, OCTOBER 1ST, 1889.

The Right Rev. the Bishop of GIBRALTAR in the Chair.

MISSIONS TO SEAMEN.

PAPERS.

COMMANDER W. DAWSON, R.N., Secretary to The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

THE Church in Wales has no grander work for God, working not only in the principality, but co-extensively with the waters of the world, than The Missions to Seamen, which was originated in 1835, within earshot of this Congress Hall, on board the wind-bound shipping seeking shelter in Penarth Roads.

As to missions to seamen afloat, Llandaff is not only the first diocese in the world in point of time (within this century), but is still to this day foremost in the proportion of spiritual provision made for sea-going men, mostly strangers to Wales, and thousands of them strangers also to our Church and Kingdom.

Church Work amongst sailors in sixty-four home ports, as set forth by the Lower House of the Convocation of Canterbury, and adopted by

it February 15th, 1878,* says :—"There are various societies founded for the purpose of administering spiritual service to our seamen ; but the one that in every way stands first on the list is 'The Missions to Seamen Society,' to whose excellent and extensive work we shall very often have occasion to refer with thankfulness and gratitude. . . It may be, indeed, regarded as a second 'Additional Curates' Society,' for ministering to seamen on the best and soundest principles, and as one of the most precious aids of the Church with respect to the fulfilment of her duty towards her sailor sons."

The Missions to Seamen Society is for the spiritual welfare of the seafaring classes exclusively, whether on the high seas or in port at home and abroad. Whilst ministering to all creeds alike, it "uses every means consistent with the principles and received practice of the Church of England." It is the only organization of the Church which, aiming at being worldwide, provides licensed chaplains and readers with the sole duty of ministering to the crews of ships, fishing vessels, barges, &c. Its income is £27,811.

Except in the ports occupied by The Missions to Seamen, Convocation was, in response to its inquiries, supplied with very scant definite evidence of mission operations or of services held amongst either English or foreign crews afloat or ashore in these sixty-four home ports, and thus concludes its report :—"This account of the survey of the principal ports of England and Ireland will, we feel confident, be read with sorrow ; for although it assures us that much good has been done, and is doing, to the great spiritual advantage of our seamen, in few ports are they sufficiently cared for, whilst in others they are totally neglected."†

What Convocation reports of the Tyne is equally true of other large harbours :—"A migratory spiritual agency is absolutely necessary here to accord with the migratory habits of the seamen frequenting the Tyne ports, for they are usually in one parish when they arrive in port, in a second when in dock, in a third when paid off and they go into a boarding-house or the Sailors' Home, and in a fourth when they are again on board preparatory to a fresh voyage."‡

A special chaplain, devoting his whole time and service to The Missions to Seamen, can go into details of rescue work on board ship, and amongst the crimping and profligate classes on shore, in a way which no incumbent with a poor and populous parish to care for can be expected to do. Take the crews at Sunderland. Six years ago many seamen left Sunderland so intoxicated and diseased as to be unfit to navigate their ships, whilst others failed to join their vessels at the last moment ; lives of depravity bringing early deaths. At that time, in 1883, the Missions to Seamen appointed a chaplain, who, with his staff, boarded last year 3,441 ships ; and in five years enrolled 5,366 seamen as total abstaining members of The Missions to Seamen branch of the Church of England Temperance Society. Many of these temperance men have also "escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ," and having found

* See "Second Report" of the Convocation Committee on Seamen, p. 7.

† See "Second Report," p. 61.

‡ See "Second Report," p. 20.

pardon and peace in Him are, by the Holy Spirit's aid, growing in sanctification of life. There were, consequently, in the last five years, upwards of 2,600 receptions of the Holy Communion by sailors only in the intervals of their voyages.

Crowded out of their temporary mission room, a well appointed Missions to Seamen Church and Institute has lately been provided at a cost of some £5,000; the active interest and support of nearly all the parishes in Sunderland have been enlisted, the diocese has followed its bishop in giving aid, and the chairman of the local marine board has borne public testimony to the vast change wrought in the sobriety, health, and trustworthiness of the crews now embarked in the port of Sunderland.

The value of a special chaplaincy for seamen is again well illustrated at Newport, Monmouthshire. The Missions to Seamen first became connected with Newport in 1870, but it was not till 1880 that a chaplain was appointed. At that time Newport was one of the worst places in England for debauching and depraving seamen, robbing them of health, character, and money, ruining them in body as well as in soul. It was said to be as ruinous for sailors as the dock parishes of London. In nine years the chaplain and his staff have overcome considerable local difficulties and much active opposition from the emissaries of evil, and a general moral change has been effected. Four of the most depraving sailors' boarding-houses have been shut up altogether, and many of the others have undergone such a change in character that hardly one morally bad boarding-house remains. Yet the number of seamen cleared outwards for the foreign trade at Newport had increased last year to 45,201, or four times what it was in 1870, and two-fifths more than it was when the chaplain was first appointed.

Meanwhile a small sailors' home, with some unusual homelike comforts, has been provided, and a handsome Missions to Seamen's church and comfortable institute have been built, in which seamen can fill up their leisure time ashore with suitable recreation for mind and soul. The building does not, however, afford half the accommodation for adult schools, ambulance lectures, physical amusements, captains' rooms, officers' rooms, etc., which is needed for a port at which 45,000 seamen annually clear outward for the foreign trade. Still it is an admirable building so far as it goes; but, alas! it is not yet paid for, so difficult is it to get funds for mission churches and institutes for sea-faring men, strangers to the port. Amongst the first-fruits of the three years this church has been in use, are 490 receptions of the Holy Communion by seamen only in the intervals of their voyages, the number of receptions during 1888 being double that of the first year the church was opened. But what incumbent of a poor and populous dock parish could add to his labours amongst his parishioners daily rescue work amongst 45,000 strangers, boarding, in one year, 4,217 ships with crews of various nationalities, and many creeds, or eighty-one vessels every week, as is done at Newport by the special spiritual agency?

The Missions to Seamen has had a pretty church at Swansea for the last twenty-one years, with a chaplain and staff, so that, though there is nothing worthy of the name of an institute, the crews at that port have long borne a comparatively good reputation, and, notwithstanding many victims of impurity and its diseases, many sailors have been rescued

from vice and sin, and have found in the seamen's church peace and joy in believing. As many as 6,714 ships were boarded at Swansea last year, or 129 crews visited every week, besides 1,785 visits paid ashore to sailors' houses, homes, or the hospital, being about thirty-four visits ashore per week, whilst 845 services, etc., were held exclusively for sailors. About 150 seagoing men belonging to other ports, in the intervals of their voyages, communicated 700 times in this church last year, whilst twenty nautical men belonging to Swansea did so 200 times, making 900 receptions of the Holy Communion by seamen alone. Though the church is exclusively for the use of seamen who are generally out of work when ashore, and for their families, they gave £130 in weekly offertories last year, showing how they appreciate what is done for them. How could any incumbent of a large waterside parish possibly undertake such individualizing labours amongst, say, 30,000 such flying visitors afloat as well as on land, without neglecting his shoregoing parishioners?

Of no other diocese but Llandaff can it be said that the Church provides for its Missions to Seamen three licensed chaplains and four readers, besides boatmen and others, giving their whole time and service exclusively to seagoing men. These spiritual agents are furnished with a mission-yacht and boats for outer anchorages, and with three mission-churches and four seamen's institutes in harbours, including those on board the mission-ship *Thisbe*, in Cardiff Docks.

Truly the habits and tastes of seagoing men have been greatly altered since, in 1866, one of H.M.'s frigates was provided by the dockowner as a church and institute in Cardiff Docks, and another frigate was set apart as a sailors' hospital. An old hulk may be a convenient receptacle for convicts, coals, or gunpowder, but it is most repulsive to a respectable sailor's notion of comfort, recreation, or worship. It is naturally associated in his mind with the life of deprivation, of toil, and of discipline.

Hence, notwithstanding the zealous and much-blessed efforts of a devoted chaplain aided by two readers, solely directed to seagoing men, the physical, moral, and spiritual surroundings of crews frequenting Cardiff, amounting to 142,000 men entering the docks in the course of the year, do not now compare favourably with some other ports in which The Missions to Seamen is able to employ a more adequate staff, furnished not with an old hulk in the wrong place, but with a handsome and attractive seamen's church and comfortable institute, conveniently situated both for rescuing fallen men, and for pastoral ministrations.

In the port of Bristol, with one-third the trade of Cardiff, The Missions to Seamen has in the last ten years, greatly by the help of a suitable building provided by a Bristol merchant at a cost of £5,000, enrolled 13,000 total abstaining seamen; whilst in that smaller port twenty-two public-houses frequented by sailors have been closed in the same period, a number of seamen's publicans and boarding masters have become communicants, besides 3,800 receptions of the Holy Communion by sailors in the intervals of their voyages, and the whole character of the seamen's quarter of that city has been so morally altered that the value of the property is enhanced, forming a remarkable moral contrast to the Bute Road locality at Cardiff.

Happily, the Bute Dock Company generously offers an excellent site near to the shipping offices and to the Bute Road, with £1,000 towards a Missions to Seamen church and institute; and we hope that the last of the many old hulks once set apart as mission-ships will soon be replaced by a handsome, well-furnished, comfortable, and attractive building, such as the prosperous shipowners and merchants of Cardiff may be proud to look upon, a building worthy of this great and growing port, and of that Lord of land and sea of Whom, through the labours of sailors, they have gotten wealth.

The speciality of The Missions to Seamen is, however, the services daily held on board the ships and fishing vessels themselves, when the crews are withdrawn from the evil seductions of the shore.

Our forty-two mission vessels and boats carry the ministrations of the Gospel day by day throughout the year to crews seeking shelter from the gales under the chief headlands around our shores, or running into outer anchorages from adverse winds, or homeward-bound awaiting orders as to their ultimate port of discharge, in open roadsteads at a distance of from one to three miles from the land. Thus isolated, crews of mixed nationalities and various creeds, some of them heathens, receive with gladness the visits of the chaplains and readers. Much blessing has attended Divine services held under such favourable conditions in cabins and forecastles or on the open decks, on week-days as well as on Sundays; whilst Bibles in twenty-three languages and Prayer-books are *sold*; pledges of total abstinence from intoxicating liquors taken; bags of books placed in the forecastles of outward-bound ships, and the captains urged to keep holy the Lord's Day by devout worship with their assembled crews at sea as well as in harbour.

More than 13,500 ships were thus boarded last year in twelve outer roadsteads alone by chaplains of The Missions to Seamen in their mission-vessels, often under hazardous conditions; and on week-days as well as on Sundays, 4,300 services, attended by the evil-disposed as well as the good, were held out on the waters. Often as the crews assemble for worship—

“The wild winds rustle in the piping shrouds
As in the quivering trees.”

As no other clergymen ever serve these exposed outposts of the Church, these 4,300 services on board as many ships would not have been held at all last year, but for The Missions to Seamen. Though the number of communions and communicants on board ships are not so many as could be wished, yet in these twelve outer roadsteads alone, apart from what is done in forty inner harbours, rivers, and docks, upwards of 14,000 total abstinence pledges of the Missions to Seamen Branch of the Church of England Temperance Society have been taken by sailors; and 45,038 seamen have with their own hard-earned money *bought* Bibles or Prayer-books from our chaplains away out on the waters. None of this holy influence would have been exerted in these outer roadsteads on board ships and fishing vessels but for the existence of a special society for Missions to Seamen. No such work for God and for sin-laden souls was done afloat till a special spiritual agency took up religious ministrations to shipping, fishing vessels, and barges.

There are, however, only 12,000 fishermen in the North Sea trawling

vessels. Moreover, these sail in fleets for only a portion of the year. The remainder of the 27,812 registered fishing vessels, manned by 122,526 fishermen and boys, equally demand the Church's care all the year round, whether they sail in fleets or as single boats on the deep waters. At the principal fishing ports on the south and east coasts of England and in the Isle of Man, The Missions to Seamen makes special spiritual provision for the needs of the fishing fleets by the appointment of licensed chaplains or Scripture-readers, who include these little vessels under their charge. And to this day The Missions to Seamen is the only Church Society providing licensed chaplains or Scripture-readers devoting their whole time all the year round to the sole service of fishing vessels.

The sailor's home being his ship, the sanctifying of the cabin and fore-castle by the habitual worship of Almighty God is a most important aid to sustaining the life of God in the soul, and to spreading the Gospel of His grace throughout the world. It is, therefore, a special satisfaction to know that, amidst the general prayerlessness of British merchant ships, and the compulsory Sabbath breaking enforced by merchants on the crews in colonial and foreign ports, the chaplains of The Missions to Seamen have accredited 987 devout captains, officers, and seamen, as volunteer helpers and associates for mission work amongst their comrades on the high seas. They are required to be "sound in the faith as held and taught by the Church of England." There is not an ocean nor a sea in the world wherein these deep sea missions are not actively promoting godly living, and extending the Redeemer's kingdom, under the guidance of the chaplains and readers. The well commanded and contented crews thus highly favoured are generally Christian exemplars worthy of the British flag and the Christian name.

Though the Gospel is the power of God unto salvation from sin now as well as from hell hereafter, and as such must ever be the first weapon used against Satan and all his wiles, we do not decry subordinate moral agencies in leading of souls to adore that Holy Name whereby alone we can be saved ; of which total abstinence from the public-house and all its liquors is not the least valuable.

The terrible and manifold temptations to drunkenness and lust to which seamen ashore were in many ports exposed from depraved waterside parishioners led, some ten years ago, to the formation of The Missions to Seamen Branch of the Church of England Temperance Society. As many as 77,828 pledges of total abstinence have since been taken by seamen, fishermen, and bargemen ; so that, but for the prevalent sin of impurity, the iniquitous surroundings of many immoral seaports would soon be purified.

There is a special need of a comprehensive Missions to Seamen, uniting all ports in one bond of rescue and of pastoral work, because so many long voyage crews, especially in prayerless merchant ships, pass large portions of their lives out of reach of the ordinary public means of grace. In few foreign or colonial ports are the crews visited on board their ships or cordially welcomed into churches ; but, on the contrary, unnecessary Sunday work is forced upon them, to the destruction of all religious sentiment and practice—whilst even in home ports they are generally not only strangers, but staying it may be a few days or hours in one place, each movement of their ship or lodgings

being likely to take them into a different parish, and sometimes into a different diocese. So that where in the larger ports no special agency is provided, crews are practically outside the Church's ordinary machinery, and, as the Convocation of Canterbury reported in 1878, where this is the case "few seamen attend Church and next to none communicate."

Moreover, in the manifold changes and strong temptations of life on board prayerless ships, manned by mixed nationalities with a free admixture of bad characters, and of life amongst strangers in the slums of strange ports, there is a special need of a Missions to Seamen to so nourish the life of God in their souls that as heirs of God and joint heirs with Christ "they shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil." And in the uncertainties of life in the mercantile marine, in which about three deaths out of four on the high seas occur suddenly from accident or drowning, etc., men specially need all Gospel aids that "they may so pass the waves of this troublesome world that finally they may come to the land of everlasting life."

There are still thousands of ships belonging to British merchants in which there is no united acknowledgment of Almighty God, His Word, His worship, nor His day. The miserable crews shut up in such prayerless vessels know no comfort nor kindness. The river chaplain at Calcutta writes:—"Ninety-nine out of every hundred cases of desertion in the East are caused by the unbearableness of the lives the men are called upon to lead on some of the ships. . . . It is in a foreign port that the evil abuses of the service are exhibited in their worst forms." Their managing owners, shareholders, captains, and officers, seem to forget the ancient custom of the sea which made it the first duty of the voyagers "to worship God, to give Him thanks, to put their whole trust in Him, to call upon Him, to honour His Holy Name and His Word, and to serve Him truly every day." It has been well said, "There can be no religion without public worship, and there can be no public worship without Sunday rest." Where there is no united worship on board, misery, discontent, and vice prevail, and kneeling in individual prayer in the fore-castle requires the courage of Daniel in the den of lions, such is the anti-Christian atmosphere of the ships of many British merchants.

In the mercantile marine there are, thank God! considerate ship-owners and thoughtful captains who have crews of qualifications, physical, moral, and spiritual, equally high with those in the Queen's service. But why have so many other British shipping companies crews of indifferent moral character, and various nationalities, amongst whom respectable and well-conducted Englishmen cannot be expected to live? Great shipping companies build magnificent ships and organize immense and successful trades, the glory of Britain. Why cannot they also train up respectable God-fearing crews such as are in the ships of the Queen and of many considerate employers? The same marvellous skill and organizing power applied to the supply of good men as merchant seamen and firemen, by the removal of causes of evil and by the promotion of godly living on board their vessels, would work wonders.

The foreign-going seaman and the fireman is a singularly friendless man, who sighs for sympathy. His great need is not more wages,

better provisions, nor more decent accommodation, nor ordinary legal protection for his life, nor equality before the law with the Queen's subjects on land, nor votes for Parliament—though he greatly needs all these—but friendship, sympathy, kindness. Some managing owners and merchant officers see in him only an expensive tool, an ill-clad, troublesome, and not over-clean machine.

The great National Church of the greatest maritime empire in the world has surely an especial duty towards all of whatever creed who sail the seas under our national flag. For all practical purposes those who reside on salt water, whether native-born or foreigners, are outside the ordinary spiritual arrangements of dioceses and parishes. There is, then, a great need of a Missions to Seamen, acting on the behalf of the Church, to meet the crews of ships and fishing vessels in every port, whether at home, in the colonies, or in foreign lands, linking the ports together in one girdle round the globe. In one hundred and nine harbours abroad, and in eighty-eight at home, The Missions to Seamen has thus combined clergymen to act as friends to sailors, though it is to be feared many of them can rarely officiate on board ship.

There is need for a Missions to Seamen to form a connecting link of sympathy and kindness between the crews and their officers; and between both and the shipping officials, shareholders, and managing owners on land. There is also need for a Missions to Seamen to stir up the conscience of the National Church to include seafaring men of all creeds and nationalities amongst the "every creature" to whom it is commissioned by its Lord to "preach the Gospel."

Not only the shareholders of ships, but the relatives of captains, officers, and seamen are scattered over the whole country, so that in the most inland parish the annual sermon in aid of The Missions to Seamen and the local collecting branch are creating a public opinion amongst shipping folk, directly helpful to souls upon the seas. Happily, nearly all the cathedrals and many parish churches are thus helping sailors. Upwards of 2,600 churches have since its foundation given 11,500 offertories to The Missions to Seamen, of which Convocation reports:—"The one that of all others stands first, from the great extent of its labours and the zealous manner in which it fulfils its high duty, is The Missions to Seamen Society."

When winds are high and storms prevail, congregations can further help sailors struggling for existence against whelming waves and fierce tempest, by offering up to God their united petitions in the words of one or more of the collects in the *Special Service of Intercession for those at Sea*,* authorized by many Bishops to be used in the churches of their dioceses. And as mission work, whether on land or sea, wins souls, "not by might, nor by power, but by My Spirit, saith the Lord of Hosts," we would specially and finally plead on behalf of our terribly neglected merchant seamen and firemen, "brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you."

* Single copies can be had gratis by clergymen from The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C.

The REV. CHARLES GRIFFITHS, Vicar of S. Paul's Church, Bedminster, late Chaplain to Seamen, Bristol.

PERHAPS few home missionary societies can show more remarkable success than the societies engaged in working amongst seamen.

A clergyman holding a most important living, situated on the water-side, has said that "he rarely went into his parish but what he met with some spiritual result which the agents of The Missions to Seamen Society had been the means of doing amongst his people." I hold a parish of 12,000 people, also situated on the water-side, and I am able to testify that I can produce many families whose spiritual lives have been revolutionized by the means adopted by the same society. From other sources of information I am able to state that similar evidence could be drawn from all parts of the world.

But others will speak of the work which the societies have already done, so I hope to draw your attention to the work which has still to be achieved by missions to seamen.

Before we proceed to ask what is the special machinery required for evangelizing British seamen, I will state the numerical strength of the societies to whom the Church has committed the spiritual interests of sailors.

The Missions to Seamen Society employs 26 clergymen and 48 lay readers; S. Andrew's Waterside Church Mission has 11 clergymen attached to their staff; the Thames Church Mission has three paid clergymen and 22 laymen; and the Mersey Mission has one clergyman and three laymen.

In order to realize both the poverty and the riches of the work now being done, it may be well that we should more particularly notice the number of clergymen engaged in this special work, for, while the lay helper is of the highest possible value, still there is much that only a clergyman can do, and which must remain undone if a layman only is left in charge. The Church also receives special credit from successful work done by ordained men; and it is well that sailors, who see so little of clergymen, should be brought in contact with them as much as possible. If it were practicable to ascertain the number of men in the service who have spoken to a clergyman since their boyhood, very astonishing would the smallness of the number be. Can we therefore be surprised if the love for the Church gradually cools, and perhaps, turns into dislike, if so few have the opportunity of conversing with those who specially represent the Church of their fathers? I would therefore urge upon all who have the power in their hands, to send more clergy to mix amongst the men of the merchant service. The old apostolic custom of sending men out in twos is specially applicable to this class of work, especially if one is ordained and the other a layman.

There is probably no class of men more affectionate and more kindly disposed to clergymen than British sailors. For nine years I have lived and worked amongst them, and, without one exception, I have always received such kindly treatment as rarely falls to men. There is a passage in Dr. Brown's little book called "Rab and his friends," which describes the real refinement which was found in a Scotch carrier. But for courage, appreciation for good, and for affection for those who wear the ephod, none can surpass the men who have been described by a British

consul as "the most drunken, quarrelsome, obnoxious class of men in the world." If, then, these men show such readiness to receive and be influenced by clergymen, could there be a more eloquent reason given why the clergy in greater numbers should be scattered amongst these half million of men?

The figures above will show there are only 41 clergymen to 432,524 men of the merchant service. In estimating the work of missions to seamen, perhaps the preventive work which has been done has not been sufficiently appreciated. We do not reward the policeman for the burglaries which are prevented by his presence alone; and when we contemplate the present moral condition of the men of the merchant service, we are justified in saying how dreadful would the state of things have been if it had not been for the efforts made to stop the plague through the influence of missions to seamen generally. They have gathered out of the multitude a minority who are leavening, by their holy and manly lives, the great mass of men. The religion of these men is of such a character, that the mere contemplation of it gives the beholder a great hunger that his own faith may partake more of the exquisite features of religion which are found amongst this particular class.

But trees exposed most to the winds are the firmest rooted, and it may be that these men, exposed to the full blast of temptation, death, and hardship, learn to drink deeply of those spiritual graces, which are not so much needed by those who are surrounded by great comforts. But, while we are thus able to speak of a minority, I fear there is no possible doubt (admitted by all who are acquainted with seamen) that drunkenness has a terrible and awful possession of this particular class. It is seen mostly when the ship is going away, and when she touches the shore in different parts of the world.

It has been stated by those well able to judge, that unless the intemperance of the men can become less, foreigners will have to take their place. So much has this already become the case, that, whereas in 1851 only 5,793 foreigners were employed, there are now 25,277 foreigners and 18,427 Lascars and Asiatics, making 43,704, out of a total of 223,673 employed in British ships; and the reason given, rightly or wrongly, is drunkenness.

It may be well to mention here one fact, which is, that in 1884 there were 27,783 foreigners employed, but in 1888 the number had gradually shrunk to 25,277, a difference of 2,506. But we have this striking fact, that in 1884 the Board of Trade returns showed only 27,783 foreigners, and now they show 25,277 and 18,427 Asiatics. It must also be remembered that these figures refer only to vessels employed in the home and foreign trade, and do not refer to vessels employed in coasting, etc. If the reason given for this state of things is correct, there are 43,784 positions given over to men of other nationalities because of some moral deficiency in our own countrymen. It will thus be seen the great work which missions to seamen have to do.

Many good reasons are given for the present condition of these poor men.

Not many years ago the service was largely supplied by boys who were apprenticed and drawn from respectable families; but from 18,303 indentures in existence in 1870 the numbers have fallen to 9,496 in

1888, and are still decreasing ; and now boys from reformatory schools are freely drafted into the service. The Royal Navy will not receive them, owing to the hereditary taint which is supposed to rest upon them. The great majority of these boys come from drunken parents. Men also who have been in prison and have lost their characters become firemen, and, by their habits, add to the general bad character of the service.

The discomforts on ship board are so great, that it becomes the aim of many of the best men to get work on land.

The following description of the fore-castle, where sailors sleep and live when on board ship, is taken from a pamphlet written by Captain Archibald Miller, Head of H.M.S. "Conway," Liverpool, now used for training young officers for the merchant service. "After thirty years of seafaring with crews of various creeds, complexions, and nationalities," he says, speaking of the fore-castle, "for ordinary sickness, the complete absence of necessary accommodation and appliances is simply disgraceful. The space in which a dozen men are huddled is probably no larger than the one room to which each man retires at night on shore, and those who have seen a fore-castle or deck-house know what dens they are. I myself have asked where the men's quarters were, and have been told by the mate, 'In dungeons forward.' " And yet the same writer continues, when comparing the British sailor with the foreigner, "The Briton will do more hard work of any kind, and do it better ; he will be less dismayed in time of danger ; he will struggle on longer, and die harder at the last than the foreigner ; and all the best qualities of the grand race to which he belongs are still to be 'found in him.' "

Such being the case, may we not ask this Congress if these men are not worth the Church's greatest effort ? and God will bless those men who shall, by the power which Christ will confer upon them, save poor seamen from their sins.

And God will bless the Church, as a Church, if she can by self-sacrifice save this noble order of men from comparative extinction ; for if the Asiatic and foreigner is preferred for many years longer, the English will become a mere remnant in the great merchant service of our country.

If then, the merchant seamen are made by sin poor and needy, should not their very state draw forth extra interest and liberality from the Church ? The child least favoured physically and mentally often receives the most affection from the parent, and thus it should be with the Church of God in this country. It is a comfort to know that striking instances come under the daily notice of those who work amongst seamen, of the very worst characters being reclaimed.

We are told that a great and remarkable change for good has passed over the men of the Royal Navy. Old officers who knew the service years ago, and have had opportunities of judging, now tell us a kind of magician's wand has passed over the service ; and although there is much still to be desired, yet at the same time there is much cause for gratitude.

We are told that 10,000 men, out of 40,000 on the active list, have enrolled themselves as temperance men ; and the moral state of the navy was probably never higher than it is now.

We may therefore ask what weapons have wrought this great improvement in the men of this service? Various reasons could be given, but I will mention the most prominent. First of all there are in the navy 100 chaplains to 60,000 men, instead of (as in the other service) 41 clergy to 432,000 men.

Believing, as this Congress does, in the power of prayer, and the regular administration of the Holy Communion, and the Divine authority of the ministry, shall we withhold our measure of appreciation to the 100 men who daily minister in holy things in the Royal Navy? Let any devout man stand by the chaplain as he daily leads the men in prayer to God on H.M. ships, and he will not be surprised that, thus honoured, God blesses this body of men. Like results may be expected from the merchant service when God is thus remembered. It has been suggested that there should be numerically, for economy's sake, fewer chaplains for the Navy. But with less chaplains, there may possibly be less morality, less temperance, and less loyal efficiency of service. We may therefore regard the chaplains of the Navy as efficient missionaries to seamen, and rejoice in their work.

The second reason is, that the Government reward good conduct by conferring great benefits in the shape of pensions, promotions, and good conduct pay, etc.

In the merchant service no such encouragements or recognitions are held out to the men.

The third reason why the Navy stands religiously higher than its sister service, is that, through the influence of a lady, elevating and refining places have been built upon the land for the reception of the men when on shore, as a counter attraction to the degrading influences which throw wide open the doors for all sailors off duty.

After the work of a voyage, good men see their companions going to their questionable pleasures, and they themselves know not where to go. In many ports no bright institute has awaited their reception, and in consequence many have fallen, and wife and child have suffered. So marvellously have men shown their appreciation when this kind of provision has been made for them, that the way they have flocked to the places where churches and institutes have been combined, has far surpassed the highest anticipations. It may be said that the success of buildings of this description at Bristol, South Shields, and Newport, has educated all people desirous of reaching this class of men.

I may further add, that at a time of great commotion and agitation among seamen respecting the wages and employment of foreigners, I have seen 200 men at a daily morning service at 10.30, which will show the great power of these buildings to allay passion and soothe strife. Comparatively, very little appreciable good will be done till the system of Sailors' Churches and Institutes is largely adopted in all the ports of the world. But they must be manned by able clergymen and efficient laymen. It is also necessary that they should be built upon a wide and generous basis. I refer to the buildings themselves. In larger ports, the building should surpass in every way those already mentioned. If we are to really bless these men, soul and body, we should surround them with that which is pleasurable to the eye, and elevating to the spirits. All parochial clergymen will admit the drawing power of an attractive room. Such rooms have double power over seamen, for they

contrast so favourably with their ship surroundings. Those who work for seamen know there has been, and still is, a feeling with many that anything is good enough for a sailor. There is a painful illustration of this in the docks at Cardiff. Immense sums of money are made by the labour of sailors, a great number pass out of these docks to die a premature death; and the dark lower deck of an old hulk is still considered good enough as an institute for men, who, by lives of separation and hardship, are such important factors in bringing so much wealth and comfort to others. I will not say one word of disparagement about the church on the upper deck, because of the great work for God it has achieved. But when it is remembered that about 80,000 or 100,000 men pass yearly through the docks, what is a little church capable of holding 300 among so many? Let an affectionate regard for these men be shown, and the reward will be a thousand-fold. If they are badly lodged while at sea, let them have extra comfort and extra love while on shore. Let the churches be made warm and attractive, and let the institutes be fitted up with every comfort. Many of the men will not enjoy them long, for it is said (and it has not been contradicted) that the average life of a sailor is twelve years; and from 3,000 to 4,000 a year die prematurely at sea. Such being the case, we may well ask can anything be too good for a sailor? especially in the direction of spiritual help and comfort, and counter attractions to debasing pleasures. I would therefore submit the four following suggestions to the societies engaged in the missions to seamen.

First, that an effort be made to largely increase the staff of clergy. As a matter of detail, it may be necessary to pay the clergy according to the size of the port to which they minister.

Second, that an effort should be made in all large ports to follow the example of Bristol, South Shields, Sunderland, and Newport, and build such churches and institutes as would be an honour to the Church, and a source of pride to the men. We ought to notice the fact that the Missions to Seamen Society have largely adopted this system, and have been proportionately blessed.

Third, that every legitimate influence should be used to persuade shipowners to increase the accommodation of the men while on ship-board. We ought here to say, in justification of shipowners generally, that men do not as a rule complain very bitterly of their quarters; but it helps to drive the best men to shore work, and produces a sense of discontent and discomfort.

The *fourth* point is that the Government, in a modified form, should encourage the men to contribute towards accident and pension funds; and that, by some means, rewards should be given (as in the Navy) to men of the highest characters and attainments.

But our strongest hope for the future of the merchant service, is that inspired labour, administered through the lives of devoted and self-sacrificing clergy and laymen, should more freely flow amongst this large class of our fellow countrymen.

ADDRESSES.

The Rev. E. J. WOLFE, Chaplain, The Missions to Seamen,
Swansea.

(1) ALL sections of society are interested in seamen.

The perilous nature of their occupation makes most people blind to their little failings; and respect and honour are paid to men who risk their lives on the treacherous ocean.

In making their voyages they disappear from sight for a week, a month, a year, or more; and none of the modern appliances for communicating one with another can communicate with them while at sea, nor tell where they are, nor whether they will ever return. Oftentimes they come home, and are welcomed back almost as if they had returned to life from the dead; but sometimes no tidings come of either crew or ship, and the imagination has to paint the scene of death and destruction, without any reliable data to form the sketch.

And one more reason may be given for the general interest of the public in seamen, and that is, the sailor has characteristics absent from the majority of landmen. His lonesome life, his study of nature in its serene and in its angry moods, his acquaintance with men of different nationalities, creeds, and civilizations, develop in the sailor a cast of mind that marks him off strongly from men on shore. For he is contemplative and emotional to a degree; and away from the temptations and distractions of shore life, with fair treatment, he is honourable, dutiful, brave, and chivalrous.

Many are the evidences that society takes a special interest in the sailor. Homes have been erected in most of our large ports, where sailors may reside during their stay on shore between their voyages. But homes do not provide reading-rooms, rest, or refreshment for any sailors but those who sleep in them and pay for their board and lodging. It may be questioned whether these homes or lodging-houses for seamen have been worked on right principles, but there can be no manner of doubt that it was interest in the sailor, and a desire to benefit him, which caused them to be erected. And the liberal support given to the Lifeboat Institution by the general public is another indication that seamen are not forgotten by those on shore. Add to these the efforts made of late years by the Board of Trade to save seamen from crimps, by giving the well-disposed sailor an opportunity of having his wages paid in the place where he and his family reside, and we have sufficiently proved our point that the seamen's temporal interests are a matter of general concern to the body politic.

(2) But what about the sailor's spiritual interests? Are these cared for by anyone? For this is the matter that we ought chiefly to have in view at this Church Congress. There can be no doubt that those who care for the sailor's temporal good have also an eye to the sailor's spiritual good. One who is anxious for the seaman's body—his health, his strength, his safety—cannot be altogether oblivious of his soul's welfare. Society in its political aspect cares for the sailor's body, and society in its ecclesiastical aspect cares for his soul. And here it may be remarked that the State and the Church are not two utterly distinct sets of personages, but to a very great extent are made up of the same individuals. When the sailor is a fighting man, when he belongs to Her Majesty's fleet, it has been considered necessary, even by the State, to make some sort of provision for supplying him with Christian instruction and worship by the appointment of chaplains to the Royal Navy. But when the sailor is not a fighting man, when he simply navigates the ocean in the interests of peace, and for the extension of commerce; when the sailor belongs to the mercantile marine, and not to Her Majesty's Navy, no provision whatever is made by the State for his spiritual

instruction. The State leaves all these men absolutely to the Church, and unless the Church made some provision for these men we should have the disgrace of leaving a certain number of the population, equal to that of one of our largest cities, without any spiritual provision whatever.

(3) And this disgrace, for many years, did certainly attach to the Church. Only of late years has anything been done, and even this little has been effected more by godly individuals, in their private capacity, than by the Church itself, acting in its corporate capacity. Convocation has certainly taken some interest in the Church's sailor sons of late years, by gathering up information, in drawing up services, and in commending the various Church societies working for the seamen's spiritual interests; but it has in no wise grappled with the difficult problem of spiritual destitution among seamen, nor devised means whereby such destitution shall be met and put an end to.

Now, in every diocese there are a few parishes where there is too little work to occupy the energies of their respective incumbents. Would it not be profitable for the Church, as a whole, if this little work were to be left for neighbouring incumbents to perform, and the incumbents set free to work in the ports of their respective dioceses? One can hardly expect any such change from ease to work to be effected until the seamen themselves are placed separately under diocesan supervision, and a bishop for seamen is appointed to look after their spiritual interests only. One such bishop, working in harmony with his episcopal brethren, and with autonomy granted to the Church, would soon induce them to set free men who are only wasting their time and energies on a sparse population, when our large seaports are crying out for labourers and cannot get them.

One cannot but feel that at present we are in a transitional state. Various societies connected with the Church of England, and working more or less on Church lines, are doing the work which ought to be done in a more united way, in order to insure more satisfactory results, and to put financial matters on a more permanent basis.

(4) It may be said that as every port is in some parish, the parochial system of our Church is adapted for work among seamen as well as amongst landmen. It must not, however, be forgotten that our parochial system does not obtain abroad in foreign ports, where our seamen need supervision in their temporal interests, and provision for their spiritual interests.

And again, a great number of our seamen are in roadsteads for days and weeks, miles removed from their neighbouring parishes. Such parishes have no appliances for visiting these versatile parishioners, here to-day and gone to-morrow. They may possess a bier for carrying their dead parishioners to the grave; but whoever heard of a parish providing for itself a steam-launch, or cutter, for visiting its parishioners two or three miles away in an open roadstead? And even when the sailors are in dock, it would be most difficult to carry on parochial visitation among seamen by the parochial clergy, inasmuch as docks are often the dividing lines between parishes, and a vessel may be partly in one parish and partly in another, or even in three parishes, so that, as it would be two or three persons' business to visit, there would probably be no visitation at all. In the oldest dock in Swansea a dividing line puts it into three separate and distinct parishes. The crew are only a few weeks, days, or hours in port, and may in that period move from the roadstead to the docks, and from the docks to the boarding-house, and so be in different parishes.

And even if this consideration does not prove the non-adaptability of the parochial system to visitation among seamen, we should never forget that our docks are usually in towns and cities densely populated, where the parochial system cannot now cope

adequately with the fixed population, and would break down entirely if it attempted to adapt itself to the floating population as well.

It is not every clergyman who is adapted to work among sailors. A man must have a good physique to undertake the dangerous climbing. He must rough it. There is often no welcome from the men on board. Rather they view the parson with indifference, if not with some degree of contempt. It is not at all an uncommon remark from the sailor that he should like to have the parson's berth, where there is plenty of pay and little work, for sailors are like most others of the working class, under the delusion that parsons are rolling in riches, and have nothing whatever to do. If you introduce the subject of religion too abruptly, likely enough he will tell you plainly he is too busy to attend to those things, and you had better be gone. Or an officer will come and tell you not to interfere with the men at work. And if ever so wisely you press upon him the importance of the message which you come to bring, he will, in all probability, tell you to go and try to convert the owners of the vessel before you try your hand at the sailors.

Now a clergyman needs much grace and much wisdom in dealing with cases like these. He has to be ready to sympathize with the just complaints of men who imagine themselves to be suffering from not altogether fancied miseries and hardships supposed to be absent from those who work ashore, and at the same time he has to press upon men, indifferent to religion, the claims which it has upon their regard. A clergyman visiting sailors needs all the wisdom of the serpent, with the courage of the lion, and the harmlessness of the dove. He must be a man in every sense of the word, and not talk professionally, or patronisingly, but simply and discreetly. Indeed, it requires an apprenticeship to understand a sailor, who, with all his rough exterior and brusque manners, has within him an affectionate heart, and when once he believes in you he will be your staunchest friend.

In the Church too, when you have got him there, you must talk to him in a way that he can understand. He wants no logically rounded sentences. They are thrown away upon him. He desires no grandiloquence, but plain matter of fact speech, that which comes from the warm heart, that which is severely simple—the gospel message—such as was taught by the sailor's great and loving Friend, the Lord Jesus Christ. To send the youngest curate to visit the docks and boarding-houses would be to court failure. Strong men physically, and strong men spiritually, men in strong sympathy with rough seamen, men who would prefer visiting a forecabin to a drawing-room, these are the men for missionaries to seamen, and these are not likely to be obtained if the parochial system only were to undertake the work.

(5) Sailors are not all now what they were fifty years ago—a rowdy, boisterous, drunken, and blasphemous lot. Individuals there are of this sort in plenty, but as a class they are vastly different to what they are depicted by people who have had no modern experience of them. And how has this improvement been effected? Mainly by the efforts of Christian societies working for their advancement, and also by the spread of education and enlightenment. They have advanced into a higher plane of civilization. Their ranks are not altogether recruited from the offscourings of society. Many become sailors because they like the work of seamanship: and having entered the mercantile navy, they study navigation, with the hope of promotion. Some are Christians, and good ones too; others, neglected by the Church, are living in sin. They have become humanized and civilized by the efforts made to secure their temporal interests at sea and on shore. But they are hardly Christianized at present, because, though the harvest is plentiful, the labourers are few, and the difficulties of bringing them within the range of the means of grace are almost insurmountable. They have no objections to Christianity. They are beginning to be attracted towards

it. As a class, they are biased in its favour. For if in a foreign port a godly captain holds service aboard his ship, and gives the signal by flying our mission flag, inviting others, he is sure to have the support of many officers and men who would not have held service on their own account. As a body, sailors are more religiously inclined than any class of landmen, not excepting even the collier, whose hazardous occupation always forces upon him the thought of his proximity to death. If an adequate provision could be made for providing sailors at sea with the means of grace and public worship, most of them would become models of Christian virtues, and admirable missionaries for carrying the gospel of Christ to foreign ports. Cut off temptation from the sailor, supply him with all the public means of grace, and the world would not be long lying as it is, in heathen darkness and sin.

(6) Let me now say a word about Religious Services for Seamen. They have a strong objection to be treated differently in this respect to landmen. To attempt a simpler service, to provide them with special hymns, to treat them in fact as a special class, that need to be put into leading strings, annoys them, and alienates them. Even special places of worship set apart for their use would not be frequented, if they were cut off from the use of the Prayer-book which others use, and if they had to make use of Forms of Service adapted to sailors, drawn up by well-meaning people who know nothing of their prejudices, and their strong dislike to be treated as children. If it were not that Seamen's churches were conveniently placed to the docks, and all the sittings free and unappropriated, I doubt whether these places of worship would be filled as they are now, so anxious are seamen when in port to be treated as landmen, and to worship as landmen worship. On a fine Sunday, with the parish church bells ringing, it is a matter of great difficulty even now to get the strange sailor into a sailors' church; and as the object of our invitation is gained in getting him to attend the Church's ministrations, we feel it no slight that the seaman should pass the sailors' church to attend the parish church. And the more educated the men the more do they resent being treated to what they term children's services. But when once they know that in the sailors' church they are treated in the same way as those who live ashore, that the same Prayer-book is used, the same lessons from the Bible read, the same Holy Communion administered, and they are taught the same truths of our holy religion as landmen are taught, without any unnecessary reference to their avocations, then they gladly avail themselves of the privileges of a sailors' church.

Strongly do they resent the methods pursued by the nonsectarian societies, who make it a rule to give no teaching at all on the subjects of Baptism, Confirmation, and the Holy Communion; looking upon the sailor as a heathen, and as one always to remain outside the fold of Christianity, since he is not to be taught how to enter the Church of Christ, and how, when initiated, he may renew his baptismal vows, and keep himself in corporate union with the Church's Divine Head.

But some may feel disposed to say: How can men who spend ten months out of the twelve at sea, know how to use the Prayer-book? The difficulty has been met, and is met in every seaman's church, by giving out the page of a paged Prayer-book, all the books being of one edition. Many and many a time have I heard seamen remark, "If all clergymen did this, the working classes would flock to the church in great numbers." Even landspeople need a little help in the use of the Prayer-book at Easter-tide, when an anthem is sung instead of the *Venite*, and aid is then given them where to find it. The principle, therefore, is conceded, and the practice ought to become general.

(7) Some sailors appear very irreligious, and, indeed, are so. Not having the opportunity in the ships of many merchants of attending service when at sea, they do

not frequent the house of the Lord when ashore, and they go to sea again often without ever having been to church to thank God for past favours, and to beg protection for the future, in spite of frequent invitations by the missionaries. But seamen are not atheistically inclined, they are simply apathetic, and indifferent, and carnally minded. They see, in the course of their voyages, many religious systems at work, and men pretty much the same under all. And not knowing anything about the evidences in favour of Christianity, and the strong claims of the Church of England on their affections, they are puzzled, and make no decision. Seeing, too, the owners of ships mostly selfish, and desirous of seamen's help only to work their ships at a profit, as simple machines, the seamen rate themselves at their masters' appraisements, and simply try to get as much pleasure out of life as their owners get out of money. And the Sunday labour abroad and the Sunday sailing at home are great stumbling blocks to them. How to keep a steamer at sea on a Sunday is an art that has been nearly brought to perfection by shipowners. If the well-to-do shipowner is so regardless of keeping the Sabbath holy, why should seamen, they say, be so regardless of keeping the other commandments of God. And so mutual strife is engendered, and not mutual respect. All such reasoning as this is of course fallacious and harmful, and were men able to attend the means of grace they would soon find it so. But, cut off from these means, selfishness takes possession of their minds, and Esau-like, their hands and tongues are raised against every man who would lead them into a more excellent way. Thank God this hard crust of apathy and carnality is being broken through, and the sailor is learning that there is a Saviour who can sympathize with him in his troubles, and a God on whom he can cast all his burdens. And so his mind is clearing by the irradiation of the Holy Spirit, and his heart is opening to the warmth-giving springs of a Saviour's love.

Nor can I conclude without entering a protest against a system which has placed public-houses as a cordon around all our docks, when the licensing magistrates keep these houses far removed from their own residences. Many of these houses are as well-conducted as it is possible to conduct them; but they are, nevertheless, terrible temptations to men who, once or twice a year, have plenty of money, and behave like foolish children in the spending of it. And many public-houses, alas, are of a worse kind, their owners batten and fatten on the infamy perpetrated in them, and lay themselves out to entrap sailors, and to fleece them of all they possess. Give a sailor a chance of being treated fairly and honestly ashore, and he would not leave behind him in port so bad a reputation, nor would he have such grudges to resent on board from the remembrance of his unfair treatment ashore. Lessen the number of public-houses, and increase the number of seamen's institutes and churches, and soon even this mass of carnal humanity will be galvanized into a higher life by means of which the Holy Spirit may enter, and lead it on to Christ, the Seaman's Friend.

Captain HENRY TOYNBEE, F.R.A.S., London.

WHEN asked to speak for Seamen at this Congress I felt the responsibility to be too great, and asked that someone else might be found. But it was pressed upon me, so I hope you will kindly bear with my defects, and permit me to read the few words I have to say.

My subject is Missions to Seamen, and how the Church of England can best help forward this work. I know of various missions to seamen which are doing good

work, and have taken practical interest in some of them for several years. For instance, there are the British and Foreign Sailors' Society (I believe this is the first which started work amongst seamen), the Thames Church Mission, the S. Andrew's Waterside Mission, and the Mission to Deep Sea Fishermen, which has been lately started, and by a practical combination of physical, with earnest spiritual work, is having a well-deserved success. The work done by these societies, and another which I am about to name, is not a tithe of the work needed. All the above-named societies are, I believe, *local* in their objects excepting the first, which is doing some good work on non-sectarian principles. But the society of which I know the most is the Missions to Seamen Society. It is doing the largest amount of work amongst seamen of all classes, viz. :—men-of-war's-men where they need its services; merchant seamen, both British and foreign on board vessels of the largest and smallest kinds, in 45 home and eight foreign or colonial ports or roadsteads; fishermen in our deep seas and on our coasts; and bargemen on our rivers and canals. They also visit several of our lighthouses, lightships, and islets.

It has been my privilege to accompany some of their chaplains and Scripture-readers in their work, and to see with what earnestness the great, though simple, truths of the Gospel of Christ are put before seamen, and to notice how much they are appreciated by men of *all* persuasions.

The Missions to Seamen Society confines itself to the principles and received practices of the Church of England. Its present staff is :—26 chaplains, clergy of the Church of England, which includes 2 superintendents; 70 hon. chaplains, clergy of the Church of England; 54 Scripture-readers, &c.; 8 churches and institutes combined; 43 institutes and reading rooms used for Divine service.

The Missions to Seamen is a name which I find to be rather misleading, as some people suppose it to combine *all* missions to seamen. For instance, when I asked a clergyman to give a sermon for the mission, he told me that he had done so some weeks ago; but in fact he had been helping another society. On hearing of the number of societies working for seamen, he expressed a wish that they would all combine. I might have answered that I thought they would when all branches of Christ's Church had combined.

The Missions to Seamen Society was started by a clergyman of the Church of England in Penarth Roads, close to Cardiff, in 1835, and has worked on until it has now an income of nearly £28,000 a year. This shows that the work is good or people would not support it; but, having this evidence, who does not see that if the above sum were multiplied by ten it would not meet the growing demands of our 560,000 seamen and other workers on all waters, besides occasional help needed by some of our 60,000 men-of-war's-men.

Although other societies are doing some good work, there are hundreds of important ports at home and abroad where religious work is needed for seamen on board their vessels; the supply being limited by the scant means.

Having shown that excellent work is being done by this Church of England society, and that much more is needed, I will endeavour to point out why our Church has done so little for our seamen, and what she can now do to help. When our Church was in its infancy and the parochial system was organized, it was not foreseen that our mercantile marine would develop to its present enormous proportions, so it was not considered requisite to make special provision for the peculiar habits and circumstances of our seamen, and the result is that she has left ships and their crews "out in the cold." This is acknowledged by the heads of our Church, as shown by their reports in Convocation; quotations from which will be found in Commander Dawson's paper, read at the Church Congress, held in Manchester last year. I will now read a

few words from the speech of the Archbishop of York when he took the chair at the Annual Meeting of The Missions to Seamen Society last May. He said :—

"I do not think people feel *hardly* towards the sailor ; but what they did feel was the difficulty to know what they could really do for a class of men who are here to-day and gone to-morrow, and who are scarcely a Sunday or so in one place. It is one of the magical powers of Christianity that it finds out methods to do the impossible, and The Missions to Seamen Society has not only done that, but has found a way of doing something both for their souls and bodies, which past generations never dreamt of. People are now no longer turning away hopelessly from the case of the sailor. His salvation moral, physical, and religious is now within the range of practical politics, and so Christian people are found saying 'We will do this *something* which this Society has put into our power to do.' That, *in a nutshell*, is the case of The Missions to Seamen Society as it has come to me."

The case of The Missions to Seamen could not be more clearly stated, and the Archbishop of York's speech confirms me in saying that provision has to be made for the crews of ships, coasters, and fishing vessels outside the ordinary Church work on shore. As, then, these seamen are conferring a very great benefit on their country, and the circumstances of their profession rob them of the Church services provided for landmen (and in fact of their political rights also, so that they have no opportunity of speaking for themselves), it is their country, which includes every class of society and every religious denomination, that should provide for their most pressing religious needs. The mere love of country, nay even of *self*, should drive all to do this, as so much of our own comfort and safety depend on the character of our seamen. These are sufficient grounds for my saying that every congregation in our land should help to support religious work amongst seamen.

It does not seem right for a clergyman to say "I have so many wants in my parish that I cannot take up seamen." There is an error at the bottom of this argument ; the congregation should be allowed to have the facts stated to them, and the right to say yes or no ; it is a question between each individual and his GOD, which no *one* person has a right to answer for him. I remember reading of the great Dr. Chalmers that he was on his way to get money for some mission work from a poor part of Glasgow, when he was met by another minister, who, on hearing where he was going, said, "You need not go there ; I have just been and drained them nearly dry for another charity, and got a fair amount." Dr. Chalmers answered, "That is the best reason for me to go ; it is those who are in the habit of giving who give." He went and did well. It is a real blessing, indeed a gift that we must pray for, to be allowed, *may* *enabled*, to give for Christ's service, and is, in fact, part of the Christian character. It is manifest that if the world realized our Saviour's saying, "It is more blessed to give than to receive," our missions would get thousands where they now only get hundreds.

I need not go into particulars as to how this help can be best worked. This is shown in the papers published by The Missions to Seamen, 11, Buckingham Street, Strand, London, W.C., which can be had by those interested in the subject.

I will now allude to work which may be done by our seaport clergy at home and abroad when they find that they have time to devote to seamen, and where The Missions to Seamen have not yet been able to appoint a chaplain :—

(1) Simple services, on week-days as well as on Sundays, at suitable times on board ships in port whose crews cannot land, but may be got together on one or more ships. In cases where a sufficient number are communicants, the Holy Communion should be administered, as it is at times on board our men-of-war.

(2) In ports where the men are allowed on shore, a friendly visit to each ship, giving

notice of the times of service, and having someone of a genial spirit at the church door to point them to seats and lend them Prayer-books and hymn-books are most helpful means. Sailors are naturally shy of entering a church, so need encouragement and friendly intercourse. It is well to administer the Holy Communion each Sunday in such ports, as some of the seamen may not have another opportunity for a year or more.

(3) Encouragement should be given to captains and officers who are in the habit of conducting Divine service on board their ships at sea, whilst others should be urged to do the same.

(4) All possible influence should be brought to bear on the merchants and ship-owners of the port to dissuade them from taking in or discharging cargo on board their ships on Sundays in any port, home or foreign, and to give strict injunctions to their captains on this point; at the same time requesting them to conduct Divine service themselves when necessary.

(5) Seamen should be persuaded to buy Bibles, Prayer-books and Hymn-books, and to join the Church of England Temperance movement.

(6) Drink and sensuality of other kinds hang as a dead weight on the consciences of thousands of seamen, the removal of which often seems to them *impossible*, so that a simple statement of the wonderful freedom which Christ offers to the lowest and vilest who *wish* to get free is most helpful. We have Christ's own word for it that they have only to look to Him on the Cross, as the children of Israel looked to the brazen serpent, *in simple faith*, and He will draw the poison out of their *souls* and bodies, as the brazen serpent drew it out of the bodies of the Israelites. Such comforting words, with the opportunity for telling their troubles to a sympathizing Christian friend, are most helpful to the poor enslaved sinner.

In my time seamen used to have a ditty which ran somewhat as follows:—

“Where there is a will, there always is a way;
Make use of my experience, there's nothing more to pay.”

So here is a little bit of my experience. During the 17 years that I commanded a ship I had morning and evening services on Sunday at sea, and morning service in port. We also had morning classes at sea and evening classes in port on other days in the week for the teaching of reading, writing, navigation, &c. In these I was helped by my dear wife and some of my officers. The evening lessons ended with a page or so of Bishop Sumner's “Practical Expositions of the Gospels,” which *all* could understand. These classes had a most beneficial effect on the discipline of the ship.

I will conclude by saying a few words on the sad fact that sometimes our parish system is a *hindrance* to spiritual work amongst seamen. I know a case in which a Seamen's Institute, set apart for Church of England services and placed in charge of a Church of England clergyman, is barred by the vicar of the parish from the administration of the Holy Communion. I do not even know the name of the vicar, so can have no personal feeling against him; on the contrary, I feel deep sympathy with him as a fellow sufferer from the effect of the most awful *soul-disease* that man is heir to, and long to see him freed from it; nevertheless his sin of robbing seamen of their religious rights seems to me to be much greater than that of the ignorant sensual sailor to whom I have alluded.

Self-will, self-assertion and self-worship are the poison which the devil instilled into human nature through Eve and Adam; circumstances have caused it to develop differently in that vicar than in the sensual sailor, but surely the vicar's is the more virulent poison, and the more offensive in God's sight, though very much more hidden

to human nature. Both are suffering from not having fallen on their knees and besought Christ to remove the poison and implant in its place the greatest Christian force, *love*; love to God and love to man however low and degraded he may have become.

The infatuating poison of self-worship, as it affects human nature, has been much on my mind of late, and I have ventured to write three short papers on the subject. One is a friendly statement of how it seems to me to be working in the Church of England. I have here several copies of that paper, which are free for any who care for them.

I thank you for so kindly bearing with me, and pray God in Christ to bless His Church in all its branches, and more especially the clergy and laity of the Church of England.

I pray Christ to treat each and all of us as He treated Isaiah before sending him forth on His work, by sending an angel with a live coal from the altar on which *He Himself* was sacrificed, to touch, not our *lips* only, but our *hands, head, heart, soul,* and *spirit*, and burn all *self* and other uncleanness out of us, then to send us forth on His work. This prayer granted, there will be no fear for our dear old Church of England, and her Seamen will be well cared for.

DISCUSSION.

The Rev. A. GURNEY GOLDSMITH, Seamen's Chaplain at Hong Kong.

THERE is one point only which I wish to bring before this meeting to-night, and you will agree with me that it is a matter of very great importance. It is one of the greatest hindrances to Christian effort amongst seamen abroad—I allude to excessive Sunday labour in foreign ports. At the Church Congress at Manchester in 1888, on the subject of work amongst seamen, Sir J. Ferguson said, "The Church ought to do all it can to prevent the unnecessary working of seamen on Sunday. The influence of the Church may well be exercised as far as possible to gain for seamen their Sunday." But useful as speeches are in stirring up public opinion, they need to be acted upon by those who hear them; and unless action follows, speeches produce no effect. It is still true to an almost incredible extent, that there is "no Sunday east of the canal." In a word, Sunday labour in discharging and taking in cargo goes on on Sundays just the same as on week-days in almost every port abroad. But I wish to speak specially of the British ports of Hong Kong, Singapore, and Penang, for, as seamen's chaplain in Hong Kong, I have had some experience of those ports. These ports are free ports, they have no custom house. Now, although it is true that Sunday labour is carried on to an excessively great extent in all ports abroad, yet Hong Kong, Singapore, and Penang have the inglorious reputation of being the worst ports in the world, in this respect. And the reason is this: that they are free ports. Where there is a custom house, the custom house officials require overtime pay for Sunday labour; and there are special extra charges which a ship has to remit before cargo can be discharged or taken in. Hence, in such ports, there is a certain amount, small, far too small, no doubt, but a certain amount of restriction. A ship will not pay for working unless there is necessity for so doing; and the question of necessity is generally and naturally the question of how much money has to be paid. In Bombay the custom house officials are so impressed with the necessity of placing difficulties in the way of Sunday labour, that one of the regulations is that a certain sum of money, varying with the registered tonnage of the ship, must be paid, in addition to the custom house extra overtime fees. By this means, unnecessary working is put an end to. In the free ports of Hong Kong, Singapore and Penang, there is no restriction whatever. Yet these are British ports, and under the same rules as Great Britain herself, in other respects. It is vastly important that greater facilities should be given to our seamen of enjoying the day of rest, and the day for devotion, in every port

where our ships trade; but does it not seem a matter requiring immediate attention, that something should be done to secure the sanctity of the day in our own crown colonies? In Australia there are laws enacted and carried out forbidding Sunday work. Why should not similar laws be made for the protection of our own countrymen in our crown colonies? The Sunday question is a working-man's question; and the working-men of Australia secure the day for themselves. In China, of course, the working-man is a Chinaman. But, because he is willing to work on Sunday, it is hardly fair that the officers of ships and seamen should be obliged also to work against their will. So strong is the feeling amongst captains and officers, that they signed a petition last year, addressed to His Excellency the Governor of Hong Kong, praying that something might be done to secure the day of rest by legislation, or otherwise. A similar petition was signed by Lloyd's surveyor, dock officials, and clerks in shipping offices. Nothing, however, has yet been done to improve the state of affairs, although I have the authority of the governor himself for saying that a draft bill was drawn up to deal with the Sunday, and make it a day of rest to seamen. What is required, is that an amendment to the present Merchant Shipping Ordinance in Hong Kong should be made, adding Sunday to the list of occasions specified in the Ordinance when work is to be suspended. Exceptions could be made for cases of absolute necessity; and when such necessity exists, work could be permitted on payment of a penalty. Such a regulation would have the same effect as heavy additional custom house fees now have in ports where there is a custom house. Until this is done, the terrible hindrance to all Christian work amongst seamen, arising from this incessant labour while the church bells are ringing, will not be removed. How can seamen be asked to attend to the higher consideration of their spiritual life when their church bells are the steam winches, and their prayer-books are the cargo tally books? May this Cardiff Church Congress be led to prayerfulness, and, where possible, *action*, in this great and pressing matter so intimately connected with the Church's work amongst sailors.

The Rev. C. M. WOOSMAN, Rector of Kirkby Wiske,
formerly Chaplain at Penarth, Chaplain of the Tyne.

IT seems to me almost a pity that we have not an opportunity of hearing some merchant seamen or officers speak on this occasion. There may be other reasons besides that which has been stated, for the increase, which has been referred to, of foreign sailors in our merchant service. And one good reason is that, of late years, there have been a number of foreign officers on board our ships. And, naturally, a foreign officer prefers to have foreign seamen to our English seamen; and for this, amongst other reasons, that on board a merchant ship there is not the same means of exercising authority and discipline as in the Royal Navy. Some of our independent sailors who are Englishmen, are, perhaps, somewhat inclined to kick over the traces; and a man who has not the natural capabilities of administering authority and discipline, finds he can deal better with foreigners; and, also, when our merchant seamen are endeavouring to obtain a fair wage, and are waiting ashore for this, the foreign blacklegs are hired, are willing to accept a lower rate of wage, and so take their places. A number of boarding-house keepers in large ports further endeavour to make a regular trade of getting foreign sailors, and supplying them to our own English ships. And they make an immensely good livelihood by so doing. The fact that we have some drunken sailors in our merchant service is, therefore, not the only reason for the increase of foreign sailors in that service. I do not think it is quite fair to our merchant sailors to call them such a drunken class. And I have always found the sailor most appreciative of the ministrations of the chaplain on board ship, when approached in a kindly manner. I am speaking among a number of fellow chaplains, and after an experience of eight years in Penarth, and on the north-east coast, I may say that only once have I been uncivilly treated by the sailors. Not only that, but many a roadstead chaplain will be able to say, that after having had service on board ship, perhaps on a rough, nasty, dirty day, he has received a right hearty cheer from the sailors on sailing away from them. Sailors indeed would say:—"All we want from the Church are some right earnest, true men, who will come amongst us and teach us the fundamental truths of religion, and how we can lead a pure, moral, godly, holy life." Then, also, they

might say, "We have appreciated your work, we are now a body of 987 men who have pledged ourselves as captains, officers, and seamen, to endeavour to carry on mission work when away at sea, and to all foreign ports." These are men, many of whom used to be living ungodly and immoral lives; and they are now regularly, Sunday after Sunday, and, in many cases, on a week-day, holding services on board their ships. Those men might also say, "Give us real good buildings when we come on shore; none of your wooden shanties, with a lot of old texts stuck round the walls, and an old harmonium out of tune or only worked with one pedal; give us a bright, hearty service, and a church that does not look like a barn, but a proper church, and we will value it." They may further say, "When we come ashore with a broken leg or diseased lungs, let us go into a large and well appointed building, not into an old ship again, of which we have grown weary, and whose creaks and groans only remind us of our own. Show us what you can do for us, we have done our best for you."

WM. H. HEATON, Esq., late R.N., S. David's, Beckenham.

I SUPPOSE the small number present would indicate that this is not very much of a Congress subject after all, because there is not much disputation to be got out of it—there is not much fighting in it. I think that all that we can do is to endorse what has been said by former speakers, and to give such experiences as we can to back it up and amplify it, if possible. My experience has been of the Royal Navy, and you may say it does not give me much right to speak of the merchant seamen. But at the time I went to sea, and when Captain Dawson went to sea, they were very much the same sort of men. At that time the men used to pass from the merchant service to the navy, and from the navy to the merchant service, and thus I got to know the sort of men in the merchant service. It is true that the seamen of the Royal Navy have very much improved, and I attribute that a great deal to a point which has just been touched upon, and that is, the way the seamen's temporal welfare has been looked after by such people as Miss Weston. I, at one time, had command of a training brig, in which I had one hundred boys. I changed these boys every two months. I was obliged to let these boys on shore unless they misconducted themselves, and I had not the least idea where they would go. Miss Weston and Miss Robinson have opened their establishment and have taken a special interest in the welfare of seamen, and especially of young seamen, and the condition of the navy is very much improved. These training boys are kept out of the dreadful mischief they used to get into in my time, by their being taught the elements of religion, and by realizing that there is somebody who cares for them. Miss Weston has devised the plan of writing letters, not only to men of the navy, but to merchant seamen, to keep them up with the knowledge that there is somebody on shore who cares for them, and that they are remembered in prayer continually. There is one point, and a very important point in connection with this work of The Mission to Seamen's Society, which we must remember. We are all very anxious to forward other missions of all sorts. The Church Missionary Society and the London Missionary Society are sending their missionaries to all foreign lands to convert the heathen. They go out in ships; they go out to convert the heathen; but, at the same time, if the seamen bring among these heathen people the example of profligacy, of drunkenness, and of bad conduct on the part of so called Christians, that is calculated to repel these heathens, who will say: "See how these Christians behave themselves: how shall we better ourselves by becoming Christians like these?" Therefore all those who value the other missions will see that this is a means to an end, and will go forward to help this work of missions to seamen, because it will remove a stumbling-block out of the way of the other missions. I know there are some merchant captains in this room, and they know very well the way in which seamen treat religion very often. Seamen are often extremely superstitious. They will know that there is an extraordinary tradition which prevails among seamen, that owing to the hard life they lead afloat while alive, they will not be judged so hardly when they come before the Judge on high. There used to be a sort of extraordinary delusion amongst seamen that there was a special place set apart for them, which was neither heaven nor hell, and which they called "fiddler's green," where seamen were to be kept after death. I believe that some sort of superstition of that kind still exists, and that seamen to a certain extent are like children. But if like children in a foolish way, they are like children in a

good way too. Their minds are open to receive teaching in a way in which other people's minds are not open. One reason I have to speak especially of gratitude of this Missions to Seamen Society is because at one time I commanded a small brig as I was saying just now. We were not supplied with a chaplain. I was ten years at sea before I saw a chaplain, although all the time I was on a man-of-war. In all the vessels I commanded I had no chaplain. When I went into Falmouth I had the advantage of being visited by one of the chaplains of the Mission. There were on board one hundred boys who had to be taught, and for whom a proper service had to be given. The chaplains knew my vessel, and they used to have in their minds discourses suited to these boys, and I used to have a very great advantage in that way. I have known these chaplains come on board in a real gale of wind—come off in a sailing boat and clothed in oil skins, and it was with great difficulty that we got them on board. Sometimes when the brig was in an outer roadstead, and when she was pitching bows under almost, it required a strong man to get on board ship and get back again into his boat. When he has got on board, you could almost wring him out, and I have had to supply him with dry clothes before he could preach. Getting into his boat was a real danger, and he had to look out in jumping, risking his life almost in the attempt. I feel that I owe, and that everybody in the same way, owes a great debt to these chaplains, because they have taken their lives in their hands and undertaken a great deal of risk and extreme discomfort in the cause of the seamen; therefore we should do all we can to help forward this society. Although Captain Toynbee said he did not mention particular ways of helping the society, because it was all published in the reports, I think I should be doing good service to the Society by mentioning some of these, because, as a rule, my experience shows that people do not read these reports. One way is to try to get a collecting box into any church you have anything to do with. I have made a point of never giving a vicar any peace until he allowed me to put up a handsome ship-box to collect money for the Missions to Seamen Society. A good deal of money can be collected in that way, and besides it advertises the society, and induces people to ask questions. I have always, when I have any visitors, a little schooner put on a table, and I have collected a good many shillings in that way. If you only go and ask Captain Dawson to allow you to help in any of these ways, I am sure he will respond very readily to you all. Above and beyond all, pray for the mission. I believe very much in the immense power of united prayer; and if you all here, comparatively few as you are, were only to undertake to give ten seconds a day, added to your usual prayers for the seamen and for the families of seamen, for the chaplains themselves of this mission, and all its operations, and if you would induce your friends to do the same, I believe you would create a power which would move mountains.

Lieut.-Col. H. EVERITT, late Royal Marine Artillery.

I HAVE had the pleasure of hearing the naval officers speak upon this subject; and as we, of the Royal Marine service are amphibious, with one foot on shore and another on sea, we always like to be in every swim in which our brothers of the Royal Navy have their share. I have served for ten years on board ship, and it is one of the distinctions of our corps to bear on our badge the word "Gibraltar." We have heard something of what the *clergy* have done for our seamen; I wish to appeal to the *laity* for help in this matter. We live in an island home, and we enjoy many privileges on account of our insularity; but, at the same time, we suffer from certain defects, owing to our insularity. And one of the lost privileges we suffer from in England is, that the sea shuts us off very much from sympathy with that large class of men, the British seamen, to whom we owe so much, and of whom we think so little. We cannot eat a single meal, we cannot put on our clothes, without being indebted to the British seamen for contributing to the supply of these necessities of life. We have been told that sympathy is being shown in regard to the seaman's physical life. We want a little more sympathy for his spiritual life. Seamen have supplied us with temporal and earthly things; shall we not supply them in some way with spiritual things. A remark has been made with regard to the ministry of seamen as missionaries. Every British seamen who goes out from this country is a missionary either for good or evil. It is no use for us to send missionaries abroad with the Gospel of Christ if we send our seamen with the brandy bottle and all the vices to which our neglect has

exposed them on the land. So if you wish to do a good missionary work you have a duty to do towards our seamen themselves. I was very glad to hear Mr. Heaton remind you that our seamen are, in many ways, like over-grown children; and officers who have to deal with them know that if you want to treat a seaman properly you must never ignore some of his childish qualities. He is, in many ways, very simple, but he is a man with a very warm heart and very strong affections; a man who is very easily led away into temptation and mischief, but equally easily impressed by all that is good. And from what we have heard from the chaplains and others who have spoken, it is clear that this is a very hopeful mission; and we cannot exert ourselves in any way in support of it without feeling sure that we are making a very good investment of our prayers, of our time, of our help, and of our money. Just let me recall the circumstances of these men. They are living their lives without these spiritual privileges which we enjoy so freely. Year after year they have no church, no privacy for private prayer, no advantages of home. They are cut off from the influence of their mothers, their sisters, their sweethearts, and their wives; those influences which do so much good. They are herded together, good and bad, on the fore-castle and lower deck. Can we be surprised if we hear that the seaman's character is not all it should be. I think the records of seamen's weaknesses should be a strong appeal to us to help. We are inclined to be too selfish. We take a great interest in the discussions of the Church Congress, in questions of Church and State, or in questions of our own spiritual privileges. I congratulate those who are here to-night to show that their sympathies are not bounded by their own spiritual lives, and that they have a little sympathy with those who want to help the seamen. Lastly, let me say a word or two as to some ways in which I think we can help our seamen brethren. We want to put ourselves, in the first place, a little more in connection with this Mission to Seamen. At a great seaport like Cardiff, where you have so many seamen going in and out of port, I think there ought to be a staff of the laity, ladies and gentlemen, working in connection with the mission on board H. M. S. Thisbe. I see many ladies here, and I know that there is no influence which can possibly do seamen more good than that kindly, personal influence of which they have only too little to help them. It is one of the saddest things in a seaman's life, that the female influence is generally, not for good, but for evil. We have to think of that. We must try to put a little more pressure upon the shipping companies and owners. Captain Dawson has reminded us that there is little provision made by them for the spiritual benefit of our seamen.

The Rev. JOSEPH McCORMICK, D.D., Vicar of Hull,
and Canon of York.

WHEN I saw that this subject of missions to seamen was one of the subjects set down for the Cardiff Congress, I must confess I was at first a little surprised, because we had a most interesting and profitable discussion at the last Church Congress at Manchester on the same topic; but after a little reflection I felt that it was most suitable to have the question raised in a seaport like Cardiff, and for this reason: We cannot read the New Testament without noticing this most striking and important fact, that the places at which S. Paul stopped the longest were seaports—at Corinth, at Ephesus, and at Rome. I suppose the reason of that was this: that if he had a band of Christian workers and believers in our Lord Jesus Christ at these important centres the Gospel would be diffused, by means of the shipping, to various parts of the world. We know the intense longing he had to get to Rome, because he looked upon Rome as the centre of the civilization of the time; and no doubt it was, for the reason which I have already specified. Nor can we forget that our blessed Lord Himself took the greatest interest in seamen. I have listened, as all this audience has listened, with very deep interest to the observations which have been made by the agents of the society who are sitting behind me. It is a peculiar circumstance of the times that we are beginning to have special mission work for special classes of the community; and I believe that this is a step in the right direction. I hope before long we shall have some Church missionary organization for each body of men, including those working in canals. And we ought to be grateful to Mr. Geo. Smith, of Coalville, who has so repeatedly drawn attention to the state of the canal population and the gipsy and van children. The reason why special missions to special classes are needed is that special classes require special agents. A person unfamiliar with the tone of

mind and habits, say of navvies, could never properly deal with them. This observation is especially true as regards seamen; and I venture to say that the gentlemen connected with the seamen's mission, and as you yourselves can judge by the chaplain from Hong Kong, are well selected and well qualified for their work. I have myself been connected with many of the agents of the mission: Mr. Burkitt, who worked at the entrance of the Waterford Harbour, when I held a living in the neighbourhood for a short time; Mr. Edgar Lambert, who has made a reputation for himself, spread throughout the whole country; and our Welsh Chaplain of the Port of Hull, who has crowded services every Sunday, and who has immense influence among seamen and fishermen. I hope the observations which have been made by the gentleman who has been chaplain at Hong Kong will have due and legitimate effect. We all know how the way in which English tourists and residents have observed the Sabbath has made a very great change in the habits of people on the Continent. I recollect well the state of things which existed abroad, especially in Switzerland. Nearly every shop, five-and-twenty years ago, was open in Lucerne on Sunday, and now this state of things has been entirely altered, because the English have set their faces against the desecration of the Lord's Day, and a large proportion, especially of the better shops, are now closed. I trust Convocation will use its influence in reference to this matter, or that some measure will be adopted to reach the ministers of the Crown; because we must not only remember that the seamen themselves benefit from the due observance of the Lord's Day, but also that the people abroad will begin to ask how it is that this day of rest is observed, and ultimately there will come the answer—and it is an answer we ought to be proud of—that we observe that day because it commemorates the resurrection of our Blessed Lord from the dead. In Hull, I am glad to say, there has been a movement in a better direction. I say better because a few years ago we were in a most unsatisfactory condition. I wish publicly to state that Mr. Charles Wilson has come forward and has generously erected, at his own cost, a mission-hall in Postern Gate. There was a little tumble-down place in Postern Place which, at one time it is reported, was occupied by Sir George Rooke, who captured Gibraltar for the honour and glory of England. I regretted that that old building should have been destroyed; but if destroyed, nothing more suitable could be erected than a hall for the benefit of seamen. It seems to me that, on the ground of duty, for we are bound to minister to all classes of the community; on the ground of gratitude, because of the benefits we derive from sailors; and on the ground of patriotism, because sailors are representatives of our great country abroad, we ought to do all in our power to further the temporal and spiritual welfare of the seamen of our home and foreign ports.

The Right Rev. the CHAIRMAN.

WILL you please attend to me for a few seconds while I give you a few concluding words. The one purpose for which I came to this Church Congress at Cardiff was to say a few words about the efforts which are being made to promote the moral and spiritual welfare of seamen in foreign ports. If the work is needed at home, infinitely more is it needed abroad. And for this reason. Abroad, sailors lose most of those restraints from vice and those supports to a godly course which they possess at home. My diocese, which extends from Bilbao, Oporto, and Lisbon on the west to Constantinople and Odessa on the east, contains about 30 or 40 important harbours frequented by British sailors in vast numbers. And, to form an estimate of the numbers I may tell you that last year no fewer than 140,000 British sailors touched at Gibraltar, 120,000 at Malta, 30,000 at Genoa, 20,000 at Marseilles, 40,000 at Constantinople, and 20,000 at Odessa. No sooner had I been made bishop, now fifteen years ago, than I visited the foreign seaports, and I found that nothing of any systematic nature was being done to aid our sailors in their tried and tempted lives. The ships were never visited by chaplains, and there was not a single institute or sailor's home in existence. But while our Church was asleep the agents of evil were not asleep. An organized conspiracy exists in every seaport for the degradation and ruin of British seamen. No sooner has a British ship cast anchor in a foreign seaport than she is at once boarded by English-speaking "crimps," who are hired for the express purpose of supplying our men secretly with drink, enticing them ashore, and then decoying them to haunts of vice and infamy. You have only to visit a naval hospital to discover the appalling havoc, physical and moral, that is being wrought

amongst British seamen by the vice prevailing in foreign shipping ports. To counteract these evils I established a few years ago a society called the Gibraltar Mission, of which our Queen is patron, and to which the Prince of Wales is a liberal contributor. The primary object of this mission is to supply the religious wants of British seamen in foreign ports. Chaplains and Scripture-readers, to whom the mission gives a small grant year after year—two of them come from Cardiff—are instructed regularly to visit the ships, and, whenever they have an opportunity on the Lord's Day, to give the sailors a service either on board ship or on shore. The mission has also founded sailors' homes or institutes, nine of which at the present moment are supported by the Gibraltar Mission; and I hope in the course of a few years there may be established a network of sailors' homes or institutes throughout all the ports in my wide diocese. In March last I had the pleasure of opening one at Seville, and, in the spring of this year, I had the pleasure of attending concerts at two of these institutes, one at Palermo and the other at Genoa; and, I am sure you will be glad to know that our countrymen at those two places take the liveliest interest in the welfare of our sailors, and give them suitable amusements and concerts once a week. The rooms on both of these occasions were crowded. The sailors sang their songs alternately with the English residents, and evidently the sailors appreciated the entertainment, and the interest which it betokened in their welfare. It would be impossible to exaggerate the importance of the aid given by those sailors' homes and institutes to the cause of thrift, sobriety, and orderly conduct. This Gibraltar Mission is distinct from The Missions to Seamen, which has been so ably represented this evening by Commander Dawson. It is also distinct from another excellent society, called the Waterside Church Mission, but it works in harmony with both of those societies whenever they have operations in foreign ports. Last year it received help to the amount of £90 from the Waterside Mission, and between £300 and £400 from the Missions to Seamen. But, if I depended solely on those two excellent societies, by far the larger part of the work which I have in hand would have to be left undone for lack of funds. By begging year after year I raised between £1,000 and £2,000. The work has been well started, but how is it to be maintained? The duty belongs mainly to our great merchants and shipowners. It is our great merchants and shipowners who make their fortunes by the hardships, perils, and labours of our seamen, and it is for them, therefore, to provide for the moral and spiritual wants of those men. Some of our merchants and shipowners are fully alive to this duty. Liverpool gave me the other day a sum of £1,200 spread over five years. The Messrs. Wilson, of Hull, year after year give me twenty-five guineas. Hitherto no help has come from Cardiff, and yet the chaplain of the Civil Government in Malta tells me that two-thirds of the sailors whom he visits in hospital assure him they hail from Cardiff. The chaplain of the Civil Government at Gibraltar tells me the same story, that one half of the sailors at Gibraltar hail from Cardiff. If there be any merchants or shipowners of Cardiff here this evening, I tell them my purpose in coming here is to lay the claims of this mission before them, and ask them to give me their sympathy and support. One word I would say on the question of Sunday labour. In the reports which the chaplains send me twice each year, they state that the greatest hindrance to them in their work is Sunday labour, which prevents them from holding services for sailors either on board ship or on shore. Merchants at home can hardly be aware of the great extent to which Sunday labour is now carried. They themselves at home no doubt show respect to the Lord's Day. They themselves accompany their wives and children on Sunday to the church, and they themselves I am sure would be the first to acknowledge that the privilege of rest and worship on the Lord's Day belongs no less to the British sailor abroad than to his employer at home. Most earnestly, therefore, I appeal to the merchants of Cardiff to discourage and diminish Sunday labour so far as they have the power, and to restore to the Lord's Day the honour and respect due to it from all Christian nations.

PARK HALL.

WEDNESDAY MORNING, OCTOBER 2ND, 1889.

The Right Rev. the PRESIDENT in the Chair.

THE CHURCH IN WALES. ITS PAST PROGRESS—
ITS PRESENT NEEDS.

- (a) INCREASE OF THE EPISCOPATE.
- (b) PAROCHIAL MISSIONS.
- (c) TRAINING OF THE CLERGY.

The Right Rev. the PRESIDENT.

The subject for discussion this morning being the Church in Wales, I think it will be appropriate and not unacceptable to this audience if we precede our discussion by singing a Welsh hymn.

The hymn "*Fe welir Seion fel y wawr*" was then sung.

The Right Rev. the PRESIDENT.

I desire, before this discussion commences, to thank my English friends for the attention they paid to one part of my address yesterday, and still more for having obeyed the monition which I then delivered to them.

PAPERS.

J. T. D. LLEWELYN, Esq., Penllergare, Swansea.

THE enemies of the Church in Wales describe it as an "alien" Church, and state that it was forced upon the Welsh people by the English Government. Such assertions are utterly groundless, and are evidently put forth for want of better arguments. On the contrary, it is universally admitted by ecclesiastical authorities that a Christian Church has existed in Wales from the early days of Christianity, and that it was in full working order when S. Augustine arrived in England. The names of the Welsh saints, to whom a large proportion of the parish churches are dedicated, is an interesting proof of the antiquity and national character of the Church. The Welsh archiepiscopal see was removed from Caerleon to S. David's in the sixth century, for the more peaceful and effective discharge of the duties of the Metropolitan. Previous to the days of the Reformation, we have a list of between fifty and sixty Bishops of Llandaff, and while the interference of Rome was strongly resented, a genuine union with the English Church was not accepted until a prince of Welsh extraction occupied the throne, in the person of Henry VIII. The House of Tudor encouraged the Welsh Church; appointed Welshmen to the sees and benefices; and their example was followed by the Stuarts.

The Church flourished, and Welshmen rose to eminence in the State. The Bible was translated into Welsh by Bishop William Morgan, who was consecrated Bishop of Llandaff in 1595, and translated to S. Asaph in 1601. His wish, expressed in 1588, is in the following words :—" If any imagine that it would be better, for the sake of peace, to persuade our nation to learn English, instead of translating the Scriptures into our language, I would urge them to beware lest they would drive away religion by it. Besides, unity of religion would tend more to peace than unity of language. How unwise to suppose that to refuse God's Word in our own tongue would induce the people to learn another language ! Religion will be a dead letter if not taught in the common language of the people." Dr. Richard Davies, in submitting a translation of the New Testament to Queen Elizabeth, refers to the unwillingness of the Welsh people to accept the Roman religion, and thanks Her Majesty for giving them the Word of God in their own tongue, and then breaks out, in the language of the Hebrew prophet—" The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death, light is sprung up."

But with the Revolution came an evil day for the Welsh Church. It is a remarkable fact, as stated by Hallam, that Wales was, at that time, one of the strongholds of the Church and of Royalty. A new method of governing Wales was adopted. The Welsh language was condemned, and Englishmen were appointed to Welsh sees and benefices, who were mainly non-resident. Mr. Gladstone referred to this period in a speech delivered in the House of Commons in 1870, in defence of the Church in Wales. He said :—" William III. looked on Welsh-speaking clergymen as no friends to him and his new political system. It was thought good policy and good statesmanship to place every office of weight and influence in the hands of those who would Anglicise the country. The people of Wales were the staunchest of Churchmen, as long as their Church was administered in the spirit of sympathy to their national feelings. Only two Welshmen were made Bishops in Wales for over two hundred years. It was to the cruel and irrational course that was pursued, in regard to ecclesiastical appointments, that the rise and growth of Dissent is to be attributed."

What is known as the revival of religion in Wales was the work of pious clergymen of the Church of England in the early part of the last century, who saw the deplorable condition into which the common people had sunk by reason of the neglect of the ordinary ministrations of the Church in their native tongue, and who were fired with zeal for the glory of God and the salvation of souls. Griffith Jones, Howell Harries, Daniel Rowlands, and Thomas Charles—the founders of Methodism—were members of the Church of England. These good men never thought of separating themselves from the Church, but intended solely to revive religion within its fold. The people were enjoined to attend their parish churches, and observe her sacraments. It is inscribed on the tombstone of Howell Harries, at Trevecca, that " he remained a faithful member of the Church unto his end." Daniel Rowlands exhorted his son, on his death-bed, to " stand by the Church, even unto death." And it is recorded in the life of Thomas Charles that " the Methodists were considered part of the Established Church.

None but episcopally-ordained ministers administered the Lord's Supper among them, and their children were baptized by the clergyman of the parish in which they lived." When these good men died, their successors formed themselves into a religious body, but so careful were they to respect their origin and traditions that the Articles of the Church of England were made the basis of their creed. So late as the year 1834—when politics were beginning to be mixed with religion—the following resolution was adopted at a meeting of upwards of five hundred preachers and elders, from all parts of the Principality, on the motion of the celebrated John Elias:—"That we deeply lament the nature of that agitation now so prevalent in this kingdom, and which avowedly has for its object the severance of the National Church from the State; and we enjoin upon every member of our Connexion to meddle not with them that are given to change."

When the English Government adopted a change of policy towards Wales, some fifty years ago, the Church revived, and the people gradually responded to her call. It was at this period that the Liberation Society was formed, whose action was largely governed by the activity and success of the Church. From that time the progress of the Church has been uninterrupted, and growing in strength and influence year by year. The following statistics show the rapid strides the Church has made:—In 1831, there were 700 clergy, ministering in 847 parishes. In 1888, there were 1,434 clergy, ministering in 987 parishes.

There were spent on Church Restoration and Building, from 1840 to 1874—On Cathedrals, £114,219; Churches, £1,301,972; in one single year (1884), £107,000. From 1851 to 1885, 353 churches were built or enlarged. In the ten years from 1877 to 1886, there were 65,284 persons confirmed. The ratio has largely increased in the last three years. In some parishes it has increased 400 per cent. The Bishop of S. Asaph stated in his diocesan address, a fortnight ago, that he had confirmed over 2,000 during the months of June and July of the present year. The proportion of communicants to the population is greater in Wales than in England.

The enemies of the Church have been accustomed to assure their English friends that Churchmen were to Nonconformists as 1 to 13, at other times as 1 to 9, 1 to 7, and as 1 to 5. As the Nonconformists object to an official religious census, there are no authentic data upon which reliance can be placed. There are, however, certain returns which furnish an indication of the relative strength of Churchmen and Nonconformists. The election of 1885 was fought on the question of Disestablishment, and the result was as follows—four constituencies being uncontested:—For Disestablishment, 98,593; against 67,560—showing a ratio of three Nonconformists to two Churchmen.

The burials, perhaps, show more truly than any other test the true sentiment of the Welsh people towards the Church of their forefathers. No complete returns have been made for the whole Principality, but it was ascertained in 1886 that in 272 parishes in North Wales, there had been, since the passing of the Burials Act in 1880, 1,441 funerals under the Act, and 20,598 by the clergy of the Church.

The general conclusion, from the foregoing figures, is that Welshmen vote for the Church and attend the religious worship in the Church as 2 to 3; while 20 to 1 seek the rites of the Church and the services of

the clergy in the hour of death. In the matter of marriages, the proportion in 1881 was—Church, 4,150; Chapel, 2,198; Registrar's office, 3,870.

The present needs of the Church are twofold—(1) Spiritual; (2) Temporal. No Christian should hesitate to pray for the blessing of the Almighty on His Church here on earth, for “unless the Lord keep the city, the watchman waketh but in vain.”

We are not, however, justified in neglecting the temporal interests of our Church, which vary from time to time, from diocese to diocese, and from parish to parish. Personal observation and sympathy with the growing needs of the people will alone suffice for the Church to keep abreast of their claims; and the suggestions which I venture here to offer are the outcome of my personal local experience. I will enumerate them thus:—(1) Security. (2) Certain Legislative Reforms. (3) Increased Lay Agency. (4) Secular Parish Rooms. (5) Information on Church History.

(1) The Church should be assured of the peaceable possession of her rights—no more and no less. This I distinctly assert is not now the case. The law of distraint for recovery of Tithe Rent Charge was never intended to cope with organized resistance, and a few farmers are at this present moment defying the rent charge owners—not because they cannot pay, but because they will not pay; and certain clergymen are placed in this invidious and false position, that, if they employ the only remedy given them by the law, they injure their spiritual influence; if they do not, they directly yield to the dictation of agitators, and play into the hands of the Church's enemies; and they are in a dilemma between their duty to God and their duty to man. Surely Churchmen should see that their less fortunate brethren should not suffer because of this unjust agitation.

(2) There are certain reforms of Church patronage and discipline which have been under discussion in Convocation and in the House of Laymen; and if Diocesan Boards of Patronage, consisting partly of laymen, as recommended by a committee of the House of Commons in 1884, were established, and parishioners could feel that they might have some voice in the selection of their future incumbent, I am of opinion that such a reform would have the effect of attracting back to the Church some who have dissented from our fold. The progress made in the matters of Clergy Pensions and of the Increase of the Episcopate will each be of useful advantage to Church interests.

(3) The question of lay agency is one which is certainly coming to the front. The rapidly growing population in our large centres constitutes a rapidly increasing want, earlier than our financial powers are ready to grapple with it; and when clergymen are not obtainable, why not employ lay agency? We want more men in the vineyard, and without violating the spirit of the Twenty-third Article, it would help the Church greatly if our Bishops would recognise and authorize selected laymen to minister, not in consecrated churches, but in licensed, and in mission rooms.

(4) Our Nonconformist brethren have this great practical advantage over us, that their chapels can be and are used for concerts, lectures, tea meetings, public meetings, and other secular purposes. We cannot follow suit in our churches. The very name vestry is suggestive, it is

the robing room of the clergyman, and may in our forefathers' time have been large enough for a parish meeting ; but with the growth of the population, and the increased activity and requirements of Churchmen, a distinct and important want has arisen for a commodious secular room, attached to each church or chapel of ease, in which, on Sundays, Sunday school can be held, and which, on week-days and evenings, may be used for the many forms of secular work which are inseparable from active Church life, such as temperance work and thrift, which are in so many places characteristic of the best artisan classes. Light, comfort, warmth, society may here be provided on week-day evenings, and mutual improvement classes, wholesome literature, and instruction will tend to keep young people together. Such a room can be provided at no great cost, while a partial debt can, if necessary, remain on the building. It has been argued that a little debt is a wholesome incentive to work, but for one who holds this view I have met ten who deplore it and groan under its burden. I, therefore, do not wish to advocate debt as debt, but if our room cannot be obtained without it, borrow with a set determination to pay it off within a defined limit of time.

(5) The value of lectures on Church History by capable men, especially when illustrated by the ever-acceptable lantern views, can hardly be exaggerated. There is a readiness in men's minds for information. The coming winter months are the most favourable time for organizing such lectures, and a staff of lecturers is even now ready to go forth, so far as their numbers will permit. No parish should neglect the opportunity, for it is probable that there exists no more formidable enemy of the Church in Wales at the present time than the gross ignorance of her history and her title to be a National Church which everywhere meets us.

(a) INCREASE OF THE EPISCOPATE.

WILFRED S. DE WINTON, Esq., Haroldston, Haverfordwest,
Member of the House of Laymen for the diocese
of S. David's.

I LOOK to Llandaff as an object lesson to instruct Welsh Churchmen in the advantages of a diocese of manageable dimensions. If this diocese were not only of such small area, but also so well provided with railway facilities, is it conceivable that the Bishop's influence could be felt as it is in every corner of this diocese ; each incumbent feeling that his work is known and appreciated by his diocesan, not from hearsay report, but from frequent personal inspection ; each curate knowing that his conscientious toil will not pass neglected, but that it is seen and will be rewarded by his Father in God, whose presence has often cheered him in his work, and whose kindly sympathy has encouraged and nerved him to fresh effort, and that a warm ready welcome awaits him if he would seek for counsel and advice, not a formal request that, as the Bishop's time is already appropriated, he must content himself with communicating his troubles through the chilling medium of the post office ; that every churchwarden, if only a small tenant-farmer, and every churchworker, if

only a collier or mechanic, could realize as he does that he has a friend in his bishop never too busy to hear and adjust parish difficulties? I believe that many a humble churchworker has felt his interest in his Church more quickened and his zeal more stimulated by a shake of the hand from his bishop, accompanied by a few kindly, sympathetic words in his own native tongue, than by all the historic proofs he may hear that his Church is the Church of S. David, S. Dyfrig, and S. Teilo.

By way of contrast let us now turn to S. David's diocese, and here I must begin with a reminder that, though the cathedral is in the remotest corner of Pembrokeshire, almost washed by the waves of the Atlantic, the working centre of the diocese is Carmarthen, close to which the Bishop resides at Abergwili. S. David's stands first of the dioceses in England and Wales in area with 2,238,021 acres, nearly 250,000 in front of Norwich, which thus makes a bad second with only 1,994,525 acres. In area, S. David's is larger than Durham before it lost Northumberland, and is only slightly smaller than Lincoln before the See of Southwell was founded. Its size can best be understood if I say that it includes the whole of South Wales except two-thirds of Glamorganshire and half a dozen border parishes in Radnorshire. Its greatest length from east to west is nearly 100 miles, or about the distance from London to Leicester; its greatest width from north to south is some 70 miles, or nearly the distance from London to Portsmouth. In population it comes twenty-third with 482,245; in number of benefices twenty-first, with 404; and in number of clergy at work, twenty-third, with 456. For the purpose of this comparison I take the dioceses as they were in 1887, before Wakefield was formed, omitting Sodor and Man. If S. David's is a good first in point of area, in its lack of railway facilities it quite defies competition. It takes five hours to get from its eastern border in Radnorshire to Milford, the railway terminus near its western limit; and six hours to get from its northern boundary on the Dovey to Swansea in the south, not allowing for delays through trains not fitting, which, I may add, is an experience not unknown to travellers in this locality. It is simply impossible to find any town where a meeting can be held for representatives from every parish in the diocese so that they can all go and return the same day. How is it possible for the influence of any Bishop, even were he a Wilberforce, to be felt as it should be over so wide an area by clergy or laity? The bishop must be unknown by face to an overwhelming majority of the people, even in the towns of his diocese. There must be a very large number of his churches in which a bishop has not been seen for centuries, except when they were reopened after restoration. Even within my own knowledge there are many cases in which laymen have refrained from bringing matters before the bishop, which should have been brought before him, because they knew he had not sufficient leisure to go thoroughly into them at a personal interview.

The greatest source of weakness of the Church in this diocese is the isolation of the clergy; it is bitterly felt by them, and its consequences are most serious. I believe I am right in saying that in a majority of its country parishes there is no resident squire, and the most important personage is a small tenant farmer or freeholder, who is generally a deacon of the chapel, which as often as not is under a pecuniary obligation to him; the parishes are large, the clergy distant from each other,

so their isolation may well be conceived. I am sure many a clergyman has gone to such a parish full of zeal and energy, whom the terrible isolation and want of sympathy have driven to sloth and despair, if not to something worse. I have heard clergy from all parts of this diocese say how helpful a visit, not a *visitation*, from their bishop would be, how anxious they are for his sympathy, how impossible it is to find an opportunity for conversing with him on the difficulties they meet with in their parishes, how unreasonable it is to hope that the revived interest of their people in the Church may be quickened by a sermon from the bishop, or a few words of encouragement to the Churchworkers. Of course it is impossible for any bishop of this diocese to find time for any but purely official functions; personal contact with his clergy and laity, with its spiritualizing and energizing influence, is, except in a few cases, quite out of the question. Ought we to be surprised at the prevalence of Baptist teaching, when a confirmation has never been seen in the vast majority of country parishes which do not make good "centres," or that when the delegation of the cure of souls from the bishop to the incumbent takes place in the privacy of the palace, the Church is given credit for Erastianism, and her "liberation" is earnestly demanded by so many religious Nonconformists who have never had an opportunity of learning from the public institution of their clergyman what the truth of the matter really is?

I am glad to say that we have already passed from the stage of academic discussion with regard to the remedy for this unworkable diocese to within measurable distance of practical politics. The diocesan conference having discussed the question at Brecon in 1887, and again at Carmarthen last year, unanimously resolved: "That a sub-division of the diocese is desirable," and appointed a committee "to consider and report upon the best means of carrying it out." This committee unanimously recommends the separation of the eastern portion of the diocese, viz., Breconshire, Radnorshire (exclusive, of course, of the border parishes now in Hereford diocese), and Gower (which includes Swansea and its populous suburbs), to form a new diocese to be called "the diocese of Brecon and Swansea." This would leave to S. David's the three counties of Cardigan, Carmarthen, and Pembroke, with an area of 1,428,973, a population of 286,958, and some 260 benefices; and would rank eighth, thirtieth, and twenty-fifth in these respects, giving to "Brecon and Swansea" diocese 809,048 acres, a population, allowing for estimated increase to date in Swansea district of 230,000, and some 140 benefices, thus ranking twenty-seventh in area, above Hereford and Bangor in population, and above Bangor in number of benefices. I do not pause to criticise or commend the wisdom of the committee's scheme; it is their unanimous recommendation, and as such will no doubt be received and adopted by the diocesan conference and by Churchmen in general. It was suggested by the Bishop of S. David's at Brecon Conference in 1887, it was approved by the Bishop of Llandaff in his charge of 1888, and it has the warm commendation of the Bishops of Chester and S. Asaph, who are both of course competent judges of the needs of their old diocese; and I think this is a case where the principles of Home Rule and Local Option may be deemed not out of place, even by those who are most strongly opposed to them in their ordinary application.

Next, as to its feasibility. Supposing that £4,000 is recognised as the minimum for old Sees, and that S. David's will surrender £500 a year, and the three other Welsh Sees £200 a year each, £1,100 a year will be available from old endowments; and we shall have to look to the public spirit of Churchmen to subscribe £55,000 in order to make up a £3,000 a year endowment; or £26,000, if, as I hope it may be, £2,000 a year is allowed as a minimum to start with. I have seen it stated that our laity take no interest in the sub-division, and that it is only desired by certain of the clergy; but, as Mr. Dillwyn Llewelyn said on a recent occasion, the movement is not initiated by the bishop in order to relieve himself of some of his too heavy responsibilities, but by the laity because they demand more thorough episcopal supervision.

It was a layman who pressed the discussion on the conference in 1887, and again in 1888, and eight lay persons, including the Lord-Lieutenants of two counties in the diocese, have already headed the endowment fund for the new See with promises of £1,000 each, and three with £500 each, though no appeal has yet been printed or any public meeting held.

The diocese of S. David's has found from voluntary sources during the past four years no less than £120,000 for Church extension. I am sure that £26,000, or even £55,000, will not, after this, appear an impossible sum. £11,000 towards this has already been promised, and I trust that all Wales will make common cause with us to support as a national movement what I believe the four Welsh Bishops are prepared cordially and generously to further; and I hope that when Wales has given her fair share, English Churchmen will not fail to extend to us their sympathy, especially if the higher minimum is forced upon Wales lest an awkward precedent should be created for English Sees.

I have said that I hope £2,000 a year may be sanctioned as the minimum endowment of our new See; this is a recommendation of the committee, and was opposed by only two votes. When it is remembered that a Welsh deanery is worth only £700 a year, instead of ranging as in England from £1,000 to £3,000; that a Welsh canonry is worth only £350, instead of from £500 to £1,400; and that of the 404 benefices in S. David's diocese, 226 are under £200 a year, and according to this year's "Crockford" only three are over £400 a year net; it will be seen that Welsh endowments are altogether on a lower scale than English, and I hope it will be felt that £2,000 a year is enough for the new See to begin with. It will, of course, be said that if it begins at this it will never be raised. In answer I can point to Newcastle, where, after the £3,000 minimum was completed, a donor gave £10,000 to put the See nearer the level of its richer sisters; and it would be easy for the Bishop of Brecon and Swansea to beg for his See without asking for any personal benefit to himself, by soliciting subscriptions towards the completion of the endowment on the understanding that they should accumulate at compound interest during his tenure of the See. It is objected that we should be creating two classes of episcopal endowments. I answer that there are already thirteen varieties, ranging from the Bishop of Sodor and Man's £2,000 a year to the Archbishop of Canterbury's £15,000, and I do not propose to create a fourteenth variety. There is

another very telling precedent which seems to have escaped most Church reformers. I mean the Bishops' Resignation Act of 1869, made perpetual in 1875. It is here provided that in the event of a bishop or archbishop being permanently mentally incapacitated, a coadjutor *cum iure successionis* may be appointed, with all the rights and duties of the ordinary occupant of the See except the possession of the palace and the seat in Parliament, and that the revenues of the See shall be chargeable for the coadjutor's support, in the case of Canterbury with £4,000 a year, in the case of York with £3,000, in the case of Sodor and Man with £1,000, and in any other case £2,000 a year. I submit that if £2,000 is not insufficient for the acting Bishop of London, Durham, or Winchester, it is not inadequate for the Bishop of Brecon and Swansea, at least to begin with.

I now propose to deal with objections I have heard to the creation of a fifth Welsh See.

(1) "We are going to be disendowed, why make the plunder more attractive?"

To begin with, if we do our duty I do not believe we are going to be disendowed, but if I did, I should be even more anxious than I am to see the new diocese created; if disestablished, *i.e.*, if left to organize herself, the Welsh Church would want the new See rather more than less than at present, and even the most acquisitive liberationist does not propose to "nationalize" any endowment from voluntary sources given since 1818. We should be merely in fine weather putting by so much for a rainy day, and thereby doing a great deal to ensure a continuance of sunshine.

(2) The difficulty of filling Welsh Sees while a knowledge of Welsh is a necessary qualification. I admit that it is not only a desirable but also a necessary qualification that a Welsh bishop should be able to address his people, and especially his confirmation candidates, in the language of their childhood and of their affections, if the Church is to compete on equal terms with Nonconformity. But the difficulty of selection is getting less each year we live. During the last fifty years there have been eight appointments to Welsh Sees. The single diocese of S. David's has found four Welsh-speaking bishops in the last twenty years. Surely if one diocese has supplied a Welsh-speaking bishop every five years, the whole Principality can supply one every six years. I have said that there have been four native Welsh-speaking bishops appointed. The first was received with surprise, the second with gratitude, the third and the fourth with positive enthusiasm: does this look as if the difficulty were increasing? Before the last two bishops were appointed, I heard in the diocese that supplied them the same tale of the impossibility of finding satisfactory Welsh-speaking bishops that I hear now. This shows me the value to be attached to such an objection.

Then again, it is something new for the supply of good material for English bishops to exceed the demand. Lord Melbourne is credited with saying that no part of his patronage gave him so much trouble, and when exercised, so little satisfaction to the public, as the nomination to the episcopal bench. My lord, I strongly feel that if we do our duty in finding the endowment we may rest assured that, in answer to our earnest prayers, the Divine Head of the Church will provide the man.

(3) The money that would be spent on endowing the See is urgently

wanted for Church extension in Swansea, and for augmenting the 226 starvation benefices to which I have referred.

It is because I am so keenly alive to the need of supplying these two requirements that I so warmly advocate the creation of the See. We have here experience to guide us. The Churchmen of the north spent £75,000 in endowing Newcastle, though they knew that the money was terribly wanted for Church extension in Durham and Northumberland, where the churches only found accommodation for one-seventh of the population, and where parishes of from fifteen to twenty thousand souls cried for sub-division—with what result? Why, in the first four years after Newcastle was founded, Northumberland raised £244,000 for Church extension and Durham £223,000 for the same purpose, so that Bishop Lightfoot could truly say, “In nothing has the wisdom of dividing the See been more conspicuously vindicated than in its financial results.”

In the first four years after Newcastle was founded, the deacons ordained in Northumberland and Durham were 170 against 134 for the last four years of the undivided diocese, and the number of persons confirmed was 37,132 against 25,815. In Liverpool diocese in the first seven years 217 deacons were ordained against 133 in the previous seven years for the same area; in the three years ending 1884, Liverpool diocese subscribed for Church extension £145,385, in the three years ending 1887, £197,821; for parochial charities, diocesan institutions, and home and foreign missions in the three years ending 1884, £98,771, in the next three years £117,508, making for the six years a total of £559,485; not a bad return for the expenditure of £100,000 on the foundation of the See.

But I shall be told it is useless to argue from the wealth of Newcastle and Liverpool to the poverty of S. David's. I can, however, point to results of sub-division quite as striking in Cornwall, the West Wales of the ninth century. In 1850 the assistant curates in Cornwall were 47; in 1869, 50; in 1876, 51. Truro See was founded in 1877, and in 1885 the 51 had become 78. Before 1877 the average number of churches built and restored was 3·5 per annum, and since it has risen to 6·6.

I have the Exeter calendar for 1887, the last that included Cornwall, and the Exeter and Truro calendars for 1889. From these I gather that the amounts given in a single year to various Church societies by Devon and Cornwall have increased since Truro was created as follows:—Missions to seamen by £485, foreign missions (S.P.G. and C.M.S.) by £1,293, home missions (*i.e.*, the general funds of Additional Curates' and Pastoral Aid Societies) by £2,869, Cornwall under the last head giving more than Devon and Cornwall did together before 1877; and yet during this time £110,000 had been spent on Truro cathedral and £70,000 had only just been raised for the endowment of the See.

An eloquent speaker said at Manchester Congress last year, “We have to convince Churchmen, and to convince the capitalists, that episcopacy, as a real energizing force, working as the living centre of each diocese, radiating to the very outer ring of its circumference, and sending the heart's blood of the Church to the extremities, is essential to the vitality of the body spiritual.” My lord, I think the experience of Truro, Liverpool, and Newcastle should convince them.

(b) PAROCHIAL MISSIONS.

The Rev. JOHN PHILIPS ALDCOT BOWERS, Missioner in the Diocese of Gloucester and Bristol.

To face such a subject in twenty minutes is almost impossible—I have accordingly ventured to extend this paper in the form of a pamphlet on Diocesan Mission Colleges, as a necessary supplement to our parochial and mission systems, which can be had for a few pence at the Gloucester Dépôt of the S.P.C.K.

When we think of the past of the Church in Wales—that great *distant* past that God has given you to help you, and brace you for effort to-day—one is filled with hope. In speaking of the Wales of the early days it seems like speaking of another Holy Land. It is the land of Bran the Blessed ; of S. Lucius, the founder of Llandaff ; of S. German, possibly the inaugurator of the parochial system ; of S. Mellon, the Archbishop of Rouen, reared in your own Cardiff before this great modern town (that is now welcoming us all so royally) had arisen. It is the land of Cadoc, whose quiet Lenten retreat you have just turned into your great Barry Docks, filled with all the whirl, and bustle, and rush, and movement of your world-wide commercial prosperity. It is the land of Gildas, the fearless preacher of righteousness ; of Illtyd, the scholar-monk ; and of David, who occupied your most ancient archiepiscopal throne. There are names on your ecclesiastical banner that may well brace the greatest coward in your ranks. Then there are your once glorious homes of learning and retirement, where the missioner of those early days prepared his heart and his head for his work—I mean, of course, Bangor Iscoed, S. Asaph, and your splendid Llanwit Major, with its two or three thousand students, which was ruthlessly robbed to enrich Tewkesbury Abbey in Gloucestershire—"Yr Hen Fam" indeed the Church has been ; and the sunshine of God's approval seems resting on your efforts to-day.

II.—Then there is *that nearer past*, so distinctly marked by a steady and healthy progress. Those who would disestablish you feel it is a case of now or never ; we mean, please God, don't we, that it shall be never ! Examine diocesan records ; examine, for instance, the record of the President of the Congress ; look, at that magnificent piece of Church extension in the Rhondda Valley, and you may well thank God and take courage. You are the only growing religious body in Wales to-day. I am not theorising or quoting books. I have been amongst you and seen for myself. Among other reasons the Irish Church was disestablished because she was *not* a proselytising body, and now it is suggested that *you* are to be disestablished *because you are*. Curious and double-barreled criticism this. Do people forget what the Church exists for ? However, "censure and criticism never hurt anybody ;" and we must remember that "it is not calling your neighbour names that settles a question."

III.—*What are the present needs ?* There are two preliminary needs before I come to the question of Parochial Missions.

(a) The general and supreme need of maintaining a high Christian attitude at a crisis like the present. Let the "Sursum Corda" be your motto. For God's sake don't descend to political wire-pulling or any unprincipled

trimming to suit the hour; "the weapons of your warfare are spiritual." Look away from mere politics, and parties, and parliaments; these things have their place and work in the world's life, and a very high and responsible place, but not the first place. Your truest source of strength and progress is not to be looked for from political combinations, or even from the protest which the presence and power of this great Congress of the Church must certainly be; but from a belief in those words of the Christ, "I am with you all the days." "Go ye, therefore"—be *teachers* and baptize—teach them all things that I have taught, teach the *plan* of salvation. "For the Lord sitteth above the water-floods, the Lord remaineth a *King* for ever;" no one can dethrone Him. He *must* reign. βασιλεύειν. No one can stop Him; only "be spiritual—be spiritual—be spiritual." Don't fear suffering: it was the basis of His ethics, and it must be the basis of yours. Self-sacrifice cannot be disestablished.

(b) *This Christ-like spirit must be shown towards Dissent.* True, you are no interlopers. You were here for ages before they were born or even thought of. True, the old spiritually-minded Dissenter of a few years ago is all too uncommon to-day; the political element is to the front; but it is much easier to reckon with a mere political element than a deeply spiritual one, although this is often forgotten. True, there is a great unsettlement as to the fundamentals of Christian doctrine in the ranks of the 227 sects into which "Whitaker's Almanack" reminds us modern Nonconformity is split up to-day. Still, let us never forget that the Church and her officers, to say nothing of a ruinous state policy, are considerably to blame for much of this. Let this humble us; let us show every consideration, let us be tender and sympathetic, let there be a readiness to co-operate in any and every way where no vital principle is involved—principles we cannot and must not tamper with, they are God's, not ours; nothing is really gained by unchurching ourselves—provided what we say and do bears the mark of the Christlike spirit.

IV.—But present needs will no doubt be met to a considerable extent by *parochial missions* as a distinctly supplementary agency to the parochial system. I am an intense believer in the parochial system. It is a mighty engine for definite Christian teaching—the best philanthropy and higher civilization. My heart, and soul, and sympathies are all on the side of the parochial clergy. We owe them our prayers, our sympathy, our encouragement, and all the help God may enable us to give. Those working in villages have surely a special claim on us. Think of their isolation, the dead level, the diminished income, the insurance policy perhaps unpaid in consequence, the Dilapidation Act staring them in the face; and if you want an argument for the extension of the episcopate there you have one in all conscience. We *must* have enough bishops to go from parish to parish, even to the smallest; in fact the *smaller* the parish the *more* need for an encouraging visit from the Bishop.

But the parochial system, good as it is, needs supplementing, and so a *parochial mission* will do much to cheer and help, *provided care is taken in certain directions.* There has grown up such a literature on the best methods for missions that I will only briefly emphasize two or three which I consider absolutely vital if real permanence is to be looked for. It must, before everything else, be a time of earnest prayer. The preparation must be long, *four or six months, with strict attention to details.* The teaching aspect of the mission must be kept constantly in

view as distinct from the emotional and sensational. At every mission I would have simple, but definite instructions given on some, at least, of the following subjects, according to the needs of the parish—The Being of God, the Incarnation, the Divinity and the Resurrection of the Christ, the Bible and how we came by it, the relationship between the Bible and the Church, and the historical continuity of the latter; the Christian Ministry, Holy Baptism, Confirmation and Holy Communion, Regeneration, Conversion, Worship. I would warn the clergy against the use of what are called "Memorial Cards," bearing no written resolution of the individual. No doubt the giving them out can be made a very solemn function, but they lack permanence. They make an easy excuse for those who ought to make a definite resolution. The memorial cards either contain too much, or are not individual enough, and give an unhealthy, and I would add, untrustworthy appearance of success to the mission. I confess I am afraid of what are called "successful missions." It is *with great diffidence* that I speak, but we who take missions must be scrupulously careful over our whole demeanour *out of church* as well as *in*, during such an intensely solemn time, involving such tremendous possibilities. There is such a temptation, when the great spiritual and intellectual strain is off, to go to the other extreme; it is a re-action that I am persuaded we must carefully watch against.

During the mission efforts should be made to get everyone to take one or more definite steps nearer God. In fact, "peace" brought to individuals, and the homes of the parish, and new workers enlisted for the Church of God. This is, of course, the science of soul culture, and depends largely on the missionary's own personal knowledge of God, his own spiritual insight, as well as his intellectual and ethical training.

It is well to have some permanent memorial of the mission, either in some addition to the fabric of the church or in some other way. Restore or build a churchyard cross for out-door preaching in the summer; put up a mission chapel; surplice the choir; or, better still, make your church free and open, and let it be really the Church of the people.

The crisis, however, for the fisherman is not the finding or even the hooking the fish, it is the landing; and so with us in this work. How are all the parochial organizations to be kept efficient? Here you touch the weak point of the parochial and mission system of our Church. The missionary goes, and the incumbent and his good helpers are left to do their very best. But it too often lapses into a one man ministry. Where is the remedy for the continued efficiency of the new departures?

V.—I answer, A DIOCESAN MISSION COLLEGE OF MEN, clergy and laity. Such a band of men, resident at the cathedral or other suitable centre, and ready, at the invitation of the parochial clergy, to be sent by the bishop to any part of the diocese, to undertake, not only parochial missions, but *anything and everything* which may create, foster, strengthen, and develop parochial, ruri-decanal and diocesan life, would do untold good. Places like Cardiff, Swansea, Brecon, Bristol, as well as many large country districts having a central church, and I would add, every colonial and missionary diocese, ought certainly to have an institution of this kind. What a splendid result it would be from this great Congress of the Church if it was

determined that in every diocese a college of this character should be started. It would be the truest and best piece of Church defence work you could do.

The diocesan mission movement of the Church is ripe for another step forward. You are rapidly getting your diocesan missionaries—"diocesan stokers" as some of us are called, and I rather like the name, for it expresses the truer and wider view of our work. And now the college idea may well come to the front. We must adapt ourselves to our environment. We want wise and well thought-out revision, not revolution.

No doubt in your work of revision and reform you will meet with some opposition; but it will speak for itself. It would remind me of a story of Lord Salisbury's. He said "he was once chairman of a great railway company, and there were two firms who were exceedingly anxious to supply the company with oil to grease the axles. But one of the firms thought they had hit upon a ready and obvious road to success; they bribed the porters to mix a little sand with the oil of their adversaries; the inevitable result, of course, was that the oil of their adversaries did not succeed, and they had a good chance, till they were found out, of getting the contract." My friends, there are some people who are resolved that the ecclesiastical wheels shall not go round easily and effectively; that the progress of the train of the Church shall be impeded, not so much by open opposition as by the little grains of sand quietly dropped in when opportunity offers. However, when people block possible and necessary reforms, or even make them difficult, fair-thinking men soon take the size of such opposition, and the truth has a way of coming out. And so in this adaptation to our present needs we have little to fear.

I have ventured to treat of how to found diocesan mission colleges in the small pamphlet I have already alluded to. There I have entered at some length into what may be called the three M's of the college movement—the methods, the money, and the men. I can only very briefly summarise them here.

I.—THE METHODS. What work should be undertaken. Our own diocesan scheme of work is as follows:—

PAROCHIAL.—(1) Starting a communicants' preparation service, or communicants' class or guild.

(2) Special services for men only.

These services should be held once a quarter as a regular piece of parochial organization, with a Bible class held weekly for the more earnest men. The Bible class men acting as "Incumbents' Messengers," taking a letter of invitation from the incumbent to the men of the parish at night in preparation for the quarterly service; they also distribute notices and tracts during Advent and Lent, and so become recognised Church workers.

(3) Special services for women only.

The Monday afternoon following the men's service is found to be a good time. A mothers' meeting should be attached, affiliated to the Diocesan Women's Union.

(4) Addresses on Christian evidences, temperance, social purity, &c.

(5) Addresses to young men or young women.

(6) Popular lectures on Church history, with magic lantern slides.

(7) A parochial mission (twelve months' notice, if possible, should be given).

(8) A visit from Saturday till Monday to a parish, with addresses to the workers, communicants, men, women, and children, and the starting of a communicants' preparation service or guild.

(9) A Church-workers' Festival.

A programme for this, which has been found to work well in a large number of parishes, is issued.

RURI-DECANAL.—(1) A devotional or quiet day for the clergy of the rural deanery or any district of it. We now have them annually in all our rural deaneries but two.

The Ember season, or the late summer before the winter work begins, are found to be the most helpful times.

(2) A devotional or quiet day for the Church workers of the rural deanery or any district of it.

The term "Church-worker" includes, of course, district visitors, Sunday and day school (national and board) teachers, churchwardens, sidesmen, organists, members of choir, bell-ringers, &c.

Any who may eventually become workers should be invited.

The summer is found to be the best time for these gatherings.

It is suggested that the ruri-decanal or district quiet days for clergy and Church workers should be, if possible, *annual*, that so those who are "workers together with God" may spend at least one day together before the winter's work of each year begins.

(3) Starting a ruri-decanal Sunday school association. Sermon or address at the ruri-decanal Sunday or day school association festival.

(4) Starting or helping the ruri-decanal committee on home and foreign missions, temperance, social purity, &c.

DIOCESAN BRANCHES OF WORK.—(1) The Society of Sacred Study for the better fulfilment of the ordination vow.

(2) The diocesan Sunday school department, for increasing the efficiency of the great Sunday school cause throughout the diocese.

(3) Recommending suitable literature for the various branches of parish work.

(4) The issue of the following mission publications, to be had at the S.P.C.K. Dépôt, College Court, Gloucester:—

(1) A card for Church Porches, asking the people to apply for commendatory letters on leaving the parish.

(2) The Parish Priest's Commendatory Letter Book (25 forms in each).

(3) An Office for a Communicants' Preparation Service.

(4) Rules of the Society of Sacred Study.

(5) Hints on Preparation for a Mission.

(6) A Resolution Card for use at a Mission.

(7) A Card for Churchyards, to encourage reverence and care for the resting places of the departed.

(8) A Sunday School Reward Card.

(9) "What steps will you take nearer God?" for use during the last week of Advent or Lent, or at a mission.

(5) Conducting special or regular services in hamlet or district mission

chapels by laymen; the clergy visiting the chapels for the Holy Sacraments once a fortnight or once a week.

Our Bishop will shortly license some laymen (who have been duly examined) as diocesan lay readers to work under the direction of the diocesan missionary; application to be made to the missionary for their services. It is hoped that one of these laymen, who has had experience in school work, will, after a time, take up Sunday school visitation.

(6) Giving courses of instruction in Advent and Lent.

(7) Special work amongst fruit-pickers and travellers at fairs.

(8) Supplying the parochial clergy with Sunday help during times of illness or of special temporary pressure.

(9) Giving a certain number of Sundays each year to free some of the clergy for a Sunday's holiday, who for various good reasons would not otherwise be able to get away; this is done free of all expense to the clergyman helped. We have found this has cheered many an overworked brother in a large town or isolated village.

(10) Supplying vacant benefices with temporary supervision by sending one of the College of Missioners to reside in the parish, and thus sustain—not merely the Sunday duties—but also the varied works of a parish until a new incumbent is appointed. That a scheme of this range keeps us going needs no saying.

II.—THE MONEY, or cost of working. The chief or diocesan missionary being annexed to some other office reduces the cost very considerably, and this plan is being adopted, *e.g.*, he is a canon at Llandaff and other dioceses, he is dean at S. Asaph, and at Brisbane he is a suffragan, so that he may administer the rite of confirmation and do such other work as the bishop of the diocese may appoint. In Gloucestershire, when we began our work less than four years ago, we hadn't a penny of endowment, but a good country clergyman came to the rescue and gave us £1,000. A barrister-at-law (the late Mr. John Walker, of Cheltenham), has given £5,000 stock for the re-endowment of one of the suspended canonries in Gloucester Cathedral, and our subscription list, we hope, will soon stand the expense of a college of men—in fact, if we can secure an average of £1 a parish per annum throughout our diocese in addition to our present support, our college will be an accomplished fact.

III.—THE MEN; possibly three sections.

(a) *The staff proper*, giving their whole time, and each man carefully chosen for some special branches of work.

(b) *The volunteer staff*, consisting of the ablest men both in and out of the diocese who will join. Some members of the college taking the volunteer's Sunday and other work when he is on duty away from his parish on some special errand. This system makes it easy to bring the ablest men into touch with the very smallest places without much expense.

(c) Possibly the college might give titles for holy orders, so that younger men who may be destined for small parishes, or as curates where the incumbent is incapacitated by age, and will therefore be almost single-handed, may get, say, two years careful training before they go to their cures.

For this mission college work we want the highest culture and the supremacy of goodness; we must try and enlist men endowed of God

with a power of insight, with a knowledge of human nature, true friends of humanity; men that will try to understand, love, and sympathise with those with whom they may not be in absolute agreement on all points; men who will try to see things from the standpoint of other people; men of action, not mere platform talkers; and by the side of all this they must emphatically be teachers of principles, builders of the Church, and for this they must be students of good, sound, standard divinity. I mean that a member of the kind of mission college I have in my mind, whether in Wales or anywhere else, must be something more than a mere revivalist preacher—though a preacher he certainly must be, and that without book. I believe in my heart that work of this character will bring back something of your ancient saintliness, and will rouse the splendid enthusiasm and gallantry of what has been truly called your “God-loving and God-seeking country.”

The “diocesan” character of the college must, of course, be carefully preserved, the college must represent the general sentiment of the Church, nothing that is the property of the whole kingdom of God must be surrendered to a party of whatever sort. Those words of your good Bishop of S. Asaph on the day he was enthroned would be a useful guide, to the responsible head of such an institution; the bishop said: “If he was going to be labelled as belonging to a particular party, he promised them sincerely that he would make himself as unpleasant to its members as sympathy and co-operation with all other parties could make him.”

The present needs, therefore, of the Church to-day, whether in Wales or elsewhere, seem to be threefold.

Firstly.—More *Clergy* who will believe in the culture of the individual soul, who will visit from house to house, and have the necessary organizations in their parishes for building up of the spiritual life of their people, men who will keep and teach the Church’s system, not being content even with a restored Church and well-rendered Sunday services. We want an increase of the pastoral spirit, which alone can touch the great outside world.

Secondly.—*Diocesan Mission Colleges*, founded on the lines I have already indicated. The brotherhood movement may well be joined on as a section of the Diocesan Mission College when public opinion seems ripe for it.

Thirdly.—And I feel how entirely our bishops are with us in this—*Dioceses* of such an area that, just as the parish priest should go from house to house, so the bishop could go from parish to parish and know, if not every communicant, at least every *worker* in his diocese, and have a word of sympathy, encouragement, and advice for each. This *must* be: we shall never get on (as we easily might) till this is the case. The parish needs something more than a mere flying visit for confirmation, and our bishops should be able to give more time for *evening* gatherings, or else they are cut off from our great working-class population. This would be true visitation, and would do much to establish the Church on a very lasting basis. There is an increasing feeling abroad that the sooner our present system of visitation disappears and something more practical and real takes its place the better. Where would the efficiency of the army, navy, or our schools be to-day if they had as little personal inspection and supervision as many of our

parishes; and this, let us remember, not because our bishops *will* not do it; it is because they *cannot*. Our present impossible diocesan areas are permanently crippling great and good men we can ill spare. Personally, I should like to see a considerable number of "Gig bishops" with, say, £1,000 or £1,500 a year apiece, started at once for the present distress, for we certainly have no time to lose; the gain would be enormous. It would not, of course, be the best *permanent* plan, but it would be infinitely better than the present state of things, and might well make way for something better in time to come. Mind we do not spend too much of this valuable breathing time in theorising what *should be*, or rather, as some would say, *must be* the income of a bishop. The great crowd of practical and thinking men—men who are neither antagonistic nor irreligious—have little sympathy with these theories. Let us have more faith, a little more courage, trust the Christian conscience of the people, send our men, and the money will come right enough.

These are the three needs that seem, in my humble judgment, to be pressing. You may, of course, drudge on a dreary dead level without these things. You may even stave off disestablishment—though I have my doubts—certain it is that if disestablishment finds you without them you will be totally unable to grapple effectively with the situation. You will certainly not have learned practically to distinguish between the Church and establishment; and so I venture to urge that if we want a resurrection in the life of the Church to-day with something of steady permanence about it, if we want her to fulfil the glorious mission in the world given her by the Christ, then these things must assuredly be our aim.

Then we shall have nothing to fear from the political or semi-political agitator, for the people will be with us for the simple and sufficient reason that we shall be, in very deed, with the people.

Lord Randolph Churchill said the other day "that in trying to effect a great reform it is generally necessary to do two things—excite controversy and excite irritation; and out of those two things you will in all probability get your reform." I have tried, and I expect succeeded in doing both these things. And we may be quite sure that if, as we believe, the hour has come for these reforms and remoulded methods of working, God, as He always does, will be certain to send the men to carry them out to His glory; for the demand will create the supply.

What a call, then, this crisis is to the sons of Wales, of *all* classes, to come and re-build the altar of God wherever it is broken down. Let every man of earnestness and fervour, every man of education and definite belief, face those soul-piercing words, "Who knoweth whether *thou* art come to the kingdom for such a time as *this*?" You are in the presence of great and far-reaching opportunities. See that you don't miss them, but rise to a truer, purer, and larger service among men.

"O God, send men who shall be men indeed,
Moulding upon the Pattern Man their life,
Warm flesh and blood for human griefs to bleed,
Divinely strong to wage the sacred strife,
Setting the great things in the foremost place,
And speaking heart to heart and face to face."

Dr. Walsham How, Bishop of Wakefield.

(c) TRAINING OF THE CLERGY.

The Right Rev. FRANCIS JOHN JAYNE, D.D., Lord Bishop of Chester.

It is often, if not always, well to take account of resemblances before dealing with differences; and, accordingly, I propose to glance rapidly at those large and important features in which the training of the Welsh clergy resembles that of the clergy of the Church of England in general, before attempting to deal with those respects in which it must, from the circumstances of the case, be different and peculiar.

And, at the outset, it may be worth noticing that, like education in general, the education of the clergy must, for better or for worse, be a matter of many years and not a few contributory persons and influences. It should no doubt culminate and be specialised in the year or two immediately preceding ordination; but the foundations should have been solidly laid in childhood, the lower courses should have been carefully carried on during the school period, if the completed building is to be worthy of consecration. The training of the clergy, and, not least, of the Welsh clergy, must begin *at home*. This is obviously true of education for every employment and profession; but obvious truths are not always well-observed and operative truths. We are all of us skilful in shifting our responsibilities on to the shoulders of others. The father is too often almost encouraged to leave the moral and religious training of his sons to the mother. Parents are apt to delegate to schoolmasters and college tutors far more than the due share of the education of their children; and in our shortsightedness we sometimes forget that unless each of the responsible parties at each of the periods of preparation has loyally and painstakingly done his or her share, there must be the gravest risk of failure or flaw in the final result. "Prepare thy work without, and make it fit for thyself in the field, and afterwards build thine house" (Prov. xxiv. 27).

May I then begin by reminding parents, and especially those numerous Welsh parents whose laudable ambition it is to have one or more of their sons in the ministry of the Church, that the training, if it is to be sound and square, must begin at home, and with themselves. It is in the home that the appetite for intellectual culture must be whetted, and to some extent fed. Welsh schoolmasters, by the bye, could tell us many interesting and some startling things on this head. It is in the home that they must learn those fundamental habits of truthfulness, devotion to duty, diligence, straightforwardness, justice, courtesy, generosity, unselfishness, purity, refinement, reverence, and honour, without which no amount of religious fervour, or learning, or fluency of pious speech, or controversial skill, or mere activity, can secure for a clergyman lasting influence, and the respect of those whose opinion is best worth having. It is primarily in the home that the clergyman must learn to be a cultivated, courteous, and high-minded *gentleman*; and those who, as leading laymen or clergymen—*e.g.*, as dispensers of Church patronage—are acquainted with the wishes that are expressed by the best friends of the Church and religion, when a vacancy has to be filled up, will know how invariably the request for a *gentleman* finds its way to the front. "A gentleman and a scholar" was the old, and

it must be jealously preserved as a vital part of the new, ideal of a clergyman. Among John Wesley's rules for his "helpers" or local preachers occurs the following:—"Do not affect the gentleman; you have no more to do with this character than with that of a dancing-master." This rule might, at first sight, seem to be at variance with what I have been saying; but the next sentence shows plainly that Wesley is condemning, not the reality, but the spurious and superficial caricature. He continues—"A preacher of the Gospel is the servant of all. Be ashamed of nothing but sin; not of cleaning your own shoes or your neighbour's." To be the servant of all, to consider their interests, and even their tastes and prejudices; to have a delicate thoughtfulness in things small and great; to look not exclusively upon one's own things, but also, and eagerly, upon the things of others; this surely is the essence of the character of a gentleman, and equally—need it be said?—the essence of the character of the Christian minister.

In co-operation with the home, the public day or boarding school has, of course, to do its part in the formation of conduct, the communication of religious knowledge, and the development of the intellect. It is satisfactory to know that Wales is already furnished with some excellent intermediate schools, and that any defects in the system can now be supplied under the Welsh Intermediate Education Act. A good school is part of that liberal training which English and Welsh Churchmen are agreed in requiring for our future clergy. While we desire for them the privileges of definite religious instruction, of worship in accordance with the spirit and forms of our Church, and of a wholesome religious atmosphere, we have no wish that they should specialise, or be set apart prematurely. We wish them to have the advantage of mixing with those who are destined for other professions and employments, and to have a broad, general culture before they devote themselves more particularly to the study of theology. Participation, then, in the life of a really high-toned and well-equipped school is a necessary part of the training of the clergy.

After school should come Oxford or Cambridge, for all who can afford and are prepared to use wisely and profitably the inestimable benefits of a university education. There of course are, and long will be, among the future Welsh clergy a large, though, it may be hoped, a decreasing number of exceptions. For these, special provision has been made, about which I shall speak later on. But the friends of Lampeter, among whom I would venture to claim for myself a prominent place, will be the first to maintain that the English Universities should, as a rule, have the preference. During the period of university life, the choice of profession should have been definitely made or matured; and when feasible, the candidate for holy orders will be most wise to avail himself of the training in devotional habits, in systematic divinity, in at least the principles, if not the elementary practice, of pastoral work, at one of our excellent theological colleges for graduates. Should he have the good fortune to be admitted among the pupils of the Dean of Llandaff, or the Bishop of Durham, he will command our special felicitations.

But the training of the clergy does not end with the theological college, or with admission to the diaconate, or even the priesthood. It is impossible to over-estimate the importance of the first curacy as *the*

school of pastoral life and work. Think what in other professions the first ship, the first regiment, the first house of business implies, and my meaning will be clear. I would venture to urge upon my senior clerical brethren the opportunities and the responsibilities which belong to them in this matter. With them, in no small degree, lies the making of our future clergy; upon their example, sympathy, discipline, instruction in the details of worship, criticism upon sermons and reading, encouragement in the pursuit of theological and other knowledge, help in dealing with individuals and classes, oversight of pastoral visitation and work in the day and Sunday schools—in short, upon their fatherly and friendly guidance and control at every point, the ideas and the habits of the junior clergy must principally depend for their shape and tone. In illustration of the need, I may quote the experience of two clergymen whose names, were I at liberty to mention them, would carry the greatest weight with this audience. I happened, a few years ago, to be present when the subject was being discussed between an admirable representative of the Universities, and a no less admirable representative of the parochial clergy. The former said that he was in the habit of asking his old pupils who had been ordained what guidance and assistance they received from the senior clergy under whom they were working, and he was too often painfully surprised to learn how much they were left to themselves. On the other hand, the representative of the parochial clergy complained that curates too often do not take kindly to criticism and advice, and that the task of a clerical superintendent was a thorny and thankless one. Let us hope that my two friends were exceptionally unfortunate—the one in his experience of the senior, the other in his experience of the junior, clergy. Let us hope that neglect and conceit are on the wane, if not extinct, among us. But it would not be unfair to gather from such statements, made by such men, even if they were not corroborated from too many other quarters, that we have still much to learn about the vital importance, rich opportunities, and heavy responsibilities, on both sides, of the first curacy. The slipshod services, the ill-composed and ill-delivered sermons, the unmethodical and half-hearted ministrations, public and private, of too many parishes, may be largely due to the fact that the clergyman has never seen, or really known, anything worthier.

Having thus sketched out the main features of the common education of those who are to be the clergy of the Church of England, I have next to speak of those points in which the training of a large proportion of the clergy of the four Welsh dioceses must be peculiar. And first, I must limit the enquiry by reminding you of what is too often forgotten, that Wales, viewed racially or linguistically, is by no means of the same colour throughout. Along the Marches, which, it should be remembered, include the southern parts of Monmouthshire, Glamorganshire, and Pembrokeshire, we have a practically monoglot English-speaking population, for whose clergy no special training is needed. On the other hand, in some parts of Wales, the area of which is steadily decreasing, we find a monoglot Welsh-speaking population. But the large majority of parishes in the Welsh dioceses are bi-lingual; and it is for those who are to undertake the doubly difficult work of ministering in these bilingual parishes that special training is needed; and this, not only because a thorough familiarity with both languages, and with two sets

of people, is necessary, but also because the Welsh-speaking candidates for the ministry are, as a rule, young men of slender means, who, unless they are above the average ability, cannot go to an university without pecuniary assistance. It has already been implied that the friends of the Church will do wisely in raising funds to enable really promising men to go to Oxford and Cambridge. This was formerly done—on the whole successfully—by the Bangor Clerical Education Society, from the experience of which many valuable lessons may no doubt be learnt for other undertakings of the kind. A very fruitful development of such a system would be found in a plan for assisting graduates of S. David's College, Lampeter, to spend a year at one of the English theological colleges for graduates; and also in an enlargement of the fund, which owed its foundation to the liberality of Lord Cawdor and Mr. Dillwyn Llewelyn, for enabling some of the picked men of the college to proceed for one or two years to Oxford or Cambridge under the affiliation system.

In mentioning Lampeter, I have mentioned what has been, and, I venture to think, must still be, the best training-ground for those who are unable to afford the expense of an university. This has been steadily, and, if I may be allowed to say so, wisely recognised, as by others, so in particular by the Bishops of S. David's and Llandaff, who are best acquainted with the college, and who see most of the men who go out from it. The policy they have pursued is surely the sound one—*"Spartam nactus es, hanc exorna."* It is, perhaps, one of the few weaknesses of the Welsh people to disparage what they already possess, and vaguely and confusedly to desire something which they have not—to start new schemes and institutions which will soon develop the old, and more than the old, faults, instead of reforming, strengthening, and giving prestige to what they already possess. But this, whether found within or beyond the borders of the Church, is the spirit of sectarianism; and I earnestly hope that the Churchmen of Wales will stand steadily aloof from what looks so fair, but is so fatal. If the constitution of the college can in any way be improved; if it can be placed upon a more popular basis; if better security can be taken for its loyalty to Church principles and practice; if its usefulness can in any way be consolidated or extended, such proposals will, I am sure, be regarded with favour by the visitor, and by the present principal—that "still, strong man in a blatant land"—from whose chivalrous character and sternly glowing devotion to duty we young Welshmen have so much to learn.

My scheme, then, for the training of the Welsh clergy is a simple and unpretentious one, moving patiently and perseveringly upon the lines which past wisdom and generosity have laid down. The increasing use of the English Universities, and, when these are inaccessible, of Lampeter, for general culture, and in no small degree for devotional discipline and sacred studies; for it should never be forgotten that both at the Universities and at Lampeter the opportunities of instruction in doctrinal and pastoral theology and of direct preparation for holy orders are now abundant, if men will but make full proof of them. This leads me to remark in passing that our theological colleges will be a source of serious mischief to the Church if they tempt men to postpone the period of serious preparation for the ministry, and to neglect the golden advantages that lie so largely within reach during their

university career. And then, for those who have taken their degree, but who are still too young to be ordained, a year at one of the English theological colleges for graduates, or, as an alternative—the value of which I know from observation and experience—a year or two's work as a lay reader or sub-deacon in a thoroughly well-organized parish, under a competent clergyman. This latter system has the advantages of being economical, of supplying that active and sympathetic employment which to some natures is such an incentive to, and illumination upon, theological studies; of giving assistance to, and utilizing the influence of some of the most deserving of the senior clergy; and in the case of those candidates whose Welshmanship is weak, of allowing them to acquire a firmer hold upon the language, and a more sympathetic and intimate knowledge of the Welsh modes of thought and feeling before the full strain of parochial duty is encountered.

For all this, money will, of course, be needed; but money will, I think, be far better spent in enabling more men to avail themselves of the best existing opportunities than in starting new schemes, which are sure to be costly, and may, not improbably, collapse. Nor should the avenues into holy orders be made too broad and smooth and numerous. It is infinitely better that we should have a comparatively few good and competent clergymen than that we should be at once deluded and damaged by an imposing array of unqualified or half-qualified men. One of the results of an improved system of training for the Welsh clergy should surely be the gradual raising of the standard of examination and general requirement.

It will be observed that I have hitherto been silent about the three junior university colleges of Wales. This silence has been due to no want of appreciation; but my appreciation, in the matter before us, must be limited by the claims and circumstances of Lampeter, as the Church University College of the Principality. With the happily growing tendency of our young men to frequent the English Universities, there will be less and less room for divided treatment of those who remain to be educated in Wales. We have Lampeter, and we must honour and strengthen Lampeter. I can understand the policy of abolition, but I cannot understand the policy of half-hearted support and divided allegiance. And Lampeter is destined in the rapidly-nearing future to take no small part in conferring upon her three junior sisters, and upon the Nonconformist ministry of Wales, the common boon of a Welsh university system, with its frank recognition and encouragement of all thorough and reverent theological knowledge. Towards this end, through evil report and good report, in the spirit of an enlightened and generous patriotism, the college has for years been moving, and clear tokens are now abroad that the common-sense of the country is ripe for a settlement of the question upon the lines which Lampeter was the first to mark out.

In conclusion, may I briefly notice some ways in which the laity of the Church can increasingly, though indirectly, help, as many of them have already, and so largely and loyally, helped, towards the training of the future Welsh clergy. They can help by supplying the necessary funds; they can help by their sympathy, encouragement, and judicious companionship; they can help by undertaking lay-ministrations more frequently and readily themselves, thus enabling the bishops and clergy

to dispense with the less qualified applicants for holy orders ; they can help by creating a public opinion which will at once demand and develop a higher standard of clerical efficiency and life ; they can help, above all, by the inspiration of their own high-toned, self-sacrificing, and morally courageous example.

If I have made it clear that the training of the Welsh clergy is a work in which *all* have a share, I shall have done, please God, something solid and fruitful towards that gloriously Divine and *not* far off event, for which every true heart must yearn, and labour, and pray—the complete return of the Welsh people to the loyal and loving allegiance of the Old Church.

ADDRESSES.

STANLEY LEIGHTON, Esq., M.P. for the Oswestry Division of Shropshire.

I do not propose to take a very distant retrospect. The last three centuries will afford sufficient material for my purpose to-day.

The translation of the Bible into Welsh, by Bishop Morgan, was the priceless gift of the Church to the people of Wales during the Elizabethan period. Then came the stirring of the waters. The religious revival of the Puritans began within the Church. Its leaders, such as Walter Cradock, Wroth, and Ambrose Mostyn, were amongst her ordained ministry.

The Church remained paramount in the hearts of the Welsh during the Civil war ; so much so, that Cromwell found it was expedient to put an end to her services altogether by an act of high-handed authority. In 1649 he established Nonconformity, or Independency, by a statute called “An Act for the Propagation of the Gospel in Wales.” Under this instrument the clergy were suppressed, and Nonconformist ministers received commissions to preach from the Legislature, and were supported by State payments. This is the only instance that I know of in Great Britain of a form of religion being founded by Statute and endowed by the State, unless, indeed, the statutable establishment of Roman Catholicism for a brief period under Philip and Mary be an exception.

The restoration was promoted on principles not of religious freedom, but of religious compromise. The clergy returned to their churches. The Nonconformists were licensed to perform their public religious offices in their own meeting-houses. The Toleration Act, the Magna Charta of Nonconformity, confirmed their privileges, and pensions were paid to their ministers, first out of the Privy Purse from time to time, but afterwards systematically out of the taxes. The annual record of these State endowments appears regularly in the Appropriation Acts from 1720 to 1850. The Welsh Dissenters are credited with receiving the larger portion of this State aid.

By the beginning of the eighteenth century the Church had regained the undisputed authority which she possessed in the time of Elizabeth. In Wales neither Roman Catholic nor Nonconformist exercised any appreciable influence. And here begins the era of declension. Churchmen had become Erastian, and the Church allowed herself to fall into the hands of the politicians. Welshmen were no longer preferred to Welsh Sees. The State used the Church for its own purposes, and the Church had not sufficient vigour to assert her independence. The change

was very gradual, and another revival was at hand. Again that revival emanated from the ranks of the Church. Rhees Pritchard, Griffith Jones, William Williams, of Pantycelyn, were clergymen, and the famous Howell Harris, always a sincere and attached member of the Church, often applied to be admitted into holy orders. The original leaders of the Methodist movement in Wales never separated themselves wholly from the Church, or renounced her Sacraments. They preached her doctrines from parish to parish, and they set up circulating schools. The Methodists did not separate from the Church till 1811. By that time they had secured a great following. In the power of extempore exhortation they were superior to the clergy; they adapted the form of their teaching to the habits of the people. Their blameless character, their high moral tone, their zeal, and above all their intense nationality, commended them to Welshmen. To the influence of the platform and the pulpit, they soon added the power of the Press. They founded colleges, and they paid the greatest attention to the Sunday school. May we not learn a lesson from them?

At this critical period what was the Church doing, and how did the Church regard the growing and disintegrating forces which were fermenting around her? The old political jobbery, which began with the Georgian dynasty, flourished still. The bishops cared for none of these things. The climax was reached when Bishop Luxmore appropriated, by means of pluralities and of an unblushing nepotism, £27,000 a year for himself and his relations out of the revenues of the Church, leaving to all the other resident clergy in S. Asaph's only about £20,000. Happily the reformation which this state of things demanded came from within. We have now Welsh bishops, and the Church has abolished pluralities and non-residence, and so has begun a third revival within the Church, as earnest as the Puritan, as spiritual as the Methodist revivals, but more comprehensive, more national, more catholic than either.

Many lessons may be read in the religious history of the last three centuries. I will point to one.

Whenever a religious community lends itself and its organization to a political party, it is almost sure to lose the moral fibre by which alone it exists. The breath of its religious life is stifled. Thus when Cromwell established Puritanism by force of arms in Wales, it lost its hold on the people, and passed away as a vital influence when the support of the State was withdrawn. When the Church in the opening years of the eighteenth century was subservient to the State, the politicians used her and bled her till her very life was almost extinguished. So again when, as in the present day, some Nonconformists place themselves under the direction of a political party, allow politicians to stand in the pulpits of their ministers, turn the House of Prayer into a hall of politics, there is a certainty that the word of the Gospel will be drowned in the shibboleths of a party. The Secularist has no scruple in using the cloak of religion for his own purposes if it is offered him.

Every generation is engaged in a different class of difficulties. The religious struggle of the seventeenth century was still with Rome. In the eighteenth it was with pure indifference not untinted with rationalism. In the nineteenth it seems to be with an active, intelligent, and aggressive agnosticism. All the forces of all religious men are needed in this struggle.

The Church is the centre of the army of the faithful. On one side and on the other are Christian allies differing in many points, agreeing in many. I do not think we ought to ignore the fundamental differences which exist between the Church and the Denominations in matters of doctrine, or on questions of Church government. Nor, do I think that the Church commends herself less to the nation when she raises her standard high, and is not ashamed to magnify her commission. But it is well to make

quite clear in what respects she occupies exactly the same ground as the Nonconformists, and it is well that her supporters should be careful not to allow a false issue to be raised.

I should like to try to dispose of one false issue which seriously damages the Church in Wales, and seems to me to compromise our logical position. It is constantly affirmed by her opponents, and often admitted by her friends, that she is distinguished from her sister Churches in this land by a State establishment and State endowment differing in principle from the establishment and endowment of Dissenters.

If either the one or the other were true, I myself should be a Liberationist.

I have often asked "Church and State" men what they mean by "establishment" as applied exclusively to the Church, and they have never been able to give me a definite answer.

Judge Blackstone says in his famous "Commentaries"—"If every sect was to be indulged in a free communion of civil employments, the idea of a national establishment would at once be destroyed, and the Episcopal Church would be no longer the Church of England." We have a Roman Catholic at the Home Office, and a Jew Under-Secretary for the Colonies, and everyone is now indulged, as he calls it, in a free communion of civil employments; the House of Commons itself is no longer even a distinctively Christian assembly, therefore according to this eminent authority the idea of a national establishment is already destroyed.

Mr. Gladstone, in his "Church and State," enumerates nineteen signs of what he calls the Nationality of the Church; since he wrote, almost every important sign has vanished away like Judge Blackstone's idea.

Let it be remembered that "established by law" is a mere translation of the words "*Legibus stabilita*." I will show that these words apply with equal cogency to every denomination.

In a famous judgment in the House of Lords, given by Lord Mansfield in 1767, he says: "The Dissenters' way of worship is permitted and allowed by the Toleration Act. It is not only exempted from punishment, but rendered innocent and lawful. *It is established*." Speaker Onslow, no mean authority on such a question, declared "That Dissenters are as truly *established* as the Church of England." I would further notice as signs of this establishment of the Dissenters:—

- (1) That their chapels are certified for public religious worship.
- (2) That their chapels are licensed for the performance of marriages.
- (3) That their chapels are subsidised by the State in the statutable exemption from liability to rates and Queen's taxes.
- (4) That their trust deeds are enrolled in a State office.
- (5) That most of their endowments stand in the name of the official trustee of charity land, a State-paid officer.
- (6) That their ministers are exempted from serving many public offices.
- (7) That their doctrines are settled, in case of dispute, by the Court of Chancery.
- (8) And that by the 7 and 8 Vic. c. 45, a 25 years' user of any doctrine in a chapel establishes that doctrine, notwithstanding the trust deed.

Thus we must admit that the denominations dissenting from the Church, are "*legibus stabilita*—established by law," as well as the Church.

Of course, I am aware that there are certain relations between the Church and the State differing from the relations of the State and Nonconformity. Certain points which strike the eye and impress the mind. Let me say that all such relations are matters of detail and not of principle; matters open always to reconsideration. The connection of the State with the Church and with the Denominations is altered in some particulars almost every Parliament. When, therefore, we discuss the

establishment of religion, let us remove from our minds that it is a peculiarity attaching to the Church.

And are not the Denominations endowed? Some are the owners of tithe rent charge, some of land, and all of buildings and money. The Wesleyans are credited with the possession of a capital fund amounting to many millions. Whence came these endowments? Chiefly from voluntary gifts in by-gone years (like the endowments of the Church), but partly also from the State and from the taxes. In the Commonwealth period the Puritan ministers were paid by the Parliamentary Commissioners, and from 1720 to 1850 an annual grant out of the taxes was made to Dissenting ministers.

How is it that the actual position of the Church is not better understood by the people of Wales? I perceive that there are two plain and sufficient reasons—the first is that we have neglected the Press, and the second is that we have neglected the platform. There are thousands who only hear one side of the question. I am glad to know that the President of this Congress is energetically taking up the matter of the Press. We might as well hope to win a battle with bows and arrows against Martini-Henries, as expect to persuade a quick-witted and warm-hearted people by protests in London journals in the teeth of their own popular platform and newspapers. Arguments which never come to the ears of those whom you desire to influence, are no better than blank cartridges.

Itinerant lecturers are powerful instructors of the people. The only itinerants who have as yet moved about Wales, in the cause of the Church, are the Church Defence lecturers; and there is no town or village to which they go, where they cannot count upon an attentive audience. Might not their number be increased?

And might not their success stimulate the four dioceses severally to consider Church extension, in the form of multiplying the services of the Church by means of organized bands of capable preachers moving in regular circuits, under the direction of the bishops. I would suggest again a simpler and less expensive form of itinerancy in the frequent and systematic exchange of pulpits on Sundays. We have a people anxious to listen, but we do not provide them with the opportunity.

But neither preacher nor editor can touch the hearts of his hearers or readers unless he is in sympathy with them. Welshmen must be addressed in the accents of their native tongue. The genius, however, of the national character has a wider range than the language, and Welshmen by blood and descent, though they no longer speak their ancient language, dislike a stranger. You can hardly be one with the natives of the soil without a touch of kinship.

The Welsh are probably the best listeners in the world. They like the word of the speaker better than the word of the reader. Would it not be worth while for the clergy to cultivate the art of preaching unwritten sermons? The Welsh are enthusiastically fond of music. Would it not be well to cultivate congregational singing in our churches? The Welsh desire that their children should have a religious training; would it not be well to improve our Sunday schools? The Welsh are specially distinguished for their genial social qualities; would it not be well to endeavour to gather the social life of the parish round the Church, and to encourage personal fellowship amongst the congregation of the same church, outside as well as inside the sacred walls? How great a change a fuller sense of fellowship would create. First, among the clergy themselves. If they all stood together under courageous and wise leadership, their strength would be almost irresistible. I should like to see more professional combination. Backed by his rural dean, his archdeacon, his diocesan, the solitary clergyman in his mountain parish, or in the busy centre of industrial labour, would feel that he is not alone. He could grapple with the autocracy of the

squire, or the organized opposition of agitators, with lighter heart, if he felt that behind him there was organized support. It would be easier, for instance, for him to assert the equality of Churchmen within the walls of the church, in other words the freedom of the seats ; it would be easier thus for him to provide services for the many, rather than the few.

There are signs, I think, which seem to indicate there will be in the future more intimate co-operation among the members of the same Church, and I doubt not that in the future, work will be offered to many an earnest man who now, finding no scope for his religious energies within the Church, betakes himself to the chapel.

And there will be opportunities, too, for Churchmen to work not only together, but with Nonconformists. Let us seize these fortunate occasions whenever they present themselves, in charitable work, in social work, in educational and literary work—sometimes, I am proud to be able to say it, in political work. The Church does not, and never will, identify herself with any political party. She certainly has no reason to be satisfied with the House of Commons as it is, or with the treatment she has received from the Conservative portion of it.

Even in the midst of the violent utterances of these latter days, a gentler spirit and a more generous appreciation of honest labour done in other fields than their own, may be noticed among the adherents of Church and of chapel. Many a Churchman subscribes to the building of chapels, many a Dissenter subscribes to the building or restoration of churches, many a man attends the services of both chapel and church. The outward architecture of the chapel often follows the ecclesiastical design. Many of the same hymns and many of the same prayers are used in church as in the chapel. The congregational singing of the chapel and the extempore addresses of the preachers are not unnatural inducements to a people who delight in song and in oratory. There is no reason why such inducements should not be provided in a higher degree within the Church. Let me recapitulate my suggestions as to the needs of the Church in Wales :—

The adaptation of our methods to the habits of the people :—

- (1) By Church extension founded on itinerancy.
- (2) By improving the Sunday Schools.
- (3) By attention to the Press and the platform, and by explaining the real meaning of establishment and endowment, and showing that these terms apply equally to church and to chapel.
- (4) By congregational singing and extempore preaching in our churches.
- (5) By free seats.
- (6) By having services at the times most convenient to the majority of the parishioners.
- (7) By social fellowship amongst Church people.
- (8) By finding work for Church workers.
- (9) By co-operation with Dissenters in all things possible, when principle is not compromised.
- (10) By greater combination amongst the clergy.
- (11) By paying special attention to the Welsh-speaking parts of Wales.

In old days the ministry of the Chapel was recruited from the Church. In these days recruits from the Chapel draw near to the Church.

It may be that in the coming generations reunion will be possible ; and of this I feel very confident, that amongst the native clergy of the Church in Wales, men are to be found, if we knew how to seek them, worthy to guide the religious sentiment of a devout and enthusiastic people, capable of sympathizing in all their

patriotic aspirations, and able, through the Grace Divine, to make their ancient national British Church, in the land of their fathers, the home of their affections and their faith.

(c) TRAINING OF THE CLERGY.

The Rev. THOMAS WALTERS, D.D., Prebendary of S. David's,
Vicar of Llansamlet, Swansea.

THE Training of the Clergy is a subject that resolves itself into two parts, and seems to me to assume two different aspects. The one is mental and theoretical training, and the other is experimental and practical training. These two parts are combined in theory and practice—one is a ministry of thought, and the other a ministry of action; one is speculative, and the other is operative.

The Right Rev. prelate, the Bishop of Chester, selected to read a paper on this subject, is eminently qualified to treat of the educational and intellectual training of the clergy. His experience as a lecturer and tutor at Oxford, and afterwards as Principal of S. David's College, Lampeter—the only degree-conferring body in Wales—constitutes him an authority on the subject. After an experience of over forty years as a parochial minister in the populous mining and manufacturing districts of South Wales, I hope I shall not be deemed wanting in modesty if I claim to know something of the practical side of the question. In the bishop's answer to the archdeacon or his deputy, on presenting candidates for deacon's orders, are the following words:—"Take heed that the persons whom ye present unto us be apt and meet for their learning and godly conversation, to exercise their ministry duly to the honour of God and the edifying of His Church." Learning generally denotes literature, skill in language and scholastic knowledge. Hooker extends its meaning to skill in anything, good or bad; but it is difficult to conceive how anyone can be "apt" and "meet" to exercise his ministry to the honour of God and the edifying of His Church, without practical training as well as literary training. The importance of practical skill and aptitude for the work of the ministry cannot be over-rated, either as regards the welfare of the Church, or the spread of true religion. I do not undervalue the educational and mental training of the clergy in literature and science; such training is of paramount importance. "For the priest's lips should keep knowledge." But practical training should not be overlooked. One ounce of experience is said to be worth a pound of theory. Working and thinking should go together. The thinker working, and the worker thinking. But at present it must be confessed that the practical training of the clergy is lamentably deficient. I hope you will not be shocked at my saying so. It is reported that the Dean of Llandaff in his sermon at the cathedral on Sunday last said of the Church Congress, that it is "an assembly, of which the one virtue is outspokenness." The experience of every newly-ordained clergyman, and of every vicar in laborious parishes employing curates, would probably fully confirm me in this view. We want better probationary practical training in two respects, viz., in pastoral work, and in the composition and delivery of sermons. Practical training in pastoral work may be acquired partly during the college course. There is no reason why this should not form a collateral branch of college work. It might also be partly acquired during vacation time, and be carried on under the superintendence of judicious practical and experienced parochial clergymen. There is much that may legitimately occupy the time of candidates for holy orders, without in any way infringing on the prerogatives

of the clergy. The advantages of such a practical training for them would be great and numerous. Their natural capacities for work would be practically developed by active exercise when they are young. They would learn something of the superintendence and management of schools, religious instruction of the poor and ignorant, pastoral visitation from house to house, and other works of a kindred nature. All these things should not be new to them when they are ordained. But unfortunately, I am afraid, there is less regard paid to practical usefulness in the training of the clergy, than is the case in any of the other professions. For instance, in the medical profession, candidates for diplomas, before they are admitted to examination, have to produce certificates of having received practical instruction in several branches of medical studies relating to professional knowledge. Such as certificates (1) of practical chemistry, with manipulation in its application to medical study; (2) of practical pharmacy, from the professor of *Materia Medica*; (3) of practical anatomy from the demonstrator in the dissecting room; (4) of practical surgery and instruction, in which each pupil shall be exercised in practical details, such as in the application of anatomical facts to surgery; (5) of having been individually engaged in the observation and examination of out-door and clinical patients. It is much the same in all other professions. Intellectual attainments and theoretical knowledge are not deemed sufficient qualifications for admission to any profession, except that of the clerical one. But the clergy literally know nothing, practically, of parish work when they are ordained. Hence, probably, the proverbial saying, "Parsons are no men of business." They have not been taught to apply the knowledge they possess. Englishmen are usually characterised in other respects as practical hard-headed men of business; and such being the case, they will at once see the importance of adopting an improved method of practical training for the clergy. Such training cannot begin too early in life. It should not be left till the candidates' habits are formed, and they become too old and incapable of being trained. Early impressions are of an enduring and permanent character; and early training of a practical character would ensure skill and aptitude in the persons trained. Then there is the composition and delivery of sermons. Young men intended for the ministry should have opportunities of acquiring the habit of public speaking, and of public teaching. For want of such opportunities, one-half the talent, learning, and usefulness of the country is lost. Such opportunities may be provided in schoolroom and cottage lectures. On this point we are beaten at our very doors by our Nonconformist brethren. The training of their ministers is of a very different character from ours—so different that a good and acceptable clergyman is often suspected by the common people, who know no better, to have been at one time a dissenting minister. Their training begins so early in life, that they are neither afraid nor ashamed to speak boldly without a manuscript. They devote themselves at first to the work of teaching young and tender minds in the Sunday school. They acquire the habit of giving free and easy expression to their sentiments by the practice of extempore prayer, in which they habitually engage. If they excel in exemplary character and earnestness of purpose, they are invited and encouraged to proceed to the ministry. But there is no such opening for young men in the Church. The heavy expenses of a college education is beyond the means of a large number of such men, and they are, in many instances, lost to us in consequence. But at the outset of their career, Nonconformist ministers enjoy greater advantages for acquiring the art of public speaking and teaching than the clergy of the Church of England. Would it not be well for us to take a leaf out of their book in the practical training of the clergy? The rapid transition from the studies of the college to the services of the Sanctuary has failed to furnish us with a complete and satisfactory ministry.

Before S. David's College, Lampeter, was established in 1827, the Welsh clergy,

for the most part, were educated in the different grammar schools of the Principality. At Carmarthen Grammar School, young men in the first class, during their last year of residence, met in each other's rooms, and delivered carefully prepared sermons without any manuscript before them. Some of these men afterwards revived Church feeling in Wales, when there was nothing but spiritual stagnation and death around them; they arrested public attention, and created in the people a love and regard for the Established Church. But to secure such training, and to give it full effect, episcopal sanction and requirement are essential. It would be well for the bishops to deliberate and arrange some standard of practical efficiency, as a condition of admission to candidates for holy orders. If the Episcopal Bench would only recognise the importance of practical training, as well as mental acquirements, it would furnish us with a substantial guarantee of greater ministerial efficiency, and of public usefulness. No marked improvement of an enduring character will be effected without the adoption of this plan as a foundation principle. In the instructions to candidates for deacon's orders, issued in the several dioceses, there are certain certificates required. With all due deference, and with every sentiment of respect, I submit that a certificate of practical training should be added to the number. This would help to secure the useful and acceptable discharge of parochial duties on the part of the clergy. This would not, it is true, ensure the manufacture of good and great clergymen from indifferent materials; but it would tend to improve the aptitude of candidates for holy orders, by insisting on practical preparatory training before their admission to the bishop's examination. It is said of Lord Nelson, before he embarked on his last cruise, that the then First Lord of the Admiralty (Lord Barham) put the pay list in his hand, and begged of him to choose his own officers. Nelson replied, saying, "Choose them yourself, my lord; the same spirit actuates the whole profession. You cannot choose wrongly." If the clergy had to undergo a similar practical training for their work, in the same way as young men intended for the Navy have to undergo, it might be said to patrons of livings and others filling up clerical vacancies, "you cannot choose wrongly." They would all be actuated by the same spirit, and have much greater aptitude and meetness, as a body, for the work for which they are intended. The exigencies of the times demand that the training of the clergy should aim at far more practical results. The Bishop of Peterborough, speaking in the House of Lords, in April, 1874, said:—"Our Church, at this moment in her history, seems, as regards her political assailants, to be passing through that kind of lull which we are told sometimes occurs in the centre of some furious cyclone—the still spot in the heart of some furious storm. Let us beware of mistaking this for the entire cessation of the storm. The forces engaged for and against the Church of England are permanent forces in the life of the nation, and they will ere long be as furiously as ever at war. Meanwhile we have a brief breathing space."

These words are as applicable to the position of the Church now as they were fifteen years ago; and it would be well for us to recognise our position and our responsibility in this respect. Wherever there is a good clergyman—an earnest-minded pastor and an able preacher—as a rule the Church is strong and flourishing. Wherever such is not the case, the result is very different. Objections may be made to unordained men preaching. To this I reply that even deacons who preach are not ordained for that purpose. They are ordained deacons after the pattern of those ministers among the Jews, whose office it was to keep the books of the law, and upon occasions to read it publicly in the synagogues. In like manner the deacon's office is to diligently read the canonical Scriptures of the Old and New Testament unto the people assembled in the churches where they are to serve—to assist the priest in Divine service—to instruct the youth in the catechism—to visit the sick and the impotent people in the parish. A

deacon is only authorized to preach "if he be licensed thereto by the bishop himself." S. Paul says of them, "Let these also *first* be proved, *then* let them use the office of a deacon," εἴτα διακονεῖτωσαν, then let them serve or deaconize, after they are proved, not before. In Acts xviii. 24 we have a singular example of a man highly spoken of as a preacher—very eloquent and mighty in the Scriptures. He had not even received Christian baptism, much less Christian ordination. His name was Apollos. "He spake and taught diligently the things of the Lord, knowing only the baptism of John. He began to speak boldly in the synagogue. He mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus was the Christ." Such being the case, there is no reason, on principle or on Scriptural grounds, why candidates for holy orders should not do the same. Others may say that the days of preaching are over. To this I reply, NO ! emphatically NO ! ! not so long as fallen human nature is the same, and God's plan for its recovery the same. In *Church Bells* for the 16th of August, 1889, under the head of "NOTES ON PASSING EVENTS," a reference is made to Canon Liddon when in residence at S. Paul's. There, it is said that "his sermons attract vast audiences, who spend more than two hours on the Sunday afternoon waiting," and then it is added, "this is an emphatic refutation to the frequent assertion that the days of preaching are over." We want more attention paid to this in Wales. We want better preaching and more pulpit power. All the Celtic races are more or less influenced by emotions. I believe that a good stirring sermon is none the less effective to produce a spirit of true devotion, than a good hearty service. I like both. The two form parts of one whole. But sentiment always precedes intelligence, and comprehension begins in feeling. He who is able to arouse the feelings, and enlist the sympathies of his fellow men for good, possesses the happiest influences over them. The attention of the people has to be first arrested, and their affections secured. Then you may appeal with a greater degree of success to their reason and judgment. It is of no use blinking the question. The clergy and their sermons are now subjected to the severest and sharpest criticisms ; and for want of more efficient pastoral superintendence, better sermons, and more useful and acceptable preaching in Church, the horny-handed sons of toil have preferred their Bethels and Bethesdas for the worship of the God of their fathers, outside the pale of the Established Church. These are plain home truths ; but facts are stubborn things. People will not go to church to listen to dull stupid sermons. They have no patience with men who read their sermons, and drawl them out in a heavy, sluggish, monotonous manner. They like some degree of intelligence and originality ; and they expect the heavenly message to be delivered boldly, fearlessly, and authoritatively. A timid, hesitating messenger does no credit to his message, nor to Him who sent him. The progress of the Church in Wales has been unmistakable of late years. The number of candidates confirmed, the sums expended on church building, the supply of candidates for ordination, the elementary schools in connection with the Church, the amount of hospital collections, all prove this. Progress is distinctly marked on every department of Church work. But, though the Church is endowed with renewed energy, and is daily growing in strength and usefulness, yet we have only had two-fifths of the voting population recording their sentiments in favour of the Church. This is not a satisfactory position for the Established Church of any country to occupy. "There remaineth yet very much land to be possessed." Give us men better trained, practically, for the work of the ministry, and the success of the Church in Wales is assured. Hence the importance of the practical training of the clergy, and of securing the services of the best practically qualified men, from whatever quarter they may come. Subject to certain necessary safeguards and wholesome restrictions, it would be much to the advantage of the

Church if a friendly hand were held out to those who wish to join us from outside its pale, and the area of selection were extended. The conditions on which many good, useful, practical men can now be accepted are simply prohibitory. Hard and fast lines often prove destructive to the best interests of the Church. The spiritual interests of the Church should not be subject to the worldly interests of the college, and of the men only who have the means of paying their college expenses.

The clergy should be trained also for the delivery of extempore sermons. I do not mean the delivery of sermons without any premeditation. We cannot study and meditate too much. But by extempore sermons, I mean sermons delivered without being servilely dependent on the manuscript. Such sermons, as a rule, do not appear so tedious and wearisome, and they make a deeper impression on the mind than when they are read. *The Globe* newspaper of 2nd July, 1889, had a leaderette referring to a certain noble lord the evening previously, "plodding perseveringly through a speech which he was obviously reading from manuscript." And then it added—"Let us hope that the House of Lords, for its own sake, will take measures to prevent the infliction upon it of any more written speeches. If a noble lord can contrive to read, and yet to convey the impression that he is not reading, he deserves to reap the reward of his skill. But it is a bad look out for his hearers."

It is equally as desirable to try to prevent the infliction of written sermons on congregations, as it is to prevent the infliction of written speeches on the House of Lords. If it is a bad look out for the hearers in one case, so it is in the other. The Church in Wales is suffering too much from a careless, perfunctory, and negligent discharge of public clerical duties. There are too many of what the late Dean of Chichester, Dr. Burgon, said, *Guardian* newspaper, 23rd Dec., 1885, "miserably weak sermons, the insufferable dullness of which witnesses to the fact that an alarming number of our clergy do not read divinity." These "miserably weak sermons," with their "insufferable dullness," too often keep people away from church. The intellectual food of the Welsh and English poor is chiefly derived from the Sunday sermon. It is, therefore, wrong and criminal on our part not to make the best provision we possibly can for their intellectual and spiritual welfare.

DISCUSSION.

The Rev. J. LEYCESTER LYNE (Father Ignatius), Llanthony Abbey, Abergavenny.

AFTER the well-thought out papers and practical prepared addresses that have preceded me, and coming before you as I do at the close of the subject, I can only feel that I am taxing your kind patience, and I stand at a great disadvantage. It has been said, over and over again, and most truly, that the Church of Wales is reviving on all hands, and, her energy renewed, is increasing her boundaries on every side; and our spirits are raised accordingly to a high pitch as faithful Churchmen. But, on the other hand, we cannot blind ourselves to the terrible fact that side by side with this revival we have the present violent tithe agitation, and it is well to look plainly at the cause. There are countless numbers of our loved fellow countrymen who are almost ready to shed their blood sooner than pay their tithes. Why is this? Simply because they have been gradually led to believe that our Church is "the Church of England in Wales," and they will not be coerced into supporting an alien Church. If our Church is "the Church of England in Wales," I, for one, will stand by my Welsh fellow countrymen. It is all very well for the English—pardon me, my English friends here present—and for the English Press to speak of and treat our Wales as though she were merely the twelve western counties of England; but she is nothing of the sort. Englishmen! you are more allied to the French than to us. Norman blood courses in your veins; you are allied to the German races, but not to us; for you are

partly Saxons too. Englishmen ! you are a mingling of Saxon-Norman-Dane, but we Cymry are the aborigines of the Isle of Prydain (Britain), and if our Church be not the ancient Church of our fathers, we want it not. But, I assert that it *is*. Although English policy for 150 years tried to denationalize our Church, it is the Church of Wales ; it is the apostolically founded Church of our fathers. English bishops, English clergy, have been forced upon our people, till they had come to listen to the voice of the foe, telling them that it is "the Church of the foreigner—of the English." No one more than myself, feels how great an honour is being conferred upon us by the visit of our beloved archbishop, and as, yesterday in the procession, he passed silently under the window where I stood, I was obliged to shout out aloud, "God bless our archbishop." Yet we need not forget that before there was such a thing as an Archbishop of Canterbury we possessed our own archbishop in the ancient Church of the Britons. How glad we are for the Church of England now to visit the Church of Wales, but it is like the visit of a daughter to her mother. We are the ancient, original Church of Britain, and I am sure our dear Saxon visitants will not grudge us our grand antiquity, our grand inheritance, as the most ancient institution of the British empire. If there are any of the authorities of the venerable Society for Promoting Christian Knowledge present, as they so liberally print our Welsh Prayer-books, may I ask them to grant us one or two tiny little favours. First, that on the title page the words "according to the use of the Church of England" (Loegr) may be expunged, and as this Welsh version is for Wales, insert instead "according to the use of the Church of Wales" (Eglwys Gymraeg). Second, as we Welsh Churchmen go pretty nearly mad with enthusiasm on the day of our great Apostle, "Dewi Sant," would they kindly print his name in big letters, and we would keep his feast not only in eating, and drinking, and dancing, but in the service of God, and in remembering what S. David is to Wales, the especial Apostle of the grace of God. Never forgetting in these rationalistic days, what drew S. David from his beloved monastery to the Great Council of Brefi—viz., to be the champion of the doctrine that without Jesus we can *do* nothing and be nothing acceptable in the sight of God. Thirdly, dear English Churchmen, we would like our own British archbishopric of S. David's restored but we would gladly have you keep your more modern archbishopric of Canterbury. In conclusion, I wish to say that I, for one, thank God for the Welsh Calvinistic Methodists. Their first fathers saved religion and morality too, last century, when the English element had almost destroyed both from our midst ; and they were faithful and devoted priests of the old Church, driven out by main force morally from their spiritual home by English bishops—such as Shipley and Squire. Now, thanks be to God, we have no English bishops, but devoted Christian Welshmen to rule over us. If only we can now secure men in our priesthood who know Jesus personally as their own Saviour, who have knelt at the foot of His Cross, and gazing upon His awful wounds, have realized what He has done for *their* salvation : from His very Cross, going forth to men, and so preach Him in His fulness, as the Father's gift to perishing sinners ; men will feel that in our ancient Church Jesus is offered as something worth possessing, and the old Church will yet become in very deed the Church of the Welsh people.

The Rev. T. P. RING, Vicar of Hanley, Staffordshire.

I THINK that Father Ignatius struck a true note when he said that the people of Wales were willing to receive the Church, if the Church was presented to them as the very embodiment and manifestation of the presence of Christ. I see from the papers this morning that even the archbishop's sermon, to which we listened in S. John's Church, was severely criticised, as if he had put the Church between Christ and the people. Of course, he had done no such thing ; but that criticism exactly expresses a feeling that, I am sure, is widely prevalent in Wales, and also in many parts of England, where people think that the Church is an institution between their own souls and God, and prevents the free access of their hearts to Jesus Christ. Now, if we can teach them that the Church is not simply a religious society, a society of men and women, not even a Divine society, approved by God and sanctioned by Jesus Christ, not merely a delegate to represent an absent Christ, but much more than this, namely, the very manifestation of Christ Himself in the Body of which He is the Head, then, I believe, the large heart of the Welsh people will open to receive it. If we can go to them, and say that our priests claim no inherent priesthood, that there is but one Priest of the Catholic Church, our risen

and ascended Lord, and that the priests of the Catholic Church go to the people but as the ministers of His priesthood, then, I believe, they will be willing and glad to receive them. If we can impress upon them more and more that the blessed Sacraments of the Church are not hindrances between the free communion of their souls with God, but the blessed means by which the living Christ comes to them face to face, receiving their children in baptism into His own arms, laying His hands on their heads in confirmation, feeding them with Himself at the altars of the Church, then, I believe, Church truths will make a deep impression upon the Welsh heart and upon the Welsh mind. If I have any right to speak at this meeting, it is because I have held more than one mission in the diocese of Llandaff; and I have learned in these missions how full of earnest seeking the people are; what a longing and yearning there is for any truth which will disclose fresh beauties in the character and person of Him whom they love; and how willing they are to embrace the deep truths of the Christian faith, if they are presented to them in evangelical words and expressions. I believe this will be the power of parochial missions, because then we can preach to them with living energy these great fundamental truths. But I would plead this afternoon, not for a mission of ten or twelve days, held perhaps once in the course of a period of years, but for a continuous mission in the Church of God, that is, that every church and every parish shall have a body of men and women whose one object is this: the conversion of the people to the living God. The Church should remember she is placed in a parish, not to gather a body of faithful communicants together, not that her children should enjoy the blessed privileges of the faith selfishly for themselves, but that they are bound to go forth and preach those truths to others—receiving gifts, that they may give them unto men. I believe that the burden of the priesthood is laid, not only upon the bishops and the clergy, but upon all the baptized and confirmed Christian men and women; and that, while the great masses of the people are perishing for lack of the knowledge, the heart of the great High Priest is looking down, filled with pity for those who are wandering as if they had no shepherd, and longing to see us exercising our priesthood and going forth to deliver our message. But, my friends, if we are to do that we want leaders to help us; and I maintain it is almost impossible for the clergy of the Church of England, with their great and manifold duties, to become also the evangelists of the people. What do we want in Wales? We want an order of lay evangelists. And perhaps I may be allowed to speak with some amount of authority upon that subject, because it is not a theory in the diocese of Lichfield; it is an accomplished fact. We found in the diocese of Lichfield that, in the potteries and black country districts, the great body of the working-men and working-women were not only outside the Church, but outside all other religious organizations. And God put it in the heart of some of His people to pray and consult together to see what could be done to meet the wants of these people; and then there arose the Lichfield training home for lay-evangelists, working-men, colliers, potters, labourers, men of every trade and every description, because, although I approve of all that has been said by the Bishop of Chester and others this morning about the culture of the priesthood, I do maintain from experience that the gifts of an evangelist are not confined to the lettered or the cultured, but that many a poor unlearned soul is inspired with the gift of the Holy Ghost, and can preach with living words and splendid power the eternal truths of God. We have utilised these men in the Lichfield diocese; we have gathered them together in our homes; we have trained them; we, as the Bishop of Chester said, even teach them to clean their own boots, and to do their own work with their own hands, to labour and to toil; and we train them also in the power of preaching. We teach them how to visit and how to deal with souls; and then, when they have been examined and tested by the Bishop, they are sent forth to work under the clergy of the different parishes. And they have done splendid work. If I had time I could tell you how parishes which seemed dead have wakened up again into living power under the simple preaching of these evangelists; how they find their audiences in the streets and in the market place, in the highways and in the peoples' homes; and how these people have answered to their call, so that on Sunday you will see them in many a church. You will see the colliers, and the potters, and the labourers, and the artisans—men who never darkened a church's door before—now devoutly and earnestly, with great repentance and with heart-reaching faith before the blessed table of our Lord and Saviour, partaking of His gifts and grace. They have gained, and are gaining, the people more and more day by day; and I believe that the material for evangelists like these is to be found in Wales in a richer degree than in any other part of the kingdom.

The Rev. E. WOOD EDWARDS, Vicar of Ruabon,
Denbighshire.

THERE might be some who would be ready to ask, do we want more bishops? Would' not an increase in the number and skill of the actual workmen employed at the present day in the building up of the Church Catholic edifice in this country be a greater and more immediate want than an increase in the overlookers of the work? But if statistics are to be relied upon, it seems quite clear, even from this point of view, that an increase of the Episcopate would be desirable. At the same time, it would probably be generally admitted that this is a question that should be dealt with very cautiously; and that the old historic dioceses should by no means be subdivided needlessly. There would be a danger in this, even if it could be done. Church history in the past teaches this. The multiplication of bishops in North Africa is supposed to have been the chief cause why the Greek Church was swept away before the Moslems. And it is just the same in the present day. This was the testimony I recently heard from one who has lived in Egypt for the last six years, that the missionaries sent out generally are too feeble to hold their own against the Moham-medans, and in consequence that their work is often absolutely fruitless. Similarly, history would probably repeat itself in any indefinite multiplication of Welsh bishops. For this reason it may be wiser, at first at any rate, to have assistant bishops, rather than to have the old historic dioceses subdivided—the ecclesiastical and legal headship of the whole diocese remaining in the bishop who fills the cathedral. Such bishops would be, as it were, probationers for the time—placed in a position to prove to all, if such should be the fruit of their labours, that in the parishes under their more immediate supervision it was no longer in the power of the adversary to adduce instances in which the half-empty churches were a visible proof that the Church was not doing the Great Master's work as it ought to be doing; and generally, that it would be to the interests of the Church that power should at length be given them to act even independently of the headship of the existing See. There can be no question that any increase of the Episcopate must be very secondary in importance to that which is to be attached to the mode of appointment to the Episcopate. The final appointment must of course rest with the Queen, and her Prime Minister. In a civil sense, it may probably be said with truth that the monarchy of England is the strongest monarchy in the world. And why? It is the result of the history of the gradual growth of the Constitution. The Queen rules through her Parliament, whilst Parliament itself expresses the will of the nation. Now, it is just some little progress in the same direction that would seem to be wanted from an ecclesiastical point of view. It is true, no doubt, that pressure from without is brought to bear upon the Primate, and that it is by no means forgotten that he rules through the will of the people. Hence the unseemly exhibition which may sometimes be seen in the public papers—of appeals to the *vox populi*. It is not always that the *vox populi* is the *vox Dei*. And what would seem to be defective is, that there is no special organization by which the public opinion of the Church could be ascertained. The changed order of things in the local government of the country would seem to suggest, that on a similar principle the clergy generally should have a voice in the appointment, or at least in the nomination of their bishops. Would it not be likely to correct or to lessen the possible evils of the present system of Episcopal appointment, and Episcopal administration, if there could be something of the nature of a Welsh Church Council? To make such a council thoroughly representative, it might consist, say, of seven members to be elected by the clergy of the four Welsh dioceses, the graduates in each diocese, and the rest of the clergy voting in two separate sections, each section having an equal voice in the appointment; the Welsh Church Council so appointed to remain in office, like the County Councils, say, for three years. Politically, in a general election, such an organization might be of very material help in the formation of a Welsh National Church Party, binding together as Welsh Church Unionists, in the national recognition of God, many Nonconformists who would be in thorough accord with Churchmen on any such question as that of Disestablishment and Disendowment. And in a more immediately Church point of view, when a bishopric has to be filled up, if such a Council submitted three names to the Prime Minister, he would not of course be bound to appoint any of these, but he would at any rate have the advantage of having the names of those clergy brought before him, who were considered, by an elected body of men thoroughly representative of the clergy of the Welsh Church, to be the fittest persons for the office. And at times, it might be possible that the bishops themselves might be glad to have the assistance of

the impartial judgment of such a body of men on important questions of Church administration, or preferment in their respective dioceses. As to the actual increase of the episcopate proposed for Wales—speaking generally, it may be assumed that in the localization of the episcopate, regard should be had to the great centres of population, to the extent of the area of such population, and to the facilities for travelling which may exist within such area; and also the national sentiment being admitted to be a factor to be considered in civil matters, to the recognised centres of Welsh religious teaching. On this principle it would seem that the recommendation of the Committee of the House of Laymen is by no means the best that could have been made, either for North or South Wales. The argument for the formation of a bishopric of Brecon, because of the existence of the fine old church of Brecon, would be very much like perpetuating what has contributed more than anything to the prevalence of dissent in many parishes—the parish church in all its grandeur standing at one end of the parish, and the population at the other. If the object in an increase of the episcopate is to bring its influence to bear on the masses, Swansea, with its population of 150,000 within a distance of five miles, would seem to be pre-eminently the centre for the new bishopric, to which might be attached the counties of Brecon and Radnor. And the recommendation of the committee that the county of Montgomery should with Shropshire form a new bishopric of Shrewsbury, would seem hardly to meet the requirements of either Shropshire or North Wales. If it takes in all Montgomeryshire, half the county at least being Welsh speaking, it would restrict the selection of the future bishop to the somewhat narrow limits of Wales, a privilege which the proud Salopians would probably hardly appreciate as they ought, even though the bi-lingual bishop may be fully able to speak and preach in either language equally well, with no foreign twang. At the same time, there can be no question that a great part of Merionethshire, as well as Montgomeryshire, is far too remote at present from all episcopal supervision. Two parishes that I am acquainted with, in either county, would be each, I should say, about six hours distance from any bishop. And if the principle laid down in the report itself is to be followed, the new bishopric should obviously be co-terminous with these two counties. And there are many reasons that would seem to point out Bala as the best centre. Bala is easily accessible by rail; whilst it is as it were the Mecca of Welsh Methodism, and within a short distance of a large population at Ffestiniog. And then in regard to income. The recommendation of the committee seems hardly necessary, that it should be limited to a minimum endowment of £3,000 a year. In these days, the presence of the bishops may be considered to be not so much required in the House of Lords, as in their influence on the masses, and on the electors of our representatives in the House of Commons. Consequently, at any rate for the additional bishoprics, it would seem that reduced incomes would be quite sufficient; and that these might be raised from a fair amount of local subscriptions, to show that an interest was taken in the question, supplemented by liberal grants from the Ecclesiastical Commissioners, which could probably be easily arranged by a more economical management and readjustment of the episcopal revenues committed to their control.

J. G. TALBOT, ESQ., M.P. for Oxford University,
Falconhurst, Eden Bridge, Kent.

I AM very much obliged to your lordship for allowing a representative of two somewhat proscribed classes to address this Congress before this interesting discussion closes. I am afraid I am the subject of some reprobation here because I am both an Englishman, which is, I believe, the wrong thing to-day, and a politician, which is worse. I have very little to say, and I will say it in the fewest possible words; but I wish to say two things. One is to congratulate this Congress on what I have listened to this morning, and the other is a matter of practical advice. You have been dealing this morning with one of the most difficult subjects which can attract the attention of this Congress or, I would even say, of the Church at this time; and, if I may say so without flattering, you have dealt with it in an admirable spirit. I think that if any of our opponents could have been here this morning they would almost have agreed with me that an amount of sensible comment has been made upon this difficult subject, combined with moderation, and at the same time with firm courage, such as does great credit to this Church Congress. And this is no slight matter, because the time is one of considerable irritation. I believe that the Church in Wales—I think that is

a safe phrase to use—is passing through a time of difficulty which might have provoked some of its supporters to intemperate language. Such language has been avoided, and if one of our opponents could have listened to what has taken place this morning, he would have gone away with the feeling that the Church in Wales knows how to conduct its controversies in a temperate and dignified spirit. One word of practical advice. If I may venture to speak for a moment as a politician, it would be unwise if I were to conceal the fact that the attack upon the Church in Wales and its endowments is a serious attack, and that we must expect it to grow fiercer in a short time. I am not going to argue in favour of an aggressive policy, or anything that would mar the harmony of this morning's proceedings; but I would say, let the Churchmen in Wales, both clergy and laity, keep the Church people in England, and especially the politicians in England, informed of the real facts of the case. If anybody in Wales ever goes as far as a place called Westminster and gets into a very dangerous place called the Gallery of the House of Commons, and happens to hear a debate relating to the Welsh Church, he will be amazed to observe what an extraordinary amount of ignorance is displayed. I want, if possible, to remove some of that ignorance. We poor English members know very little about Wales, but you can tell us what is going on. I want information to be supplied as to the history of the Church in Wales, its progress and present position. There is a great deal of exaggeration employed on all these subjects. The opponents of the Church know very well how to use—I will not apply a more offensive word—how to use statistics, and statistics you know can be made to prove anything. Unfortunately the statistics one hears in the House of Commons are usually on the wrong side. I heard only this morning some amazing instances of, shall I say, misquotation—rather a moderate word—respecting the supposed defects of the Church in Wales. It is impossible for us on the spur of the moment to counteract all that is said on these occasions, but if the bishops and leading clergy and laity of Wales can organize a supply of information on these matters, a great deal of good will be done. A great deal of good has already been done by the Church Defence Institution, of which I am happy to be an earnest supporter; but there is always a certain amount of suspicion about information which comes from what I may call head-quarter societies, and anything coming direct from the fountain-head, from Wales itself, will be, I believe, most useful in times of controversy. Let me say one word in conclusion. I feel convinced from what I have heard during my visits to Wales, and more especially from what I have seen and heard this week, that we have nothing to fear in the future if only we can get the truth understood. If this truth can be really comprehended and grasped, that on the one hand the Church in Wales is an ancient and long-established Church which is doing a great work at this moment, and, on the other hand, that the Church in Wales is not doing anything that is in the least aggressive to the sensibilities of the Nonconformist bodies in Wales—that it does not desire aggression, but simply to do its own work—if that state of things can be properly appreciated in England, I believe the good sense of the people of England will declare that the Church in Wales shall remain, as it has long remained, one of the glories of the Principality.

The Right Rev. WILLIAM BASIL JONES, D.D., Lord
Bishop of S. David's.

I HAVE asked permission to occupy the attention of this Congress for a very few minutes. Mr. Talbot has just asked some very important questions. He states that it is most important, and I have long felt that it is, to enlighten English opinion, and, above all, parliamentary opinion, as to the real state and the real progress of the Church in Wales. Although I have never but once or twice been in that dangerous place of which he speaks—the Gallery of the House of Commons—yet I read the papers, and I read the most monstrous misstatements in the debate which took place on the 13th or 14th of May last, as to the Church in Wales. The most monstrous misstatements were made by a representative of a Welsh constituency, and one who has enjoyed Her Majesty's confidence—since he holds the office of a privy councillor. He asserted that the alleged progress of the Church in Wales within the last few years was utterly opposed to his own experience. The right honourable gentleman, I have no doubt, told what he believed to be the truth, but it was not the truth. I am going to state two or three very simple facts, and then I shall sit down. In

stating those facts, I am anticipating statements which it will be necessary for me to make before long more in detail to the assembled clergy of my diocese at my visitation. This is the year in which I have been making the usual inquiries prior to visitation. The visitation will be the fifth I have held during an Episcopate of fifteen years. The first was held twelve years ago. The number of communicants returned—I will not vouch for the absolute accuracy of the return, but I do not myself believe it is in excess of the facts—is exactly fifty per cent. more than it was twelve years ago in my diocese, and I beg the members of Congress to remember that my diocese is that enormous diocese of which we heard something earlier in this debate, where episcopal sympathy, if it exists, cannot possibly be felt. As nearly as I can make out, the increase in the number of Sunday scholars has been as closely as possible in the same proportion. Let me add that each successive visitation return has shown a marked and steady progress from about 26,000 communicants to nearly 40,000. Perhaps it will be said that these returns are not to be trusted in detail. I fully admit it, but I believe them in the aggregate. Errors have a tendency to cancel one another, and though in these returns the error may perhaps be a little on the side of exaggeration, some of the best parishes in the diocese have made no returns at all. During the same period of twelve or thirteen years the number of candidates every three years has risen very much in the same ratio, that is to say, from between 5,000 or 6,000 to what I believe will prove to be at the end of this year 9,000. Both last year and in the previous year I confirmed a little over 3,000, and I shall be very much disappointed if I do not confirm nearly the same, if not the same number, this year. These are hard facts. They may be to the right honourable gentleman to whom I refer unpleasant facts, but at all events he must not close his eyes to them. I have done. I thought it better, as I am of opinion that too little has been said about the progress of the Church in recent years, to bring these facts before the Congress, and to throw them on the table.

The Right Rev. ALFRED GEORGE EDWARDS, D.D.,
Lord Bishop of S. Asaph.

I HAVE really risen for another purpose, but I am tempted by the kind permission of the President just to give one or two illustrations of the misstatements that are made with regard to the Church in Wales. One right honourable gentleman in speaking about the Calvinistic Methodists in Wales, told us that they maintained 4,000 ministers. That was a very startling statement indeed, but would you believe me that 4,000 is only just seven times the real number? Another leading member from Wales described in most glowing terms a certain chapel built for £13,000, and said the chapel debt had been reduced to £1,500. I wrote a polite note to the gentleman and asked him for the name of the chapel. He very courteously gave me the name. I then obtained a printed copy of the chapel accounts of the previous year. Would you believe it that the debt was about £7,000? Finally, we were told that the money was all raised by voluntary subscriptions. I should like to ask whether it is not true that there was a contribution levied upon the workmen in that district, and in whose name that contribution appeared on the subscription list of that wonderful voluntary effort? A gentleman who aspires to be described as a political leader in Wales, referring to the tithe question, said there was a parish in Montgomeryshire where the tithe amounted to £750 a year; the non-resident rector got £500, the non-resident vicar £250, and the poor wretched curate who did all the work £90. This statement was made in the House of Commons, and I wrote to the gentlemen, told him that I was very much interested in the statement, Montgomeryshire being in my diocese, and asked for the name of the parish. I received no reply. When I got home I wrote again and repeated the question. That letter brought a reply and the name of the parish. Now, I had visited that parish curiously enough during a visit I had just made to Montgomery, and will you believe that the last vicar had been resident in the parish since 1846, and had never left it for more than a fortnight at a time during all those years, while the lay rectors were the Ecclesiastical Commissioners? I do not know whether the hon. member expects the Ecclesiastical Commissioners to reside in every parish in which they are lay rectors. Well, I have given you three illustrations, and I really could go on for a long time if I were allowed. I beg to thank the Bishop

of S. David's for calling attention to the matter, which is really one of serious importance. We, as Welsh Churchmen, only want the truth, the whole truth, and nothing but the truth. I listened to every word said in the debate on Welsh Disestablishment, and I say, clearly, that anything more unfair, any statement more garbled I never heard from honourable men than came from our opponents. We only want to have the truth known. We admit faults in the past, and we are doing our very best to redress those faults. Now I am coming to the point on which I rose. Our President has most kindly allowed me to read this petition I hold in my hand. It is to the Government, and those members of the Congress who like can sign it as they go out of the hall. It is in the following terms :—"We venture to impress upon the Government the urgent necessity of dealing at once with the tithe rent-charge question. We earnestly trust that it may be found possible to legislate upon the whole question at an early date next session. At any rate, the re-introduction of the short measure before Parliament last session, as amended by the Government and accepted by the Opposition, is a pressing necessity if law and order are to be respected in the Principality. We, as Churchmen, venture to remind the Government of the absolute pledge they have given in this matter, a pledge which has not been fulfilled by an imperfect attempt that has only aggravated and extended the evil." I do not want you to cheer that but to sign it. I may say that it has already been signed by the Lord President of this Congress, by the Bishop of Bangor, the Bishop of S. David's, and I need not say by myself; by the Bishop of Salisbury, the Bishop of Bedford, Mr. John Talbot, Earl Nelson, the Bishop of Chester, and last, but not least, the Dean of Llandaff. I hope everybody here will really make an effort to sign this petition. It will help us very much.

The Right Rev. the PRESIDENT.

I WISH to state that this petition is not part of the Congress business. It is only announced here by liberty of the President. I wish to make one statement for the benefit of our visitors; it is that I have it on authority that Cardiff Castle and grounds are open to all members of Congress who desire to see the beautiful specimens of architecture to be found there.

COLONIAL HALL.

WEDNESDAY MORNING, OCTOBER 2ND, 1889.

The Right Hon. the LORD TREDEGAR, in the Chair.

SUNDAY OBSERVANCE.

PAPERS.

The Right Hon. EARL BEAUCHAMP, Madresfield Court,
Malvern Link.

I THINK that if, when invited to have the honour of reading a paper at this Congress upon Sunday observance, I had been aware that the matter had been discussed at the Church Congress at Reading in 1883, and again at Manchester in 1888, I should have felt some hesitation in accepting the invitation. I am not sure that the discussion is one which ought to be renewed at narrow intervals of time, when no fresh incidents

have occurred to call attention to the subject, or to agitate the minds of men. Public opinion remains where it was, and men are apt to weary of a subject forced upon their notice year after year.

In considering Sunday observance, I deem myself discharged from the necessity of entering upon any but the briefest examination of the authority and origin of Sunday. A vast mass of literature has accumulated around the question, which I have neither time nor ability to discuss. I shall take for my starting-point the explanation of the Fourth Commandment given in the Church Catechism. Each commandment in turn is therein explained and enforced in the light of that fulness of the religion of our Lord and Saviour Jesus Christ, for which all earlier Revelation was the preparation. The Catechism of the Church of England, in the exposition of our duty towards God, explains the Fourth Commandment in these words, "and to serve Him truly all the days of my life." Efforts have been made at various epochs to alter, amend, or add to this interpretation, but on each occasion our Church has declined to depart from the position she has deliberately taken up. Persons not infrequently, may I not say usually, write about the Fourth Commandment as if it dealt solely with the Sabbath day. I do not read the commandment as if its commands were thereby exhausted. It enforces the obligation of the Sabbath day as one day of the week, but deals also with the remaining six days, of which it says, "Six days shalt thou labour, and do all that thou hast to do." He, therefore, who neglects on the six ordinary week days to perform the proper work of the state of life to which it has pleased God to call him, violates the Fourth Commandment just as much as one who does not regulate his conduct on the Sunday to the honour of Almighty God. The purpose, then, of the Fourth Commandment is to give concrete expression to the abstract duty incumbent upon all mankind of honouring Almighty God by the due and reverent employment of all their time, just as the Seventh Commandment enforces the duty incumbent upon all mankind of keeping their bodies in temperance and chastity.

As the primeval law of marriage, declared in the rule, that the twain should be one flesh, existed in Paradise, and was more precisely set out under the Mosaic dispensation, and, further, was re-published by our Lord Himself; and, as again, the duty of honouring Almighty God with our substance existed, as we learn, from the history of Abel, before the promulgation of the Levitical law of tithes, and has its own Christian application and conditions, so we may take it that the obligation of sanctifying the time which Almighty God vouchsafes to His creatures on earth was binding upon men before the thunders of Sinai uttered to the Hebrews the precise injunction, "Remember that thou keep holy the Sabbath day: Six days shalt thou labour, and do all that thou hast to do." However, then, the mode of its observance may be tempered by due authority, the object to be attained, and the obligation to seek after it, remain unchanged. We, therefore, as it seems to me, lie under a primeval obligation to honour by the due employment of our time the Creator in whom we live, move and have our being, and to recognise His supreme dominion over us by offering to Him of our time, as well as of our substance, just as men, as much before as after the time of Moses, are bound to observe the law of marriage and to honour Him in their bodies.

The question of Sunday observance naturally resolves itself under two heads : the first having relation to those regulations, whether positive or prohibitive, which are the subject matter of human law, while the second deals with the action of men outside the obligations of human law. The circumstances of various classes, of their pursuits, of their conditions, of their resources, of their environment, are so different, that a law admirably suited to the conditions of one class would grievously oppress another. Liberty conceded in one locality, however discreetly applied, might degenerate in another into mischievous licence. Indulgence permissible to one class would be unnecessary and dangerous to another.

I own that the best consideration I can give to Sunday observance does not enable me to frame a theory which can be enforced, in logical strictness, upon all conditions of men by coercive law. Still less does it enable me to frame a code of rules for the guidance of men in private life, which shall be at once practical and consistent. The Judaical observance of the Sabbath has passed away, never, as I think, to return. The laxity of a continental Sunday is, I hope, still abhorrent to the religious conscience of Englishmen, but if I were called upon to construct a code of legislation which should observe the golden mean, I should recognise the difficulty which, in my judgment, amounts to impossibility of framing measures at once practicable and coherent to secure by rigid law the due observance of Sunday.

I shall not go further into the question of human law. I, for my part, am not dissatisfied with the present condition of the matter in England. While, on the one hand, cessation from work is secured, adequate facilities for harmless recreation exist, and as I am not prepared to join in the movement for opening museums and picture galleries on Sundays, or for breaking down those barriers which secure for the working-man the opportunity of discharging his duty to God, and of rest and repose for himself, so I am indisposed to employ further legislative restrictions so as to hinder well-established and harmless enjoyment. I see the logical difficulties which confront us, but the remedies I recommend, though not capable of being defended by syllogism, antithesis, or epigram, appear to me more likely to produce beneficial results of a lasting kind than legislation which would beget re-action.

The rigorism which prevailed during the Great Rebellion produced the license of the Restoration. A Puritan, who hanged his cat on Monday for killing of a mouse on Sunday, would not be altogether free from a share of the guilt of the Sunday described by Evelyn in a well-known and memorable passage.

The re-action against Puritanism seems to present a conclusive argument as to the extreme need of caution in legislation upon this subject. Sunday travelling is now but little practised. It is true that railways do not offer facilities for those who are accustomed to the express trains of the weekday, but the railway arrangements of the day grow out of and are consonant with the tone prevailing when these arrangements were made. Yet we know that in the last century and at the beginning of the present, Sunday was a favourite day for journeys with the wealthier classes of society. Bishop Blomfield, when Rector of Chesterford, on the road between London and Newmarket, was much pained at the

constant travelling which prevailed, and exerted himself with great success to induce those in authority to alter their racing arrangements and promote the discontinuance of the practice. In thus doing he was following the earlier example of Porteous, Bishop of London, who, when Rector of Lambeth, published a letter on the universal neglect of Good Friday, which is said to have made a marked impression both in London and Westminster. If, therefore, the efforts of two parish clergymen (afterwards for their merit deservedly raised to the episcopate) could produce such an effect, what might not be the result of similar appeals directed to the idle rich of the present day? It is to voluntary action, to persuasion, and to argument, that we must look, if society is to be effectually reached. Persuade the wealthy and the rich of the duty of honouring God with their time as well as with their substance, and you will promote the observance of Sunday more effectually than by depriving the working classes of opportunity for innocent recreation and necessary refreshments. It is, I believe, a matter of statistical accuracy that such agitation as exists for further relaxation of the laws restricting servile work on Sundays does not emanate from the working classes of the country. They for the most part are so sensible of the benefits temporal as well as religious derived from the enforced cessation of labour on one day of the week, that they for the most part do not seek a change in the law. The agitation to a great extent proceeds from those, who, many of them actuated by benevolent motives are anxious to assume the attitude of friends of the working classes, and utter in their name and on their behalf sentiments alien to the real opinion of the classes they amiably patronize. Much of the demand for opening museums and picture galleries on Sundays proceeds from persons well-to-do and highly cultured, who have ample leisure on the six ordinary days of the week to enjoy the contemplation of works of art, of natural history, or antiquities. I own I cannot persuade myself to bring libraries into the category of places to be peremptorily closed, and yet it is significant that in some populous places where the experiment has been tried, the local authorities have been induced to retract the permission given.

Again, as one who possesses a garden adorned with flowers, and shrubs, and trees, I cannot bring myself to deny to the poor, whose parks and gardens are co-operatively maintained by means of the rates or small payments, the pleasure, the recreation, and the health, which I derive from the garden supported by my individual payment. Nor again, believing that the delight imparted by music is amongst the purest pleasures which God in His goodness has given to men, could I consent to restrictions which would harshly forbid this innocent and elevating enjoyment. Some may be of opinion that the harm arising from tunes and music, degraded by light and frivolous associations, is an adequate reason for preventing the performances of bands in public parks and gardens on Sundays. Unless we of the richer classes of society are prepared to relinquish our own musical pleasures, which to many of us are fraught with happiest recollections of our Sundays, I do not see how, notwithstanding the risk I have described, we can say that those who cannot make music for themselves shall be debarred from that which the wealthy are to be permitted to enjoy.

The use then, on Sundays, of parks, gardens, music, moderate recreation, as far as possible in the immediate vicinity of home, but never games played for the sake of gain, of libraries if they can be used without entailing undue labour upon those in charge, would not seem to me to be alien to that sanctification of our time, and the true service of God all the days of our life, which is the purpose of the Fourth Commandment. I repeat my confession of the difficulty of formulating a rule which shall go thus far, and not permit of undue laxity; but the distinctive description of Sunday as a day of rest and gladness, is, I still believe, one which most candid persons cannot fail to admit, although philosophical definition be wanting. Exaggerated language such as that of a pamphlet I have seen entitled "A solemn warning to the members of the present ministry, to the Archbishop of Canterbury, and to all the bishops in a body, concerning the wickedness and subsequent disastrous effects of the order issued by the Government in the spring of 1887, sanctioning boating on the park lakes of London on Sundays," appears to me calculated to produce re-action, as at the restoration of King Charles II., already referred to.

But whatever may be the view taken of the propriety of the laws with which human society has fenced the observance of Sunday, no reasonable person will deny that it is a day on which man is preeminently bound to pay to Almighty God his bounden duty and service by joining in public worship and in the discharge of appropriate religious duties.

And I therefore now approach the second part of the question of Sunday observance, viz. : that which deals with the action of men outside the obligations of human law.

What then are the directly religious duties appropriate to Sunday? Here I recur to the Church Catechism for the answer, "to worship Him, to give Him thanks, to call upon Him, to honour His Holy Name and His Word." What is the worship due to Almighty God from us His creatures? Has He condescended to reveal to us His will in this matter, or has He left us to be guided by the sober instincts of natural piety or the impulsive emotion of transient enthusiasm? We read of the sacrifices offered by Abel and by Cain; we know how large a portion of the Old Testament is occupied by minute directions given to Moses as to the service of the tabernacle. We know the various kinds of sacrifices prescribed by the Mosaic law:* (1) The burnt offering; (2) The sacrifice for sin, or sacrifice of expiation; (3) The pacific sacrifice, a sacrifice of thanksgiving. We know the copious account of the building of the temple by King Solomon for the magnificent worship of the Almighty, and it would be indeed strange if Christians entering upon the full inheritance of the privileges of the kingdom of grace were left destitute of guidance as to the proper discharge of those duties of public worship proper to the Lord's day. The use of the Psalms of David is common to both dispensations, although it has been the happy privilege of Christians to apply the true key which unlocks the Messianic application of the Jewish Psalter, and to reveal the hidden treasures of those words which were dimly used by generations of devout souls in imperfect apprehension of the glorious mysteries lying within.

The Psalter, then, has been handed down from the Jewish to the

* Calmet : Sacrifice.

Christian Church, and forms a part of the worship offered on the Lord's day. But we have something more than this. There is one form of public worship instituted by our Lord Himself, to supersede under the new law the sacrifices of the older dispensation, and to commemorate before the Eternal Father the one perfect and sufficient sacrifice, oblation, and satisfaction, offered for mankind upon the Altar of the Cross, the pure offering which Malachi (i. 11.) foretold should be offered from the rising of the sun unto the going down of the same—the Holy Communion. I take it, then, that the celebration of the Holy Communion is the one proper duty of the Sunday. Matins and evensong may be said or sung; the Litany may be chanted; sermons may be preached; catechising carried on; Bible-classes and Sunday schools held; these are but the tithe of mint, anise, and cummin, if the one service instituted by Jesus Christ is not performed as S. Paul received it of the Lord, and as we know from the New Testament was the practice of Apostolic Christians on the first day of every week.

I do not mean that all Christians should every Sunday receive the Holy Communion, but I contend that we have neglected the object for which our Church tells us the sacrament of the Lord's Supper was ordained viz.: The continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. It is this remembrance before God of the sacrifice of Christ upon the Cross, which is the Christian sacrifice of praise and thanksgiving; or as S. Paul, in exhorting to public worship, says (1 Tim. ii. 1), "The giving of thanks," *in the Greek, the Eucharists*, "which are to be made for all men." This transcends all other worship from the beginning of the world, and those who do not recognise this to be the bounden duty and service of Christians, not only forego much of their highest Christian privilege, but imperfectly honour God with their time.

It will not be supposed that I am recommending a perfunctory attendance at this holy service. It demands the devotion of heart and soul, of mind and will. Some persons have persuaded themselves that this act of worship tends to keep people away from the due reception of the Holy Communion, but experience shatters this theoretical opinion. The churches where, Sunday after Sunday, the whole congregation join in this solemn act of worship, may present few communicants at mid-day; but if we enter them in the early morning, when

"Timely happy, timely wise,
Hearts that with rising morn arise,"

approach the altar to receive the most comfortable sacrament of the Body and Blood of Christ, the numbers will confute this ignorant objection.

Those who thus worship God will not be slow to recognise His claim upon their time, and will make holy the Lord's day.

Time does not permit to go into further detail. I should like to have denounced the indolent sloth which too many persons permit themselves to practice on Sunday mornings. I should like to point out how masters of families may wisely consult their upper servants as to such an arrangement of household duties as may permit of servants attending Divine service. I should like to have given a word of caution as to the danger of giving servants leisure on Sundays without some attempt to

ascertain the use made of the time so accorded. I should like to have insisted on the duty of parents making Sunday for their children a day of happy cheerfulness. I should like to have suggested to the clergy the importance of providing catechetical instruction for their parishioners, old as well as young. I should like to plead for Sunday schools for the rich as well as for the poor, but the rigorous conditions of time forbid me. I must, therefore, re-state my belief that change of the law, whether on the side of stringency or laxity, is to be strenuously resisted. That, guided by the example of Bishops Blomfield and Porteous, persuasion may effect much if guided by wholesome discretion; that the working classes do not desire to have the alterations demanded in their name; that Almighty God requires of us the sanctification of our whole time by public worship on Sundays, and by the proper discharge every day of the week of the duties to which He has called us; that as the Holy Communion is the one form of Divine service provided for us by our Lord and Master, it is our bounden duty to frequent the same every Lord's day, if not as communicants at least as worshippers; and fully sensible of the imperfect manner in which I have discharged the duty allotted to me, I must leave myself to the indulgence of members of the Congress.

G. F. CHAMBERS, Esq., Eastbourne.

I **APPEAR** before you this day more particularly as a busy man, whose lot it is to work hard; and it is especially in the interest of the workers that I have come forward to take the side which I am going to take. My friends often say to me: "How do you manage to get through so much?" My reply is, "Early to bed, early to rise, and no work on Sundays."

All three items might be a text for a practical and profitable sermon in this too active nineteenth century; but, of course, to-day we must stick to the third. The "Sunday Question" is a subject than which few are more misunderstood, alike by friend and foe. Very frequently indeed one meets with people who, having lax views upon it, as to which they are not altogether comfortable in their minds, will take shelter under the specious plea: "Ah, that's a difficult question; there is much to be said on both sides."

My friends, do not believe a word of it. It is not a difficult question; the argument is all on one side—our side. I have been a politician for many years, and have mixed in many controversial frays, and the Sunday Question is the only one as to which I have failed to find two sides. I do not care from what standpoint you regard it: whether religious, ecclesiastical, historical, social, or medical. All aspects of the controversy converge to one and the same point, and that is, that the maintenance of a periodical Day of Rest is the greatest terrestrial blessing which working humanity can aspire to.

What was the origin of the principle, and how it should be carried out in detail now-a-days, are matters on which there may be sometimes found minor differences of opinion amongst people whose practical common-sense and experience of human nature nevertheless compel them to admit that the principle cannot be violated, except at the risk

of endangering the health and vigour of the mind and of the body alike. No wonder then that we can trace back to a primæval source the generally accepted principle that rest must come in between spells of labour, in some way or other, and in some defined proportion.

As time is short, I must assume as proved two or three preliminary points easily provable: (1) That the Fourth Commandment is to be found printed in our Bibles; (2) That it has been borrowed from the Bible and reprinted in our Prayer-books; (3) That the motive which underlay this borrowing was a belief on the part of the framers of the Prayer-book in the perpetual obligation of the Lord's Day as a day of rest and worship for all time—a birthright belonging to every man, woman, and child of every nation on the earth. Any other interpretation of the motives which actuated those good men who inserted in our Communion Service the eleventh verse of the twentieth chapter of Exodus seems to me wholly out of the question.

See, then, where we are. We are to "remember" and to sanctify one day in seven, in a definite and strict manner, for a reason which goes back to the year 1. The reason being that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore, the Lord blessed the seventh day and hallowed it."

Does not this conclusion—and what other can we logically arrive at?—once and for all sweep away all those many petty and fantastic quibbles now used so industriously to justify Sunday desecration? e.g. that the Sabbath was for the Jews only, and that we are Christians; that our Blessed Lord abrogated the Jewish Sabbath, leaving it to His Church to imagine that a Christian Sunday was to be set up in substitution, and be a day different in the week, different in design and character, and no reflex of the abrogated festival day, and so on.

In the case of foreign Christians imperfectly acquainted with Holy Scripture, this perverted frame of mind may not be remarkable. But how English Churchmen, with English Bibles and Prayer-books before them, read and studied, can swallow such ideas is passing strange.

There are so many aspects of this question which might with both propriety and advantage be argued at a gathering such as the present that selection is difficult. Three points, however, seem to suggest themselves as immediately pressing: (1) The Non-Jewish origin of the Sabbath; (2) The practical value, morally, socially, medically, of a day of rest every seventh day; and (3) How to regard current problems and controversies.

Those who ascribe a Jewish or Mosaic origin to the Sabbath are in duty bound to produce plain testimony of its actual institution by Moses, or by some of his contemporaries; and this they have never succeeded in doing. Exodus xvi. contains a clear intimation that the Sabbath was known long before the occurrence which forms the main topic of that chapter. One month after their departure from Egypt, the Israelites began to fear a want of food, and they murmured. Thereupon the Lord told Moses that He would give them bread daily, and on the sixth day a double supply. No reason is assigned for the command to prepare a double portion on the sixth day. Manna which fell on the first day and was kept till the next went bad. In spite of this, however, on the sixth day they gathered a double portion—an apparent disobedience, which the elders reported to Moses and Aaron. Why did

they make this report? Seemingly to obtain an assurance that the surplus manna should not become bad by being kept a second day, as had previously happened, and they be left without food. Moses' answer, obscure in the Authorised Version, is really equivalent * to this: "What has thus been done is what the Lord intended, to-morrow being His Holy Sabbath. Prepare the manna, and what you do not want to-day put by for to-morrow; it became putrid on the former day because you attempted to keep it in defiance of the Lord's commands, but *now* He has bid you keep it—trust Him, and all will be well." Having accordingly laid by the surplus, when the next morning came it was still good, and Moses bade them eat it, in words which may thus be paraphrased: "for to-day being the Lord's Sabbath, you will find none in the field; and so for the future, you shall gather it for six days; but on the seventh, which is the Sabbath, you will find none."

It is evident throughout that the Sabbath is spoken of not *as something new and unheard of*, but as an institution already familiar to the people. When some went to gather on the seventh day and found none, they were thus (verse twenty-nine) rebuked: "See for that the Lord *hath given* you the Sabbath, therefore He giveth you on the sixth day the bread of two days." Still no words implying a new institution. Note what followed in a few weeks. The Ten Commandments are given from Sinai, and the Fourth alone is ushered in with the solemn prefix "Remember." What possible necessity for this, if the observance was of such recent date as some ask us to believe it was? It could not have been forgotten in so short a time if its origin had been associated with the miraculous manna.

In what more forcible words can I close this branch of the subject than those written by Frederick Denison Maurice, no "gloomy fanatic" or "narrow-minded Puritan"—to quote familiar locutions? "The first word of the Fourth Commandment reminds us that the Sabbath day was already established among the Israelites, when the law was delivered on Sinai. That law created nothing . . . The Sabbath day does not stand upon an enactment, but is a primary institution of humanity, a part of God's divine and original order, having its foundation in His own nature. This doctrine is implied in "Remember."

Moreover, a reason is assigned in the commandment which applies to all the world, and not to one nation; and the logical inference is that the command is *universal*, and not limited in time or place.

If the ground of the observance depends, as we are told it does, on the circumstances attending the creation of the world, then it follows that its obligation extends to the whole human race in all lands on the earth, and not to a solitary nation in one land, and one indeed which did not become a nation until many centuries later than the Creation.

It seems to me open to no doubt that to find the origin of the weekly rest-day we must go much further back than the Book of Exodus, namely, to the very beginning of the Book of Genesis. I will fortify myself here by an appeal to two giants in theology, whose conclusions, once realised, ought to convince every loyal English Churchman. Says the judicious Hooker: "The sanctification of one day in seven is a duty which God's immutable law doth exact for ever; the moral law

* Rev. E. Biley, "Perpetual Obligation of a Sabbath," p. 16.

requires a seventh part throughout the age of the whole world to be so employed."—*Ecc. Pol.*, book V., c. lxx. Says Bishop Christopher Wordsworth: "Does the Fourth Commandment come from God? And is it addressed to us? No one doubts that it came from God; and that it concerns us is clear from the fact that it dates from the *creation* of the world, and is based on *it*, that is, it is grounded upon what concerns *all created beings*."—*Comment.* Ex. xx. It is obvious enough that the principle involved is the observance of a day of rest to God following six days allotted to labour; that the stress is upon this, and not upon the choice of any particular day.

During the 2,513 years between the Creation and the Exodus, many allusions occur in the sacred narrative which distinctly imply that there existed some undescribed system of reckoning time by sevens of days, with something special attaching to every seventh day. See, for instance, the incident of Cain and Abel (Genesis iv. 3), and Noah's proceedings after the deluge (Genesis viii. 10-12). Whatever might have been the full scope of these seventh day allusions—and as to this we are not plainly informed—it is at least abundantly clear that something involving *rest* or *cessation* is implied.*

To carry on the argument in natural order we ought now to inquire into the particular day of the week adopted as the day of rest under the Christian dispensation, and to see what indications there are of its having been settled by competent authority, under Divine guidance; but as I am addressing here to-day not so much the world in general as an assemblage of Churchmen, I may be brief at this stage.

There are many and ample indications to be obtained from the New Testament and the early fathers that the primæval principle of one day of rest between every six days of labour was recognised, acted on, and made part of the Christian dispensation. Time, of course, fails me to dwell upon details; but such passages as 1 Cor. xvi. 2, Acts xx. 7, Luke iv. 16, John xx. 26, Acts ii. 1, Rev. i. 10, disclose allusions and coincidences too striking to be ignored; whilst from the fathers we obtain information such as that furnished by the well-known passage in Justin Martyr, *Apologia* i., cap. 67; by Ignatius, Dionysius (Bishop of Corinth), Irenæus, Tertullian, Clemens of Alexandria, Origen, Eusebius, Athanasius, Gregory Nazianzen, Chrysostom, and others.†

Justin Martyr's information, which goes back to the middle of the second century, is to the effect that the first day of the week was observed by public prayer and the reading and exposition of the Scriptures, and that this had already become an established custom. It is not too much to say that such a custom could not have thus early become general in the Church unless it had received the sanction of the Apostles, the last of whom, S. John, had only died within the recollection of the generation then living. Sanctioned by the Apostles, it must be held to have been sanctioned by Him who sent them.

The arguments and evidence brought forward up to this point may be regarded as justifying certain plain conclusions to be summed up concisely thus:—(1) A weekly Sabbath, or day of rest, was not originally

* For proofs of this, see Jordan, "Christian Sabbath," pp. 24-31.

† For an extended series of these references, see Baylee, "History of the Sabbath," p. 97; M. Hill, "The Sabbath made for Man," p. 388.

a specially Jewish institution ; (2) It dates from the origin of the human race ; (3) When instituted it was binding on the whole human race ; (4) Never having been abrogated, it is binding still ; (5) The substitution of the first day for the seventh as a Sabbath day has been accepted by the Christian Church from the earliest period, and there is good reason for believing it to be in harmony with Christ's will, though no express intimation is extant ; (6) Every injunction and warning of the prophets of the Old Testament and of the writers of the New Testament relating to it is still to be received and, as far as possible, is to be acted upon by Christians.

We may now pass on to my second main point : The practical value, morally, socially, medically, of a day of rest every seventh day. The evidence which is within our reach for illustrating this head of the Sunday controversy is so absolutely overwhelming that one is bewildered in attempting to marshal it in any concise form. The question of labour, especially of manual and professional labour on Sundays, is one which involves a great many subsidiary points, besides those of religious obligation. It intimately touches the province of the medical man, of the philanthropist, and of the social reformer ; and evidence from all these is forthcoming to show the inexpediency of Sunday labour in connection with trade and commerce. If we are wise we shall not disregard the warning signals which are thus exhibited to us.

In 1853, in a petition to Parliament against the proposed Sunday opening of the Crystal Palace, 641 London medical men thus expressed themselves :—" Your petitioners, from their acquaintance with the labouring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, and coeval with the existence of man, is essential to the bodily health and mental vigour of men in every station of life."—*Association Medical Journal*, vol. i. p. 554, June 24, 1853.

Dr. Farre's opinion, given to a Committee of the House of Commons as far back as 1832, has obtained wide currency :—" All men, of whatever class, who must necessarily be occupied six days in the week, should abstain on the seventh ; and in the course of life would assuredly gain by giving to their bodies the repose, and to their minds the change of ideas, suited to the day for which it was appointed by unerring Wisdom. I have frequently observed the premature death of medical men from continual exertion. I have advised the clergyman, in lieu of his Sabbath, to rest one day in the week. It forms a continual prescription of mine."—*Report of House of Commons Committee on Sabbath Observance*, p. 119.

Dr. Carpenter, in 1852, wrote :—" My own experience is very strong as to the importance of the complete rest and change of thought once in the week."

Lord Macaulay's memorable declaration ought never to be forgotten : " If the Sunday had not been observed as a day of rest, but the axe, the spade, the anvil, and the loom, had been at work every day during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer people, and a less civilized people than we are."—*Speeches*, p. 450. He then went on to say that it was his confident belief that in the long run the man who worked six days a

week would get through more than the man who worked seven days a week.

Confirmation of this is to be found in a passage left on record by William Wilberforce, who says that he "well remembers that during the war, when it was proposed to work all Sunday in one of the royal manufactories for a continuance, not for an occasional service, it was found that the workmen who obtained Government consent to abstain from working on Sundays executed in a few months more work than the others."—*Life*, vol. i. p. 275. I have heard that high officials connected with both the French and the American Governments, have testified to the same effect.

Perhaps the following practical testimony, by a very practical man, is as good an illustration, in a condensed form, as could anywhere be found of this branch of my argument. Dr. Livingstone, the African traveller, wrote thus :—"On returning from Moamba to the Sindi, we found our luggage had gone on, and as the chronometer was with it, we had to follow it up on Sunday. We all felt sorely the want of the Sabbath through the following week. Apart from any Divine command, a periodical day of repose is absolutely necessary for the human frame."—*The Zambesi*, p. 311.

Mr. Bagnall, a well-known ironmaster, discontinued Sunday work in 1839, and two years afterwards, he stated to a Committee of the House of Lords :—"We have made rather more iron since we stopped on Sundays than before." After a seven years' trial, he wrote thus :—"We have made a larger quantity of iron than ever, and gone on in all our six ironworks much more free from accident and interruptions than during any preceding seven years of our lives."—Baylee, "Facts and Statistics," pp. 88-9.

The way is now prepared I think for my third and last point : How ought we to look at current problems and controversies ? I will ask you to do this in the light afforded us by that sublime verse in the prophet Isaiah, put into the imperative mood :—"Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day ; call the Sabbath a delight ; the holy of the Lord, honourable. Honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Delight thyself in the Lord" (Isaiah lviii. 13, 14). This is neither Mosaic nor Jewish, but Evangelical. You call him, do you not, the "Evangelical prophet ?" Then his words will indicate to us all the important general principles which we need to know and to apply. I draw the conclusion, therefore, that we ought to condemn, as unscriptural desecrations of the Lord's Day :—Buying and selling of all kinds ; labour, in secular callings ; harvesting and hay-making ; travelling, for business or pleasure, by railway, steamboat, omnibus, tramway, or cab ; posting and delivery of letters ; printing and distribution of newspapers ; public amusements, whether without or with money payments, such as bands in parks and on piers, and concerts ; social amusements in the homes of the upper classes, such as dinner parties, receptions, theatrical performances, including cricket, lawn tennis, and cards ; boating and fishing on sea or river ; museums, picture galleries, and libraries, whether public and belonging to the Government or the Municipalities, or of private ownership. On everyone of these subdivisions of our subject much might usefully be said by way of explana-

tory comment ; but all that could be advanced would really converge to one centre, and that is, the duty which is enshrined in the command, —the “Royal Law” —“Thou shalt love thy neighbour.” Every one of the above practices, which I am asking you to condemn, will be found on close investigation to be a breach of the moral law of love to one’s neighbour—pressure by one man or one section on another man or another section, with the result that he or they are robbed of their Divine birthright of one day of rest after six of work.

Take any one you like of the current desecrations which I have just catalogued ; analyse it candidly, and you will see that selfishness is at the bottom of it. Take Sunday excursions, by railway or otherwise. A number of men (small or great, it matters not) are kept at their posts for twelve, fifteen, or eighteen hours in order that a larger number may enjoy a day at the sea-side, or what not. This is simply the tyranny of the majority ; but do not forget that minorities have rights.

I am quite certain that the great mass of the middle and upper classes who constitute the shareholders of our railway and conveyance companies, have no idea whatever of the overwork of their servants, sanctioned by directors and traffic managers in their greed for dividends. Do not take this statement on my authority alone. Ask the next railway signalman or tramcar driver you meet how many hours he was on duty last Sunday, and you will be horrified at the answer you will get, as I have too often been. Fifteen hours a day, not only for seven days running, but for 27 or 34 days running, is the common lot of the tramway and omnibus men of London and our large towns ; and the railway signalmen are only one degree better off ; they are only able to get off one Sunday by working 17 or 18 hours the next Sunday. As for the drivers and guards, their hours in a week are often difficult to compass by any common arithmetic.

I fear that it has been but too true, as was once suggested by a pious Swiss writer, that the English railways have been a battering ram to break down the Lord’s day. But there have been, and are, exceptions ; and the London and North Western Railway is a notable exception. As far back as 1838 the directors passed the following resolution :—

“That the business of the railway shall be suspended on Sundays, except such restricted conveyance of passengers as seems called for on the ground of public necessity, and that the directors, to whom is hereby confided the duty of defining the extent and particulars of such restrictions, shall take as their guide in discharging their duty the consideration of the public good, and not the private interest of the Company.”

That resolution has been loyally adhered to up to this hour, with the result that the London and North Western Railway is, by the common confession of all travellers, the best managed, safest, and most prosperous railway in the world. Hardly, if at all inferior to it, is another Sunday-keeping line, the Great Northern Railway. Contrast with these for yourselves the Great Western, South Eastern, Chatham and Dover, and other Sabbath-breaking lines, as regards travelling on them. Contrast also the market value of the respective stocks and the dividend. You will easily be able to draw the lesson which I would have you draw.

Probably the most serious and mischievous kind of Sunday desecration which we have to grapple with at this moment is that outburst of

Sunday pleasure-taking, which has lately seized hold of the upper classes of London society, and which has attracted the notice not only of Church Congresses and diocesan conferences, but also of Convocation and the Lambeth Conference, and of which the recent visits of the Shah of Persia and of the Emperor of Germany gave rise to several regrettable illustrations at Hatfield House, Eaton Hall, and Osborne. This development of social pleasure-taking is not alone painful in itself, but betokens future mischief in several directions. It is so peculiarly wanton and defiant towards God and man; there is not a shadow of excuse for it. Dukes and duchesses, and earls and countesses, do not need eight hours at the seaside on Sunday, or a Sunday afternoon blow on the river Thames because of their long hours of toil on week-days. Many of them have no toil at all on week-days, except so far as balls and dances, and races and lawn tennis involve toil.

I am not a democrat, nor a socialist; but one cannot wonder at the democratic classes making ugly remarks on the things which are recorded every week in the *World*, and *Truth*, and *Vanity Fair*, and making their own notes on what they see and hear. It was a solemn and prophetic truth which the great judge, Sir W. Blackstone, uttered more than a century ago—"A corruption of morals usually follows a profanation of the Sabbath." One might have supposed he was living now, and writing the history of 1889.

You may, or may not, have heard of the cabman who was asked if he went to a place of worship, and who replied, "Yes, regularly every Sunday—to the outside." What could he have meant?

We are here to-day discussing this matter as English Churchmen. Read the XIIIth Canon, and you will find there an excellent summary of what to do on Sunday. Though it was framed 285 years ago, I could suggest no improvements in the scheme of Sunday duties there set forth. "In hearing the Word of God read and taught; in private and public prayers; in acknowledging their offences to God, and amendment of the same; in reconciling themselves, especially to their neighbours, where displeasure hath been; in oftentimes receiving the communion of the body and blood of Christ; in visiting of the poor and sick; using all godly and sober conversation." And whilst thus alluding to the English Churchman's standpoint, let me offer an earnest protest against an idea now fashionable in fashionable circles, and not unfrequently urged by a section which wishes to be regarded as "Anglo-Catholic." The idea is that the beginning and the end of Sunday observance is attendance at "early mass," by which is supposed to be meant what the Prayer-book terms Holy Communion. This single service over, and by noon at the latest, the rest of the Lord's day may be spent in pleasure and idleness and worldly frivolity. I will content myself at this moment by saying that I utterly fail to find any warrant for this view of the Sunday question in Bible, Prayer-book, XXXIX. Articles, or Homilies—the authoritative standards of the Church of England in which, and in which only, can I, as a loyal Churchman, look, if I wish to ascertain the teaching of the Church of England on this, or any other matter.

It seems to me that the Divine claim is to the whole twenty-four hours of the day of rest, and that unless the whole period is abstracted from the world, minus what is necessary for food and sleep, the Divine

law is broken. *A fortiori*, attendance on the things of religion only between 8 a.m. and mid-day does not suffice.

Let us turn to another branch of our subject—Sunday labour in connection with trade and the ordinary avocations of men.

Sunday trading is an evil of ancient date, though not, perhaps, at this moment quite so widely-spread an evil as some of those we have to think about. Nehemiah, the great reformer of Jewish morals, and restorer of the Jewish polity, tells us how they "entered into a curse, and into an oath, to walk in God's law . . . and that . . . if the people of the land bring ware or any victuals on the Sabbath day to sell, we would not buy it of them" (Neh. x. 29-31). This is something for us to consider. Sunday trading is contrary to the law of England, and has been so for centuries (27 Hen. VI. c. 5; 3 Car. I. c. 2; 29 Car. II. c. 2); and having regard to the greatly diminished hours of labour, and the Saturday early closing which has become so common, there should be no real necessity for it, more especially if all employers of labour would pay their work-people's wages on some other day than Saturday. Be it understood, however, that great difficulties often lie in the way of a trader closing voluntarily on Sundays wherever there is much competition, and some legislative compulsion is indispensable.

Sunday labour generally is not, on the whole, I think, increasing; but nevertheless there is much in the present day that is wholly unnecessary and unjustifiable. This is often concealed from the public eye; and directors and managers of great public companies (especially railway and shipping companies) are deserving of severe censure for frequently compelling their workmen and servants to execute on Sundays repairs and alterations, and to load and unload goods, which, by a little foresight, and, perhaps, at a little extra cost, could be quite as well dealt with on week-days. The prophet Jeremiah's admonition, "Thus saith the Lord; take heed to yourselves, and bear no burden on the Sabbath day" (Jer. xviii. 21), should appeal to such.

Our London and provincial daily newspapers are responsible for a vast amount of preventable Sunday labour, which is often aggravated by statesmen and other public men selecting Saturdays for important political speech-makings. The printing and distribution of weekly newspapers on Sundays is another evil, which it is to be feared is spreading, and which should be energetically discouraged by the clergy and district visitors and others who come much into contact with the working classes. And the betting and gambling classes have a large share in causing this variety of Sunday labour and desecration.

Sunday harvesting has sometimes of late years been actually justified by some who have presumed to set themselves above their Bibles. The command, "Six days shalt thou work, but on the seventh thou shalt rest; in earing and in harvest thou shalt rest" (Ex. xxxiv. 21), is a command suitable for all time, if words and the interpretation thereof have any abiding and real meaning; and one ought not to be expected to argue any point so clear.

"Pity the postman" is another suggestion I would make. His week-day work is laborious enough in all conscience. But at least secure for him his Sunday rest. Give up receiving and posting your letters on Sundays, by giving to your local postmaster the requisite instructions.

Try the experiment : you will never regret it ; on the contrary, you will soon learn to appreciate the relief to yourself, independently of the postman.

I have just returned from a very interesting trip to Paris anent the Sunday question. I was invited to take part in a conference of foreigners assembled under the Republican Government of France in a public hall belonging to the Exhibition, for the purpose of advocating Sunday rest. This Congress is the outcome of other Congresses on the like subject held, but under private auspices, at Berne, Geneva, Paris, and Brussels in various years beginning with 1876. Now, it seems to me a very remarkable and noteworthy circumstance that just at the time when a certain party in England are doing their best to break down our English Sunday (lax enough in all conscience, I think) and bring in the continental Sunday, there exists in many parts of the Continent an organized party labouring to break down the Sunday customs of continental nations in order to imitate in some degree the Sunday rest with which England is blessed. The details of this movement are of deep interest, and I only wish that time permitted me to give them to you.

Indeed, time fails me to pursue the subject of Sunday observance in any further detail at all. I may end as I began, by suggesting that any ordinary mortal possessed of a Bible and a Prayer-book may well be pardoned for doubting whether there are any serious points of difficulty in the controversy admitting of argument at all.

I can only express the fervent hope that there may result from the discussion of this subject at this great and influential gathering of Churchmen from all parts of England an increased attention to the question of the Lord's day, both as regards its Divine claims and its human and humane usefulness ; that you will all return to your homes resolved to do more than you have done to preserve for your country generally, and for your poorer neighbours in particular, that day which the Bishop of Manchester has described as " especially the poor man's day ; " " the little green island of rest to which he may escape from the ocean of labour and care which threaten to submerge his life." A day, the practical features of which were never better described than in the well-known hymn of Bishop Christopher Wordsworth :—

" A day of rest and gladness,
A day of joy and light,
A balm of care and sadness,
Most beautiful, most bright."

ADDRESSES.

The Rev. ROBERT LINKLATER, D.D., Vicar of Holy Trinity,
Stroud Green, London, N.

As the first clergyman speaking on this subject, allow me to thank Lord Beauchamp in the name of the clergy for his thoroughly temperate and admirable paper. I am also glad to find that the last speaker has made it clear that there is really no controversy as to the origin of the Sunday or the Lord's day.

The great difficulty we have to meet and overcome in discussing Sunday observance is, first of all, to put the question on its proper footing. If we only secure the

foundation, the consequences follow as of course. In ordinary questions of morals, and the general conduct of life, we accept, as a true maxim, that "we must not do evil that good may come;" and yet, in this practical matter of the observance of Sunday we violate this fundamental principle. We know quite well that the Sunday question, as far as the generality of people are concerned, is on a thoroughly false footing; and yet, many people wink at this fundamental error because they are afraid it would unsettle the outward observance of Sunday to inform people correctly as to the true reason of the obligation. The popular idea is that we have to keep Sunday because of God's command to His ancient people the Jews. If this is really the case, and a true reason for our duty, we are frightfully guilty in the matter, and we deserve a Babylonian captivity to punish us for our desecrated Sabbaths; since, from the very beginning the Church has deliberately broken this commandment, not only in neglecting the specified duties and religious acts of the Sabbath, but in ignoring the very day itself.

We must therefore meet fairly, and settle conscientiously, this important point before we can talk of Sunday observance; for otherwise we should be doing an injury to the religious sense of the people, which we ought to edify, and violating their conscience as to a duty which they consider to be expressly commanded by God.

If the old commandment is still binding there is nothing more to be said, we must keep it to the very letter.

But why should we pick out this one commandment, and pass over the many others which have exactly the same authority; to instance only the law of sacrifices which God commanded? I am answered at once, "Because Christ fulfilled the law of sacrifice." The blood of bulls and of goats could not take away sin. These typical sacrifices pointed on to the offering of the Lamb of God, Who taketh away the sins of the world. He is the one perfect and complete sacrifice offered for sin, and His sacrifice on Calvary cannot be repeated. This answer is understood to be adequate and true, and there is no difficulty to the acceptance of the truth that our Lord by His sacrifice finished the old law, "It is finished." So in the same manner our Lord fulfilled the law of the Sabbath by resting in the grave on the Sabbath day. This was the end of that old creation which was subject to the law of Moses. The carnal ordinances and commandments of the law had jurisdiction over the whole life of death; we who are in Christ are new creatures, old things have passed away, we walk in the spirit, and are not subject to the Law. We have kept our Sabbath in Him, for we are buried in Him, in baptism. To help us to understand this, take the question which is easier to deal with and much more important, and which so greatly agitated the early Church: the question of circumcision. Had this been of perpetual obligation, as the Judaizers taught, and binding upon Christians, then indeed we would also be bound to keep the Sabbath. S. Paul so argues, "I testify to every man that is circumcised that he is a debtor to do the whole law"—per contra, if we need not be circumcised we need not keep the law. There could not have been a more general and explicit command from God. God said, of those who broke it, "That soul shall be cut off from his people, he hath broken My covenant." It was such a clear duty that the Galatians, who were untrained to meet it, had no answer to make, and became easy victims to their seducers. We know how S. Paul dealt with the question; and not only overcame it, but more firmly established the saving truth which it had attempted to destroy: "Ye are complete in Christ." It is quite true that God commanded circumcision; our Lord was circumcised; we are made partakers of His circumcision, because we are baptized into His body which was circumcised. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

You see how the question affects the reality of our union with Christ, affects the great fact that He fulfilled the Law, and that we kept the Law in Him. The attack was really directed against the merits of Christ's sacrifice, against the efficacy of Christ's obedience and fulfilment of the Law.

Therefore, it is a matter of vital importance as affecting our religion, as well as a matter of common honesty, to put this question on its proper basis; to teach our people that we are not Jews but Christians, and that the laws which affected the Old Adam do not affect the children of the resurrection and the Eternal Life in Christ.

"There dawns no Sabbath, no Sabbath is o'er,
Those Sabbath keepers have one evermore."

And yet the change of basis can be effected without any apparent revolution or great change of conduct. It is true that every day, and not only Sunday, ought to be a Lord's day, but in actual practice we find the world makes such cruel demands upon our life, that it is hard to sustain each working day the sense of communion with Christ and the joy of the fellowship of the Holy Ghost. So we have this day of rest, the Lord's day, that we may attend to our religious exercises, and the peaceful enjoyment of our life in God. Apart from the question, whether God did not establish an abiding principle in ordering us to rest one day in seven, we cannot afford to give up our Sunday opportunities, for it is so little that our people do for Christ, so seldom that they worship Him, so seldom that they exercise their spiritual faculties at all, that we must not sacrifice the little religion we have. All the same it is our bounden duty to put Sunday on its proper footing and explain to our flock the reason of the obligation: that we are obeying the Law of the Church of God and are handing on the pious customs of our Christian forefathers. There would, therefore, be no outward revolution or apparent change, only the foundation of the whole fabric would be placed on a surer and truer base. Just as the other day the engineers at Chicago raised the cathedral and shifted its foundation to another locality, without disarranging a single stone; so the edifice of Sunday observance will be placed on the only foundation on which it can securely stand, the Law of the Church of Christ. And a great deal of what we require to enforce would flow of necessity and of course from this new departure. If we only get our people to understand that they observe Sunday because of the ordering of the Church, surely they will observe Sunday in the way the Church has ordered it. It is bad enough that people belong to the Church and yet deliberately break its rules, that they have undertaken their obligations without considering seriously that they are bound to keep them; but they could hardly be so inconsistent as to keep the Lord's day because of the Church's order, and yet not to keep it in the special way in which through all the ages the Church has ordered it to be kept. That way is by attendance at the celebration of the Holy Communion.

I need not explain to this great gathering of Church people that the Holy Eucharist has been from the time of its institution the one great distinctive service of the Church of Christ; and that we do not fulfil our obligation of attendance at Divine worship unless we offer before God that great service in which "with angels and archangels and with all the company of Heaven" we plead the sacrifice of Christ. Whatever may be our doctrinal views with regard to the presence of our Lord in the Blessed Sacrament, surely we must acknowledge that no other service fulfils the direct command of our Saviour, "do this in remembrance of Me." It has been pointed out by learned writers that this word "do this" in the original means "offer;" and, at any rate, in obeying Christ, we are not only fulfilling His dying wish, but we are doing on earth that which our great High Priest is doing before the presence of God in Heaven.

I am quite sure that the re-adjustment of the reason of keeping the Lord's day, namely, because of its being ordered by the Church, which is His Body, will carry with it the restoration of the Holy Eucharist, as the great service commanded by our Lord God, in which we share the worship of the courts of Heaven. Yes, and we shall find that our people, who have been driven from their parish churches because they saw nothing heavenly in the parson-and-clerk duet of the old *regime*, and because they could not find their places in the Prayer-book, will be won back to their religious duties when they are permitted to assist at a service which even a child can understand, and in which is manifestly set before us Christ crucified. An extended meaning will be found to belong to our dear Lord's promise, "I, if I be lifted up from the earth, will draw all men unto Me."

These are the two great points on which I wish to insist. First, for the sake of honesty and truth, that we are bound to teach our people why they should observe the Lord's day: not because they are Jews, and are bound by the Law from Mount Sinai, but because they are Christians, and the Church of our Lord has ordered it; and then, as the second point, it will follow, as of course, that the great religious Act for which they meet together, the worship which they come together to offer to Almighty God shall be the one service which our Lord commanded us to do, the one distinctive service which, despite all the divisions of Christendom, is still the distinguishing feature of the Church of Christ, the highest act of worship which we can render. The privilege of worship was lost by the sin of Adam. When the time came for preparing the chosen race for the coming of the Incarnate God, when the Holy Seed had been chosen in Isaac, and stamped down for sure increase by the bondage of Egypt, then the privilege of worship is restored, not on human ideas of fitness or on any human model, but according to the pattern which is in the heavens; the only worship that can be offered to Almighty God, to do God's work on earth as it is done in Heaven. So all the old service of the Jews in every detail by the very inspiration of the workmen was fashioned on that model, and the reason of the things they did was not in any intrinsic reasonableness of their own, but because it was like Heaven. So now our Prophet like unto Moses has given us a service, in which we, day by day, do on earthly altars what He our High Priest is doing at the great Altar in Heaven. In the Apocalypse, if we had any doubt about it, the veil of the Holy of Holies is drawn aside, and we can see the reason of the thing. There is the Altar, the Candlestick, the Lamb as It had been slain, the white-robed throng worshipping the Lamb, and our Lord Himself, both Priest and Victim, our Advocate with the Father.

I have devoted so much time to this elementary treatment of the subject because I am convinced that it is the only way by which we can prepare our people to rightly understand it. We take for granted too much. Because we are ourselves familiar with the controversy and are rightly instructed in it, we take for granted that our people know the ins and outs of the question as well as we do ourselves.

All discussion as to the degree of strictness with which we are to observe the Lord's day, or the things that may be done, or may not be done upon it, all depend on the right understanding of why we observe it at all. It is a detail which depends on the condition of our people, and the circumstances of their lives, the kind and amount of recreation that may be permitted them after the performance of their religious duties. These things will vary in different places—the *invariable* rule and duty is this, that each Christian on the Lord's day, unless let by sickness or other urgent causes, be present at the public worship of the Church—that is the offering of the Holy Eucharist.

The Rev. C. E. T. ROBERTS, Vicar of S. Clement's,
Notting Hill, W.

IF I join issue with something which has been already said, you ladies and gentlemen—Englishwomen and Englishmen who are here present—will show that fairness which is proverbial on the part of the English people, to a Welshman, for I am a Welshman. I also hope you will remember that I represent one of the very poorest parishes in London, a parish in which there is not a single person who keeps a servant, not a single person who can enjoy a month or six weeks of holidays in the summer, and a holiday in the course of the week over and above Sunday, as some of us can do whenever we choose. I ask your fair hearing, if I seem to speak in contravention of what has been already said.

I want to regard this question of Sunday observance, (1) from the foreign, and (2) from the home point of view.

As regards the foreign observance of Sunday, one cannot but be struck with the difference which is noticeable between it and our own method of observing the day, and also with the difference of the attitude of the Church with respect to it in each case.

In Norway, for instance, I think no one will deny but that the people are, as regards religious observances, most reverent and exact. It is a beautiful sight to see them rowing over the fiords from all the hamlets which at intervals mark the hill-side, to the little Lutheran Church, and spending the whole of the morning, from nine o'clock to one, in the observances of religion.

At one o'clock, however, public worship is over, and then a market is held, at which people buy and sell as they do at home on a market day. The long distances they have to come, prevent their having two public gatherings a week, and so, on the principle of killing two birds with one stone, they combine worship and trading on the only day they can meet together.

So too, in Italy, the first part of the day, till one o'clock, is spent in religious exercises, but the remainder in family gatherings, or as a public gala-day, marked by sports of various kinds, dancing and music. At a festival at which I was present this summer, I made it my business to mark the behaviour of those taking part in it. I never saw the slightest unseemliness in any form, and though the village was full of people I saw not a single person the worse for drink—a picture of temperance to be looked for, I fear, in vain at home on a similar day.

In Ireland too, I am told on good authority, in the neighbourhood of Waterford and Cork the afternoon and evening of Sunday are spent in cricket and football, after all have been to church in the earlier part of the day.

In England I feel that the tendency is in the same direction. Hitherto we have tried to keep the Sunday exclusively for religious purposes. I was brought up with the idea that to take a walk on Sunday was on a par to taking my neighbour's purse, or taking God's name in vain, and to read any other book than the Bible was ruinous to my soul, and that the only thing to do was to go to church as much as one could, and for the rest of the day to "yawn."

The tendency, however, at the present day is in the direction opposite to this. The upper ten and the lower million are breaking loose very rapidly from the state of intellectual and physical bondage to which they have been hitherto supposed to submit upon the Sunday. The rich are using the day more and more as a day for family parties and friendly festivals, they drive, they play lawn tennis, they exchange visits on the great festival of the week. The poor, herded together all the week in streets in which it is impossible to bring up a healthy and well-trained family, in an atmosphere polluted with the smoke and stinks, worked and sweated longer hours than the brutes, it is not to be wondered at that they hail with delight the dawn of the day of rest,

and use it in order to escape from the heat and vermin of the slums to the fresh air and fields, that they fill the excursion train and throng the trams, and make for the river and the woods.

But though foreign and home methods of Sunday observance are drawing closer to each other, there is a difference and a very serious difference. Abroad, the combination of religion and pleasure upon the Sunday is sanctioned and shared in by the Church. In England, on the contrary, men in combining the two violate both conscience and Church law, as they understand it, and the consequence is that they feel compelled to give up one—either religion or pleasure—and as a rule it is always the former which goes to the wall.

Not unfrequently I have to speak with young men upon this point, and I am always met with the argument, "Well, sir, to go to church I must give up riding my bicycle, or rowing, or going for trips into the country on the Sunday, and working as I work from 6 in the morning till 8 or 9 at night, and 12 on Saturdays, I don't think God will be angry with me if I take Sunday to myself." When I have argued that we might do both, that the first part of the day should be given to God, and that it would not be inconsistent with a profession of religion to row or ride during another part of the day, I have not spoken with success, because my friend seemed to feel that though this was my private opinion it was not the voice and teaching of the Church I represent. Sad it is that men should thus violate their conscience in enjoying recreation and pleasure upon the day of rest.

The argument, that if we allow work of any sort on the Lord's day (and some must work if the many are to have pleasure), work of all sorts will be introduced, does not hold good, as it seems to me. I don't believe the English working-men will ever, as a body, give up their day of rest. That employers might force them to do so is sometimes feared. But employers are not omnipotent, and I think an attempt at forcing a seven days' week of work would produce a strike to which a dockers' strike would be small in comparison.

In such a matter I feel no hard and fast line can be drawn, but I *do* feel that the time has come when the Church should distinctly say that union of religion and pleasure upon the Lord's day would not put a man outside the pale of Christian consistency. The time has come, for instance, for the Church to say that a man may read what he likes that is profitable on the Lord's day, and also to give him the opportunity of doing so by allowing him to use his public library upon that day as freely as a man uses his private library. At present, in our nineteenth century stupidity, we open the door of the public-house to enable a man to drink away his wits, and shut the door of the library where he may brighten them. Indeed, the only public door you open on Sunday is that of the public-house and the Church, and the good done by the one is more than cancelled by the evil done by the other. If you close the public-house without opening your libraries, the poor man will have no place but the church to take shelter in on the Lord's day, outside his too often miserable home.

So with recreation, the time has come when the Church should distinctly say that so long as a man gives part of the day to public worship he is at liberty to use the remainder as may seem best to him in promoting his physical health.

In a word, I would say to anyone who enquired of me, "How is it right to spend the Sunday?" what my father said to me when he gave me my first five-shilling piece, and I asked him how I should spend it. "Spend it," he said; "why, as your common-sense tells you is best."

So of our God's gift to us of one day in seven, spend it, I should say, as a joyous and blessed day—a feast day in every sense, and not a fast or funeral day, and in the

way in which common-sense tells you is best for your immortal spirit, for your intellect, and for your body.

In the way that is best for your spirit, by coming to God's house and honouring Him by an act of worship and thanksgiving, and by Holy Communion. In the way that is best for your intellect, by reading whatever is profitable and interesting to you.

Finally, use it in the way in which common-sense tells you is good for your poor overworked body, remembering that it is the temple of the Holy Spirit, and that the Holy Spirit dwells in you to guide you into all truth.

The Rev. J. T. JEFFCOCK, Rector of Wolverhampton.

AFTER so much has been said on the subject of Sunday observance, I must confine myself chiefly to the practical side of the observance of Sunday. Sunday observance touches me in three relations : first, as an individual ; second, as the head of a family ; and third, as a citizen having relationship to other citizens. With regard to my own individual practice, what S. Paul says should be thoroughly borne in mind—"Let every man be fully persuaded in his own mind ; whatsoever is not of faith is sin." If I supposed the literal Fourth Commandment was still in vigour, there would be nothing to be done but to obey it. But I contend that there is, and always has been from the beginning of our Christian religion, a distinction between the seventh day Sabbath, and the first day of the week. They grew up and flourished side by side in the early days of Christianity. A Jew who was converted to the Christian religion, like S. Paul, would naturally keep the seventh day Sabbath, as we know S. Paul did, and would also keep the first day of the week—the Lord's day. And those converts who came into the Church from the Jewish religion did that for a considerable number of years. But supposing a Gentile had been converted, there was no law laid upon him to keep that day, but he would keep the first day of the week in honour of the Lord Jesus Christ, in whose name he was baptized. Christianity was intended to be a catholic religion ; it was intended for the slave as well as his master, for the weak things of this world, for the soldier and the centurion alike ; and they would not be allowed by their superiors to observe the seventh or the first day in a Sabbatarian manner. But as Christians they must frequent the Lord's table, partake of the Lord's Supper, say the Lord's Prayer, read the life of the Lord in the Gospels in the Lord's house on the Lord's day. If I gathered sticks on Sunday I should have no fear of being stoned, or of suffering any punishment, material or spiritual, which would correspond with the punishment such as the Jew suffered of whom we read in Exodus. In Bishop Barry's article in the "Dictionary of Christian Antiquities," I find that Constantine, before he became a Christian, and with a little feeling, perhaps, towards sun worship, was the first man to introduce anything like Sabbatarianism into the keeping of the Lord's day. He says "*venerabili die Solis*, on the venerable day of the sun, let the courts be closed, let the artificers not do their usual work." The Church appeared to be tempted by this ; glad to find the secular arm going to assert itself, and to play into the hands of the Church. And from that time Sabbatarianism certainly stepped into the keeping of the Lord's day. Having satisfied my conscience that the seventh day Sabbath is not binding upon me on account of its being given to the Jews as a commandment to observe it, I must ask myself, how am I to observe the Lord's day ? In answering this question, one would naturally go to church and the Holy Communion, and in every way try to "set the Lord alway before my face" ; you must bear in mind that the Lord is the Maker and Creator of the world, as well as the Maker and Creator of the Church, and that therefore things which are natural may

have a place in our observance of the Lord's day as well as things which are communicated by revelation. If I happen to be staying at a country house, and if the squire chose to take me all round, and show me the cows, pigs, and poultry, I think I should be keeping the Lord's day in accompanying him, not having neglected my church in the meantime. In my own parish I should not accompany anybody on such a visit, because my Sundays are occupied. If at home I happen to look at a book of engravings, or to take down a book of standard poetry, I don't think my eye ought to be plucked out, or my hand cut off. Christ has called us to liberty, and we must stand fast in that liberty with which Christ has made us free, and not invent imaginary sins of Sabbath-breaking. Sabbath-breaking, in the Jewish sense, I consider to have become extinct for Christians. As the head of a family, whatever may be my own conscientious feeling as regards the keeping of the Lord's day, I have to prescribe certain rules. I should try, certainly, to make the members of my family always set the Lord before their faces. I would therefore have family prayers, encourage the servants to go to church and Holy Communion, and not make household arrangements such as would prevent them going. And if those arrangements happened to make my breakfast or other meals a little late, I must not look askance at the servants, but patiently put up with the inconvenience. When first I was ordained, I had always a cold dinner; but now I do not. This, I take it, is a part of our Christian liberty. The working-man has only one day on which he can have a hot dinner with his family. The business man has probably only one day on which he can have an early dinner with his household and the younger children, and that day is Sunday. That day, I think, should be kept in the matter of meals as a festival day, and though cold meat may make less work for the cook and other servants, yet probably the cook and her fellows prefer to have a hot joint rather than a cold one. Then as regards the children, the head of the family must consider their position on Sundays. He may take them to the childrens' service, or encourage those of suitable years to go to Holy Communion, but the holy day must not be gloomy or melancholy. Amusement of some kind should be allowed between times. No boisterous games should be indulged in. Anything which makes the children hot or tired should not be allowed. Consider the difficulty we have with church-ringers, who sometimes tell us that after ringing the bells they are hot and weary and cannot go to church. This is a practical question. I have asked several mothers how their families keep the Sunday. One of them said at the sea-side the children were allowed to walk on the sands, but not to dig. In addition to attending church we should study to give our children, as far as possible, quiet amusements such as may be derived from picture books, drawing books, paint boxes, transfers, and all those sort of things which small children like. Children should also be allowed to look at their pets, such as rabbits, the squirrel, and canary. Short walks might also be allowed, but racing, romping, or anything of that kind should be put on one side. I asked a schoolmistress how she kept her family on the Sunday, and she said she always gave them dessert and a better tea with plum cake of better quality than usual, and in that way the children came to recognise the Sunday as a festival day. Parents should encourage their children to write home on Sundays, they would in that way be keeping the fifth commandment while not breaking the fourth. At any rate, do not let children get disgusted with religion by keeping the Sunday too strictly. And next in regard to our duty as citizens. A chaplain who was exercising a temporary office in Spain told me that when he celebrated Communion in the English Church, he knew one of the communicants at least went to see a Spanish bull fight in the afternoon. Surely that is one of those things in excess of Christian liberty. Those who cater for our amusement have souls and bodies like ourselves, and we should put upon them

as little unnecessary trouble as possible. With regard to Canon XIII. it must be borne in mind that it refers to holy days as well as Sundays, and it shows we are to have pious and holy conversation on holy days such as Good Friday, Christmas, Ascension Day, and the like, as well as on Sundays; but I cannot think the Church meant us to Sabbatize holy days which are classed with Sundays in this canon. The one great Act of Parliament which binds us in this matter is the Act 29th of Charles II. In that Act it is said people are not to follow their ordinary trade; there is to be no public crying or exposing of wares in the streets except mackerel, out of church hours, under pain of forfeiture; there is to be no baking nor selling of bread after one o'clock, and the cook is not to deliver cooked meat to his customers after certain hours. It is a great pity the "licensed victualler" does not sell victuals, but only drink; if he would sell victuals he would enable people to take their walks in the country, and longer walks than under present circumstances. As to Sunday Closing, take care that we do not give way to tyranny in this matter. Partial closing is a boon to the non-church goer, and I fear in many large towns 90 per cent. of the working class attend neither church nor chapel, but if the inhabitants of our large towns wish to have their beer fresh at one o'clock—as I have seen many hundreds of children fetching it in London—I do not see we have any right to prohibit the people from so getting that commodity. Some of our clergy and dissenting ministers go in rather strongly for Sunday closing. Is it not, no doubt unwittingly, on the same principle that the Church in the days of Constantine went in for the edicts of the secular arm instead of all exerting themselves on their own behalf? I am not sure if total Sunday closing will turn out to be a short cut to sobriety, because, if Sunday closing prevails, the desire for drinking may break out in some other form such as in shebeens, or clubs, or places of that kind; or beer that will not keep may be exchanged for spirits that will.

With regard to museums, I have been in two or three continental museums on Sunday. In Bergen, in Norway, the place was full of people who were looking at the natural history collection, and apparently enjoying the sight. In Munich the picture gallery was comparatively empty. At Madrid I found the picture gallery closed my Sunday there. In Wolverhampton we have our museum and gallery open, and have an experience of about twelve months. Since last July about 300 persons have gone in on Sunday afternoons between two and five o'clock, being less than the number between ten and five o'clock on Saturday and on Monday, and less than on Wednesday—which is the market day—when there are more visitors than on other days. But 300 out of a population of 80,000 is not a large number and may show that there is considerable apathy about museums being open on Sunday. At the same time, it must be borne in mind that there is apathy about art and science, therefore we cannot take the figures I have given as a proof that the working classes do not care for the Sunday opening of museums. I asked a lady who lives close to the museum and has opportunity for observing the visitors some questions about them. That lady told me the persons who frequented the museum were on the whole of the lower classes, very decently dressed, with clean boots, and showing a considerable amount of self-respect. Occasionally frivolous people go in, and, my informant told me they always came out in about fifteen minutes, while the sober-minded people took an hour or an hour-and-a-half to look round. In all these matters let us try to make the observance of Sunday as varied as possible, and give as many opportunities for people to vary their enjoyment, amusement, and recreation on that day so as to give them more than the two present alternatives, the church and the public-house.

The Rev. E. W. SERGEANT, Vicar of S. John's, Moordown,
Bournemouth.

THE Sunday question is a practical question in two senses—(1), affecting our practice or the practical side of which you affect every week; (2), the difference chiefly in practice. But as practice depends a good deal on theory it is important that our theory should be correct. Now I am glad to avow my conviction that the theoretical differences, at all events within the Church, on this question are greatly exaggerated. If people would give up professing to maintain theories which they do not really hold, and at the same time would act up to what they really do hold, the differences would, in the majority of cases, almost vanish.

We all agree that the Lord's day ought to be religiously observed, and that it has been so observed from an extremely early point of Church history. We all agree (theoretically) that it is a day for public worship, and for rest from worldly business. Few deny that some amount of recreation is allowable on it. Our differences refer to manner rather than matter. Moreover, where theoretical differences are most pronounced, that is, amongst good and thoughtful people, the practical differences are least; e.g., the Churchman who grounds, or thinks he grounds, his observance of Sunday on the Fourth Commandment, and the Churchman who rests it solely on usage, will be found as often as not to be equally regular in attendance at public worship, equally careful not to infringe others' liberty in the matter of the Sunday holiday, equally anxious, in short, to differentiate Sunday from the rest of the week. No doubt there will be minor differences. A will think it wrong and B will think it right to indulge in a quiet sail on a neighbouring lake, or to encourage a rustic game of cricket. A will carefully put away all newspapers, B will read the *Observer*, and so forth: but under ordinary circumstances, and in the absence of a powerful microscope, it will often be difficult for an outsider to distinguish between the so-called Sabbatarian and the anti-Sabbatarian.

The question arises—is anyone in the modern Church really a Sabbatarian? that is, does anyone *really* base his or her observance of Sunday (being the first day of the week), on the pre-Christian law which prescribed the observance of the seventh day? Does anyone consistently keep Sunday Sabbatically? If so, whence the bright fire that on a winter Sunday morning greets the vicarage party as they assemble for family prayers, to be followed by a hot breakfast? Whence the steam of the hot vegetables, to say nothing of the roast beef, which cheers the same party on their return from the morning service? The Sabbath law, unrepealed unless the Sabbath be repealed, is "Ye shall kindle no fire throughout your habitations upon the Sabbath day" (Ex. xxxv. 3). The injunction was given in the southern desert, but it remained in force as part of the Mosaic law in Palestine, where the cold in winter and early spring is apt to be severe. It is in vain to argue that this is merely ceremonial, whereas the precepts of the Fourth Commandment are moral. What makes these moral and the other ceremonial? To say that their having a place in the Fourth Commandment makes them moral, and therefore of perpetual obligation everywhere, is to beg the whole question. For we must face this question? What is the reason that the Ten Commandments obtained and retain their hold upon Christendom, are recognized equally by the Catechism of the Council of Trent, and in the English Church Catechism? Is it because they were given with special sanction, or is it by reason of their own inherent nature? If the first, then other commandments were given with equal sanctions, as told in the twenty-second, twenty-third, and following chapters of Exodus; if the second, then we have to judge of that inherent quality which makes them perpetually binding. And if the Fourth Commandment does not appeal to our

consciences in the same way as the others it is an indication that it is not so permanently binding. And so it is treated by Chrysostom, who writes, "For what purpose did God add a *reason* respecting the Sabbath, but did no such thing in regard to murder? Because the commandment was *not one of the leading ones* which were accurately defined of our consciences, but a kind of partial and temporary one, and for this reason it was abolished afterwards." (*Chrys. de Statius*, vol. ii., p. 128.) And, to speak plainly, do any considerable number of rich people, who profess to ground their observance of the Sunday on the Fourth Commandment, really obey its requirements in regard to giving their horses and servants rest? Is it not true that the Fourth Commandment is a very convenient missile to aim at other people's heads, but a very inconvenient standard to which to refer our own practice? Then again, what about the clergy? Do they rest on Sunday? And, if not, by what law of God are they exempt from Sabbath discipline? With many, perhaps most of the clergy, it is their one busy day. With others the whole seven days are days of work. What then becomes of the Fourth Commandment? I tell you, I do not attempt to observe the Fourth Commandment literally, but only as S. Augustine (*Hom. iii.*, Gospel of S. John, vol. iii., p. 311, Benedictine Edition) understood it when he wrote, "The Christian observes the Sabbath spiritually, abstaining from *servile work*." For what is servile work?—from sin.

I want to make two points—firstly, the importance of not basing a commendable practice on a false principle; secondly, the falsity of taking the Fourth Commandment as the ground and standard of Sunday observance.

The first point may be illustrated by the question of episcopacy. Who would not think it a mistake to base one's defence of episcopacy on the passages which mention bishops in the New Testament, in disregard of the obvious fact that the supreme direction of the apostolic Church vested in the apostles themselves, and of all that Church history and modern research teach us as to the identity of presbyters and bishops in the apostolic age?

Or, take the question of total abstinence. What judicious advocate of it would rest his case on the injurious effects of alcohol as shown in the lives of drunkards, regardless of the fact that our Lord consecrated alcoholic drink in the Sacrament of the Holy Eucharist, and of the further fact that thousands of God's saints in every age have been "moderate drinkers," and that there is no pleasure, however innocent, that is not capable of abuse?

To assume a false basis renders our whole position insecure. And, secondly, the law of the Fourth Commandment is a false basis for Sunday observance.

For, first, the Fourth Commandment mentions the seventh day, not the first. How do Sabbatarians justify the change? The same authority alone that fixed the day can change it. Let them prove that God has changed the day. If He has done so, when was it done? and why did Eastern Christians, for nearly three centuries, observe both days?

Secondly. The Fourth Commandment, like most of the Ten Commandments, is chiefly prohibitive. The Christian law is essentially positive—"Thou shalt love," &c.

Thirdly. There is no proof that the law of the Fourth Commandment was ever observed in pre-Mosaic times, nor by the Gentile Churches founded by S. Paul. It is never quoted in the New Testament.

Fourthly. The Sabbatarian spirit lacks the true breadth of Christianity, and tends to hypocrisy and unreality.

We should try to get rid of a theory which is really a relic of Puritanism, having no

foundation in the New Testament, nor any adequate support in the writings or practice of the early Christian Church. Sunday is the weekly commemoration of our Lord's resurrection, its truest occupation is the worship of God, especially in the Holy Eucharist, and rest is a privilege which we misuse on that day unless we so employ it.

DISCUSSION.

The Right Hon. the Lord NORTON, Hams, Birmingham.

MY name is not down on the list of speakers, and I have but one word to say ; but I cannot resist saying that the words which have just been uttered in the address of the Rev. Mr. Sergeant are capable of great misconstruction. It seems most dangerous to say that the Fourth Commandment is secondary and temporary, and has been abolished. The rev. gentleman began by asking us each to answer him, "Are you a Sabbatarian?" Every discussion should begin with definition, for half of the controversy in the world is caused by people using some word in two different senses. It is quite clear what the rev. gentleman means by a Sabbatarian—one who looks upon the Sabbath as having originated from Mount Sinai. I do not think many of us here take this view. Many people in reading the Fourth Commandment seem to overlook the first word in it, which is "Remember." "Remember" refers to something past. What had passed in the authority of the Sabbath dated from our creation ; and it was what our Creator thought necessary for His creation. Two speakers have referred to the alteration of observance from the seventh to the first day of the week ; but to call that a change of the ordinance seems puerile. The same authority, sanction, and meaning attaches to the sanctification of one-seventh of our time, whether it be the seventh day of the week or the first. The gist of the ordinances of our Creator at our creation was that one-seventh of our time should be separately devoted to a different purpose from the other six days, and that those days were to realize in work the spirit of the seventh day. The business of life is that of which we have to give an account, and that will be decided according to the spirit in which ordinary occupations are done—whether in the spirit of the seventh day, or in the spirit of the world. The same occupations of all men are only different in this ultimate respect, according to the spirit in which they are carried on. It was said that the Fourth Commandment is as imperative in reference to our working six days, as to the hallowed seventh. But it is obvious that the reference to the six days there is only incidental. The chief object of the commandment is to keep holy the seventh day, as God hallowed it in the creation. There are six days for exemplifying the spirit of all we have to do, and the seventh is a day for refreshing that devotional spirit, and for worshipping God in such a way as shall give to the six days the character of a religious life. It was said by one speaker that he would not devote the whole Sabbath day to religion, but only the early part, and the rest to pleasure. But religion does not belong to the seventh day more than the other six ; and any man who thinks the seventh day is for religion, and the others not, shows that he does not know in the slightest degree the meaning of the seventh day. Religion is nothing but the work of the six days characterized by the sanctification of the seventh. The same speaker said that, as a rule, the richer classes go to church at the early service, give the early part of the day to religion, and the second part to pleasure. This is happily not true ; but the speaker's division between religion and pleasure shows a false idea altogether in the speaker's mind.

"Live while you live, the epicure would say,
And give to pleasure every passing day ;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies.
Lord, in my life let both united be ;
I live to pleasure while I live to Thee."

Any man who feels that the religious use of Sunday is in contradiction to his ideas of pleasure has not the first elements of religious perception yet in his mind. The spirit of his life is not the spirit of that day which, so far from being dull, is the only genuine animation of man's existence.

The Rev. T. ALFRED STOWELL, Rector of Christ Church,
Salford, Hon. Canon of Manchester.

As to the general question, I will merely say in answer to Dr. Linklater that the blame which he cast upon the clergy ought by rights to have been cast upon the Church of which we are all members; for our Church teaches her ministers every Sunday to read the Ten Commandments as God's law, and tells the people after each to respond "Lord, have mercy upon us, and incline our hearts to keep this law." Our people do keep the Lord's day on the authority of the Church, because the Church gives the authority of God for its observance. With regard to the other question, I consider I am bound to keep the Ten Commandments, both on the ground of the special sanction attaching to them, and on the ground of the perpetual moral element which pervades them. And I must say I have never heard it accounted for how it should be that a commandment purely ceremonial should have found place in the midst of commandments confessedly of moral obligation. The last speaker but one is confusing the Ten Commandments with the directions given to Moses on the mount. They alone were spoken by the voice of God directly to the people, and written on the two tables of stone with the finger of God, and those tables were placed in the ark; and that, in my eyes, makes a marked distinction between them and the other directions. The last speaker but one was confusing these when he spoke about the prohibition of lighting fires on the Sabbath, and of the appointment of sacrifice, as these find no place in the Decalogue. We may therefore put on one side the arguments deduced from them. My object in rising is to touch upon one particular question of practical importance in the present day, and which is exciting very great interest now in Wales. I refer to the Sunday closing of public-houses. I do not know whether Lord Beauchamp alluded to this question as one of the demands for alteration in legislation, but I may venture to assure him, from wide experience, that the closing of public-houses on the Lord's day is demanded by the vast majority of the working classes. It is only resisted to any appreciable extent by those who pose as friends of the working-man among the middle and upper classes, and who profess to know his wishes better than he does himself. Of course it is a question which has two points of view: it may be treated in one aspect from the temperance platform, and in another from the aspect of the due observance of the Lord's day. I want to show you there is no cause which leads so much to the desecration of the Lord's day, whatever idea you may attach to desecration, as the facilities for Sunday drinking; and that there is nothing which would more promote the due observance of the Lord's day than stopping the sale of intoxicating liquors on that holy day. I regard the Lord's day as a day set apart for God's glory and worship, a day of refreshment bodily and mentally for man, and a day for home and the cultivation of the sanctities of domestic life. What leads more to the desecration of the Lord's day than Sunday drinking? which in our large towns often fills the air with blasphemies, with profane and ribald talk and polluting vices, and crowds the streets with sights which are anything but holy and heavenly; "so that," to use the language of the Homily, "Of the Place and Time of Prayer," first part, "it doth too evidently appear that God is more dishonoured and the devil better served on the Sunday than upon all the days of the week besides." The public-house is the great rival of the House of God, it leads largely to the absence of the working classes from our places of worship, it is antagonistic to the sacred use of the Lord's day, it tends to undo to a large extent the work of the Sunday schools, and to thwart the efforts of those who are seeking to promote the elevation and evangelization of the masses, by preventing that access to them which would otherwise be most readily obtained on that day. The second aspect of the Lord's day is that it is a day designed for the rest and refreshment of man. Blackstone, in his "Commentaries," speaks of the admirable service which the Lord's day renders as a civil institution, by providing a day of rest, which enables the industrious working-man to pursue his occupations during the week with health and cheerfulness. Consider how this traffic neutralizes in multitudes of cases the beneficent and salutary effect of the Lord's day in this respect. There are a large class of 300,000 or 400,000 engaged in this traffic, who, as John Bright said, are kept at it in a sort of captivity for long hours, extending to 108 per week in the country, and 123½ in London. Think of the physical and moral character of, the surroundings of those people, a large number of whom I believe desire to be emancipated from their present thralldom. Look at the aspect of the question with reference to working-men. There

is frequently the idle Monday as the legacy of a drunken Sunday ; and in manufacturing districts it is often useless to commence work on Monday morning, because so many of the workers have been unfitted by the day of rest for the pursuit of their callings. John Scott, the chief constable of Edinburgh and Glasgow, reports "that since the passing of the Forbes Mackenzie Act there are no complaints of idle Monday," and "that the number of those who absent themselves from work on Monday is small compared with previous years." And testimony to the same effect is being furnished from Wales, that the men seldom now absent themselves from Monday work, but come regularly to business on that morning. A third point is that the Sunday opening of public-houses robs the home on that day, and takes away the husband and father on the only day on which he is at liberty to cultivate the acquaintance of his wife and family, and to enjoy their society. The money that should go to make the home comfortable is spent in the public-house, and when the father comes home from the public-house he too often brings tears instead of happiness with him ; and the day which should be the brightest and happiest day of the week, is made the saddest and most miserable in that home where this traffic has brought its curse on the innocent as well as on the guilty. Let us not tempt in any way the working-man from his home on Sunday, but try to induce him to spend his money in making his home better, and his time in making it happier. In the total closing of public-houses throughout the country, the difficulties to be overcome (and there will be such) would be as nothing when compared with the benefits which would result.

The Rev. HERBERT MORTIMER LUCKOCK, D.D., Canon of Ely.

I OBJECT to "common-sense" being set up, as it has been by a previous speaker, as the guiding principle in this matter. There is nothing about which men hold more divided opinions. It opens the door for the exercise of private judgment ; and the evils of that are abundantly seen in the Dissent around us. In the absence of Scriptural direction, the only trustworthy authority is the practice of the early Church. This has been twice referred to ; but I venture to think its teaching has been misinterpreted. For instance, the call of the Fathers to men "not to Sabbatize"—is it any proof that the whole spirit of the Fourth Commandment has been abrogated ? I think not ; and for this reason. It was the exaggerated obligation of the Sabbath which they denounced. Only open the Talmud, and a single page will show you what that was. Men might not rub the ears of corn in their hands, because it was equivalent to threshing, which was agricultural labour, and forbidden on that day. Again, they might not wear nails in their shoes, for that was to bear a burden on the Sabbath. So again, the injunction to abstain from work had been so perverted that they had given up the day to gross carnal self-indulgence. It was this that Ignatius, and Chrysostom, and others, so vehemently protested against ; it was this, too, that the Council of Laodicea had in mind when it enjoined, that men should "rest on Sunday as Christians," not, that is, in the spirit of the Jews. Then take another point that has been misunderstood. For a long time, both Saturday and Sunday were observed in some Churches, especially in the East ; and it has been implied that the Sunday cannot therefore have been intended to supply, in any way, the place of the Jewish Sabbath. But is this conclusion justifiable ? I think not. Men are apt to think that there is a clear line of demarcation between Judaism and Christianity ; but really the transition from one to the other was most gradual. Christianity was not antagonistic, but supplementary to Judaism. We may read it in the conduct of the Apostles, who had been taught at Christ's own lips. The second chapter of the Acts shows how the two were allowed to overlap. The Apostles attended the daily service of the temple—that was strictly Jewish ; but they superadded to it a celebration of the Holy Eucharist, "breaking bread" in the Upper Chamber "at home"—that was strictly Christian. It is precisely the same with regard to the double observance of the Sabbath and Sunday. For a long time the bulk of converts were Jews, and they clung, no doubt, to the seventh day—only purified from the later accretions ; but where purely Gentile Churches arose, the first day alone was kept sacred. But let us see how the early Church at large regarded the day. Ignatius, who had drunk in his knowledge from the lips of S. John, sums it all up in a single sentence in his letter to the Magnesians : "No longer Sabbatizing, but living in a manner befitting the Lord's day." The Lord's day—we are apt to reject the title, as peculiar to the

Scotch ; but it was that almost invariably used for three centuries, till the half-pagan Constantine stereotyped its present designation to honour his favourite sun-god, Apollo ; and the old title is eloquent in its teaching on the subject before us. It is a day which from its highest associations was surrounded by a religious atmosphere ; and it was soon discovered that two things especially tended to disperse that atmosphere, viz., secular work and public amusements. It is quite true that the Christians of that time did often buy, and sell, and work, with their hands ; yes, they were even spectators of the heathen games on that day ; but that was because they were not free agents, because they dared not abstain, save at the risk of persecution and death. But when Christianity had drawn the world to its side, when the State threw its arms over the Church, all this was changed, and Constantine issued prohibitory edicts for the protection of Christians. That emperor's conduct, I believe, has been misread. I know that he was not the pious and religious man that many suppose ; but he was a just man, and though he cared little at the time for their religion, he did feel that, after all they had suffered, they must have justice ; and if any of his subjects believed that secular work and dissipating games were inconsistent with the spirit of their great religious festival, they should have the relief they sought. It is no imperial caprice, then, as it has been thrown in our teeth ; but it was the voice of the Church, after three centuries of fear and persecution, that found its expression in the edicts of Constantine ; it was the voice of the Church speaking in an age when, in her undivided unity, she could claim the guidance of the Spirit in what she said. With that single testimony I am content to leave it. I will spend the time that is left in reiterating and emphasizing it. The preservation of the day for all those exercises that made man feel that it is "the Lord's day," albeit, a day not of Jewish bondage, but of eucharistic joy and brightness, and all the freedom with which Christ has made us free—the preservation of the day for these purposes has come down with all the weight and authority of a Church which had a right to be heard, both because it had clung to the Faith through trials and oppressions of unparalleled severity, but even more because, from its proximity to the life-time of the Founder, and from the freshness of the traditions it had received, it must ever be regarded as the truest exponent of the mind of Christ.

Captain TOYNBEE, London.

I CAME to this meeting with the object of speaking for seamen only, but I have been so deeply grieved by hearing two-thirds of the clerical speakers ridiculing the strict observance of the Lord's day, and advocating lawn tennis, cricket, etc., etc., on Sunday afternoons, that I feel bound to say, the teaching of all the great workers amongst seamen, soldiers, and other working classes, goes against this novelty. For instance, you have only to read the reports of work by Miss Weston and various missions amongst seamen ; by Miss Robinson amongst soldiers ; by the London City Missionaries, etc., etc., amongst the poor of London, to learn that as soon as man or woman realizes what Christ has done for us, that person longs to help others to find Christ. So that they who advise us to go off to trivial amusements on a Sunday, cannot themselves have realized the glow of Christian enthusiasm which comes with the "new birth," but are resting satisfied with the natural powers which are common to man, and which never can redeem him from the slavery of sin. It is remarkable that all the *lay* readers and speakers have been for a holy Lord's day, and it seems to me that if two-thirds of our clergy advocate the above-named change, it is to the *laity* that we must look for the salvation of our dear old Church of England. I will now say my few words for seamen. The question of Sunday observance bears very strongly upon Church work amongst seamen, and the clergy in all our seaports will do well to preach very decidedly against the loading and unloading of ships on that day. I have great sympathy with merchants and shipowners in this age of severe competition, but this is only one amongst ten thousand difficulties which oppose Christian practice, and, although they appear insurmountable to the *worldly* mind, fly like smoke before wind when opposed by simple faith in Christ. The Christian knows that the *only* success in this life lays in our becoming *Christ-like*, and that Christ has promised this power to the *weakest* who honestly wish and pray for it. I am glad to say there are several shipowners who forbid Sunday work in port, expecting their commanders to conduct Divine service on board their ships at sea, and also in port if it is not provided elsewhere. All such

shipowners with whom I am acquainted are successful men. They believe Christ when He says : " But seek ye first the kingdom of God and His righteousness ; and all these things " (all the worldly things that are good for you) " shall be added unto you." That noble Christian, the late Mr. Alexander Balfour, of Liverpool, was a case in point. An experience of seventeen years in command of a ship, during which time I had Sunday services and week-day classes, has convinced me that such work is beneficial by helping to maintain discipline, and tends greatly to the general success of a voyage.

The Very Rev. JOHN OAKLEY, D.D., Dean of Manchester.

I SHOULD not have ventured to stand forward at the end of this discussion if I had not been convinced that the subject of it is vital to the restoration of any real religion or Churchmanship in Wales or in England. It appears to me that this Congress of Churchmen generally does not need little rules and nice distinctions quite so much as a thinkable and workable principle to lay hold of firmly, and recommend by our teaching and example. I should like to meet Mr. Chambers on the ground he took up, that there was no real room for difference where men accepted the Bible and the Prayer-book. I am bound to say I look upon this discussion as to the origin and sanction of the Lord's day, as something of a logomachy. The question does not appear to me to be capable of clear and conclusive settlement ; and I take the Lord's day as I find it, as I take most other duties from the hand of Mother-Church. The Church puts the institution before me, in a very considerable degree, in the light of the first four commandments ; I cannot put the Fourth Commandment out of the question. In other words, the observance of the Lord's day comes before us, under the authority of the Church, as representing an important element in the moral law. The shortest summary of the first four commandments I take to be : First Commandment, " God always ; " Second Commandment, " God rightly—not wrongly ; " Third Commandment, " God reverently ; " Fourth Commandment, " God obediently." There is, therefore, a moral obligation of the Fourth Commandment for the Catholic Christian. And I claim the same significance for it on the grounds commonly called Protestant. We all alike rest our observance of it ultimately on the Bible, both the Old and the New Testament, as explained, adapted, and enjoined upon us by the Church ; our allegiance is alike due to that combined authority, and obedience to it is an obligation for us all as a moral duty. That duty is the worship of Almighty God—to believe in Him, fear Him, love Him, worship Him, and give Him thanks. That is the only tenable ground that I can see for the obligation of the Lord's day. To call it purely ceremonial is to destroy its obligation altogether. This ground being laid, it is remarkable how little the Church says about the details of observance of the Lord's day. You must not separate that sentence altogether from the next, but when you have mastered the principle that worship is a duty, then the Church is content to say that the use of Sunday is to teach us to " serve Him truly all the days of our lives." Sunday is to pitch the key-note of our lives. For bringing out this principle this meeting is very much indebted to Lord Norton. The principle we get from the Fourth Commandment, is that the Lord's day is the typical Christian day—the pattern, sample, specimen day ; not the exceptional, but the normal Christian day. It is to be the characteristic of the pattern sample day, that it is a day of godly duty, rest, and peace. What, then, will it have to say ? It must address the whole man, and all men ; it must offer opportunities of bodily, mental, and spiritual recreation and refreshment ; and, above all, united acts of approach to the Fountain of all life, pleasure, goodness, and happiness. It must offer opportunities of recreation and revival to the whole man, his body, his human soul or mind, and his Divine, inbreathed spirit, keeping the whole man in touch with God. It is a day of trying to realize the regenerate life, of Divine recreation for the human Trinity which we are ; therefore, of course, means and opportunities of worship must stand first. But this principle supports the higher truth—the cardinal statement on this and kindred subjects—that we are human beings, *not* souls and souls only ; that we are men and women as God made us, and re-made us in Christ ; and we are to learn to love Him, to fear Him, to serve Him, to worship Him, to give Him thanks with all the faculties, and in all departments of our being ; and whether tacitly or expressly, in all the actions and functions of our redeemed humanity. Yes, it is that which the Fourth Commandment witnesses. It is an ordinance of redeemed humanity. Why, then, is it that the Eucharist is the proper expression of

those truths, the appointed commemoration of the Redemption, which Sunday signifies? A disparaging glance has been cast on the idea of associating the Lord's ordinance with the Lord's day; but it is vital and indispensable simply for this reason, that the ordinance says the same thing as the Sunday says; it is the great witness of true spiritual mindedness and truly spiritual religion. "God's board" is the great witness to us not to put asunder things which God has joined together; to eat our "daily bread" in the kingdom of God. The sacraments are standing witnesses that we are not "souls," but men; and that to seek God, to try to honour God, we are to bring all our faculties and use them in the worship of God at all times, and not on Sundays only. There is, I fear, a type of Sunday observance which is largely answerable for the widespread laxity and decay of commercial morality, because it has dared to separate the Sunday from the other days of the week absolutely, to acquiesce in a strict Sunday and a lax week. The Sacraments of the Gospel, duly connected with the Christian Lord's day, are the interpreters of the Fourth and of all the other commandments; for they are our preceptors, and help us to glorify God with body, soul, and spirit, which are His.

The Rev. JOSEPH MCCORMICK, D.D., Vicar of Hull, Canon of York.

It was my privilege at the last Church Congress to address a large meeting of working-men on this subject, and if one might judge by the tone of that meeting, the working classes are hostile to any interference with the due observance of the Lord's day. I shall never forget when the statement was made that the "Sabbath was made for man"—a very favourite expression amongst those whose ideas about the Lord's day are certainly not agreeable to my own—and it was added, "then let man keep it;" how the working-men applauded loudly all over the room. Certain persons say the Church gave us the Sabbath: but no; God gave us that blessed day. The Church may come in with its historical testimony, but God, from the beginning appointed that there should be one day of rest out of the seven. The moral law was long before the time when it was given upon Sinai. Stealing, adultery, and other things were sins against God, before God in the midst of earthquake and thunder announced His will from the mount that burned with fire. The same is true with reference to the Lord's day. It has been the day of days, as Bishop Wordsworth says, from the creation of man. I never like to hear a man in public assembly say the Church gave us the Sabbath: God Himself gave us that day, and intended it to be a holy day, not a day for doing our own pleasure, nor carrying out our own ideas. There seems to me to be another thought in connection with this matter which has not been dwelt upon, viz., it is to be a day of rest not merely from toil but also from pleasure, for you can have very few pleasures without giving toil to someone, and I venture to say that is not fair in a working class community, or indeed in any community. I would like to make one remark upon Canon Luckock's observation that our religion is the complement of Judaism. Lord Beaconsfield was once asked the question, "Are you a Christian?" and he paused for a moment, and answered, "I am a completed Jew." No wiser answer could be given, because here is the very ground we take in controversy with the Jews at the present time. We say, "You have types and prophecies that, according to your own declarations, are not fulfilled; we show you their fulfilment in Christianity; the shadows have passed away and the substance has come in Christ Himself." Let us recollect in connection with the observance of the Lord's day that there never has been but one Church from the beginning. Christianity is not a new religion. We are abiding by the old spiritual principles. Our faith is a like precious faith with that of the saints in all ages, and we are spiritually the children of Abraham. We are grafted into the ancient stem, and belong to the same body of believers, and the blessings and hopes which were good for patriarchs and prophets are also good for us in the days in which we live. Our principles are immortal principles; they have always had their sway in the past, and will continue to have their sway in the future to the end of time. I have been pained at some of the language used on this platform to-day, and, if such language is pressed far, I venture to think the working classes will appeal from the clergy to their own great body. They know very well that if you begin to tamper with the true observance of the Lord's day you cannot prevent working-men having work to do on their Sabbath. Australia has set a splendid example, and has forbidden any

ships to be unloaded or work to be done on the Lord's day in the interest of the working classes. And it would be a misfortune if it were to go forth to the country that there were certain clergymen who desired to give only an hour or two to religious services and then devote the rest of the Sunday to pleasure. I am not one of those who can follow the gentleman who ventured to think the state of matters on the Continent was better than in this country. Surely he has not taken notice of certain things that go on on the Continent on Sundays. Theatres are open, there are fêtes and popular amusements of all kinds, there are the fully laden carts going along the streets, and the mason working with the mallet and chisel on the stone. Most certainly we do not want any of these things to disturb the quietness, sanctity, and reverence which ought to be associated with the Lord's day. And, I say, God save us from a continental Sunday. But I will add, England is appearing, in connection with this matter, in her true grandeur before the world; she has exercised great influence in various places on the Continent of Europe and the far off dominions of China and Japan, as well as elsewhere, and I hope that influence will spread, and that she will always stand forth as a nation that fears God, loves righteousness, and is obedient to God's commands.

JOHN B. FOWLER, Esq., Member of the Church of Ireland, Cork.

I DID not intend when I came in here this morning to address this important meeting, but when I heard the sister Church in Ireland spoken of, I am sorry to say, not as an upholder of Sunday observance, not as standing by those great traditions which we have striven in that land of ours as Churchmen and Protestants to maintain; when I heard the Church of Ireland spoken of as neglecting the practice of Sunday observance, and encouraging her followers to use the day as a day for pleasure-seeking; further, when I heard the name of my native city mentioned in connection therewith, I felt bound to stand up and contradict the statement. We, as Protestants, living amongst a large majority of Roman Catholics in the south, have to stand up for those traditions, which we esteem highly, with an amount of firmness and steadfastness such as there was scarcely any need for fifteen or twenty years ago. And I may safely say that we do attend our Church worship very regularly. There may be one or two out of a large congregation of, say, 800, who would play a game of lawn tennis on Sunday afternoon; but, while we know this, we do not boycott them, or turn them out of our society. We are always glad to see them when they do join us in worship. This is, however, our difficulty. Many people amuse themselves in the morning, I do not say in playing games, but in sailing on our beautiful river in summer-time; then, in the evening, like so many people who give the evenings of their lives to God, they will go to church and think they have done well in giving the end of the day to worship. Another class who do not keep the Sabbath as carefully as we should like to see it kept, are the young men who call for early Sunday services. The clergy raise the question occasionally—Shall we give them an early service? But I fear that what they want in that early service is not what I have heard suggested to-day as a fitting service for them—the Holy Communion. No, they don't want to partake of that Holy Sacrament, but to do a certain homage to God in the early part of the day, and then to have their fill of recreation or amusement afterwards. It is a notable fact that it is not the young men who have the hardest work or longest hours who clamour so loudly for these early services. In point of fact, the young women of our cities are often harder worked than the men who are demanding this concession. They have less money to spend on Sunday amusements, as they often work hard for a few shillings a week, and they can ill afford to spend anything on Sunday travelling. The young men of whom I speak are, many of them, earning from £100 to £200 a year. They can well afford to pay for Sunday amusement, while their poorer and harder worked brothers and sisters have of necessity to spend a quiet Sunday. In conclusion, I plead for those who have to work hard for seven days a week in order to supply this demand for Sunday travelling; and I trust that the Churches of Great Britain and Ireland will persevere to the end in holding fast to the good old-fashioned manner of a quiet, restful Sunday observance.

The Rev. A. GURNEY GOLDSMITH, Seamen's Chaplain at
Hong Kong.

My position on this platform has been sought by me simply to say that there are a large number of men who do not get the Sunday either for pleasure or devotion. And for such men I plead. I feel that the only thing to benefit these particular working-men is legislation. I am referring to our merchant seamen abroad. As the seamen's chaplain at Hong Kong, I have had opportunities of seeing how Sunday work utterly and entirely denies and destroys all religious life amongst those men. A man has said to me—"I have written home to my friends to tell them I have given up religion, because in this port of Hong Kong, with the British flag flying over the Customs House, I have to be at my 'tally' book for the cargo Sunday after Sunday." When these things come to our notice they do make our hearts fire with indignation to think that there should be no legislation from our Christian Government to secure this day for religious devotions generally, and then for rest of body and mind. Many shipowners and merchants are favourable to this being done, and many are driven to it. A ship came out to Hong Kong a year or two ago, the captain desired to keep the Sabbath day, his owners are very strict about it in Liverpool and do not allow the men to work on the Sunday if they can possibly prevent it. The captain said to me at Hong Kong, "If I were to cease working on Sunday in Hong Kong the Chinaman who is the consignee of my cargo would simply tell me, 'I will give my contract to someone else.'" The Chinaman is not to blame; it is the British Government under whom the Chinaman has to work while in Hong Kong. We want legislation to remedy this crying evil, and I can see nothing else for it. If the Government would act, if shipowners would act, if we as Christians and Church people would act, and if those who have the opportunity of laying their views before the nation would do so, good would result. We want the Sunday given to those men who cannot get it until there is some regulation absolutely forbidding everyone to perform any labour on the Sunday on board ship.

The Rev. R. M. GRIER, Vicar of Hednesford, Staffordshire,
Prebendary of Lichfield.

As a strong Churchman, who desires very earnestly to see the Holy Communion restored to its rightful position in the services of the Church, I entreat those who agree with me, not to alienate or outrage the religious sentiment which at present attaches to the Lord's day throughout this country. It was the wisdom of the early Church, in whatsoever part of the world she worked, to seize upon anything that was good and pure amongst the people and consecrate it to God. Let this be our wisdom too. I do not hesitate to say that I am a Sabbatarian, and I believe that there is such a sin as Sabbath-breaking even now. The stress laid upon the difference between the first day and the seventh day of the week, as abrogating the Fourth Commandment, seems to me, as it seems to Lord Norton, little short of puerile. Dr. Linklater appealed to what I may call Protestant prejudice when he placed the Sabbath on the same footing as the sacrifices of the law, and said that these were abolished. They were fulfilled in Christ, and the various aspects of them are now gathered together and represented in the great Eucharistic sacrifice of the New Testament. In the same way the Lord's day is the substance of which the Jewish Sabbath was the shadow. God would have us to set apart certain men to be specially sacred, in order that all men may remember their obligation to be holy; certain places to be peculiarly sacred, in order that all places may be known to be sacred; certain days to be peculiarly sacred, in order that all time may be sanctified. A few words on the closing of liquor shops on Sunday. Those who oppose this measure are very apt to use phrases which beg the whole question. My friend, Mr. Jeffcock, speaks of the tyrannical closing of public-houses; may there not be such a thing as the tyrannical opening of public-houses? I wish that those who use such terms would ask the working classes themselves what they desire. If they would, I will venture to say that the doctrinaire objections they make to the measure would vanish into thin air; we should hear no more about the impossibility of keeping beer fresh for a day, or the hardship of being

obliged to do it. The people want the public-houses closed on Sundays, and are the better for their being closed. In Scotland and Ireland they have been closed; and in both enquiries have been demanded by the opponents of the measure, with the result that the benefits from it have been shown to be great. It will be the same in Wales. More and more does it become clear during the investigation which is now taking place, that if only that thirsty ubiquitous being, the bonâ-fide traveller, created solely by Act of Parliament, could be suppressed, the act would be an almost unmixed good.

PARK HALL.

WEDNESDAY AFTERNOON, OCTOBER 2ND, 1889.

The Right Rev. the PRESIDENT in the Chair.

LITERATURE OF THE DAY, AND ITS ATTITUDE
TOWARDS CHRISTIANITY.

- (a) IN CONNECTION WITH MODERN PHILOSOPHIC THOUGHT.
- (b) WITH REFERENCE TO ALLEGED SCEPTICISM AMONG THE
WORKING CLASSES.
- (c) IN THE TREATMENT OF RELIGIOUS QUESTIONS BY MEANS
OF THE NOVEL.

PAPERS.

SIR G. G. STOKES, Bart., M.P., F.R.S.

In the few remarks which I venture to address to the Congress I shall confine myself to the first division of the subject which is proposed for discussion this afternoon—Literature of the day, and its attitude towards Christianity, in connection with modern philosophic thought.

If we leave out of account open and avowed attacks on religion, such as may be found in secularist newspapers, and confine our attention to writings, such as papers which one sees from time to time in magazines, composed in a philosophic spirit, but at the same time distinctly sceptical, the feature which I think is more especially characteristic of them is the endeavour to dispense with all, or almost all, belief in the supernatural.

Among the causes which have contributed to this result, not the least important, though such an effect is merely incidental, is, I think, the remarkable advance which has been made in natural knowledge, both as regards the physical and biological sciences, within the present century. Presiding, as I have the honour of doing, over the oldest scientific society in the kingdom, instituted for the promotion of natural knowledge, it will not be imagined that I want in the slightest degree to discourage the pursuit of science, or suppose that when it is followed with due regard to the limitation of our knowledge, it is in any way opposed to Christianity. Nay, on the contrary, the mental training produced by the pursuit of science, when it is not allowed to monopolize the mind, has in it elements of importance even as regards morality and

religion. Openness of mind and love of truth are qualities without which the scientist would ill-succeed in those questionings of nature which belong to his researches. Still, as different situations in life, so different mental pursuits have trials of their own ; against which scientists, like other men, should be on their guard. The fascination of the study and the importance of the results which have been obtained, have some tendency to tempt the student to feel as if he must depend entirely upon the exercise of those faculties which are thus called into play, to lead him to measure the credibility of what may be presented for his acceptance by its capacity for being verified in a similar manner.

As a corrective to this tendency, there are two considerations which we should bear in mind. One is that science itself presents us with problems which are not merely unsolved, but of which we can see no prospect whatever of obtaining a solution on scientific principles ; take for example that of the origin of life. The other is that we have moral as well as intellectual faculties ; we have an apparent innate sense of right and wrong ; and it may well be that the exercise of these faculties, and not those of the intellect only, ought to have an important influence in the formation of our beliefs.

But if overweening confidence in the ability of the intellect to decide correctly on our beliefs, and a reluctance to allow a due share of influence to the moral faculties, tend towards scepticism, there is, I think, some influence in the same direction which springs from a totally different quarter. If scientists are sometimes disposed to confine themselves too much to their own pursuits, and to put forth as established results what really are mere conjectures (though I think scientific copyists are more given to this last than original workers), may not something of the same kind be said of theologians ? Are not unauthorized additions to the Faith, really of mere human origin, from time to time put forth as if they were essential parts of it, and their acceptance made a test of soundness of belief, perhaps a condition of Christian communion ? To make my meaning clearer, I will take a particular example. A good while ago, it used to be held that we were bound to believe that in the resurrection body the identical particles of ponderable matter that constituted the body which had been laid in the grave and went to corruption, particles which perhaps had subsequently been widely dissipated, would be brought together to form the resurrection body. I suppose it is pretty well universally allowed at the present day that Christian doctrine involves no such strange belief ; but there are, I conceive, other additions to the faith of which the same cannot be said. I refrain, however, from mentioning any example, as I think it inexpedient to introduce contentious topics which are only incidentally connected with the subject before us.

Now, if the fundamental doctrines of the Faith and mere human additions, which, as human, are liable to be erroneous, are presented for acceptance as all standing on the same level, as all equally to be received, it stands to reason that if error be discovered, as discovered it may be, in these human additions, belief in the whole body of Christian doctrine, of which those additions had, however erroneously, been supposed to form a part, is liable to be shaken. It may be that the discoverer is led to perceive that what he has had reason to believe to be erroneous, is a

mere human addition to the faith. But it may be, also, that his confidence in the whole receives a blow from which it does not recover.

We cannot, therefore, I think, be too careful to refrain from demanding acceptance for any doctrine which is not really an essential part of the Christian Faith; exercising a wide toleration with respect to doctrines, the ground of which is not so sure, and leaving them as matters of private opinion.

But while thus maintaining, in thought as well as in word and deed, a large-hearted toleration, we must make no compromise of the fundamental articles of the faith. Christian morality commends itself to the conscience; and there is a strong tendency now-a-days on the part of honest sceptics to accept and admire the moral standard set before us by Christ and His Apostles, while rejecting as incredible the supernatural basis on which, as we are taught by Scripture to believe, the attainment of righteousness, in this life ever imperfect, will at length be reached. It is not enough to know what is right; we need to be enabled to do what is right. A religion in which a lofty code of morals is indeed held out before us, but in which Jesus of Nazareth is regarded as an eminent but merely human teacher among the Jews, who was ultimately put to death by crucifixion, and His asserted resurrection from the dead supposed to be either a delusion or imposture, cannot be accepted by us as constituting Christianity.

But, while steadfastly maintaining the essentials of the Faith, we must be careful to do so in a gentle, loving spirit, remembering that refusal to accept what we hold to be essential may be simply the verdict of an honest mind seeking after truth, but having been educated in some erroneous system, or having unwillingly strayed into by-paths of error; we must be careful not to impute unworthy motives. I would go further and say that I think we should do well to study the writings of a serious, honest sceptic, so far at least as they may give us an insight into the history of his mind; to sympathize with his feelings; to go along with him as far as we can, and note the point of divergence. I think the divergence will often be found to arise from a reaction against some narrow dogma which forms no part of the Faith, or against a distorted and caricatured representation of some doctrine which does belong to it.

Just one thing more. If those who hold alike the fundamental doctrines of our Faith, instead of heartily uniting on that common basis, and gently tolerating differences of opinion, range themselves into parties, and enter into warm disputes and litigation about matters on which Christians loyal to the Faith may fairly hold different views, one result can hardly fail to be that those whose hold on Christian doctrine is in a faltering state will be led to feel as if the whole thing were vague and uncertain; and as if they might give up pretty nearly any doctrine, be it what it may, and yet regard themselves as holding the Christian Faith. Christian unity cannot be broken without sadly impeding the general acceptance of Christianity. Our Lord Himself has taught us that the unity of those who believe in Him was to be the means of leading the world to believe in His own Divine mission.

The Rev. JAMES M. WILSON, Head Master of Clifton College and Chaplain to the Bishop of London.

THE wording is ambiguous. Does it invite a criticism of literature from the point of view of a Churchman or a Christian? or does it invite a criticism of the Churchmanship or Christianity of to-day from the point of view of literature? I think it probable that most speakers and writers will choose the first interpretation. I shall, therefore, choose the second. Let us then define our terms, placing this interpretation on the wording of our subject.

The literature of to-day is the expression of the thought of to-day; the attitude of the literature of to-day towards Christianity must be taken to include, firstly, the direct criticisms which thoughtful men and women are making on Christianity as it is presented to them to-day; and secondly, the indirect influence of general current literature on the development of Christian beliefs and practices. The subject is sufficiently wide.

I turn to the first of these two divisions: and to prevent any misconception I remind you that the Christian temper and life, and the Christian ideal, lie equally outside our subject; on those literature has no criticisms to offer; and I repeat that it is exclusively the presentation of the Christianity of to-day by the Church of to-day, in theory and practice, on which it is my duty to lay before you an abstract of the most important criticisms which literature offers. It is a striking and significant fact that the Church Congress should desire that such an abstract, which may be somewhat trenchant and sweeping, should be laid before it for its consideration. It is a proof of the rapidly growing docility and openness of mind of the clergy as a body, that they should desire such criticisms and give them a fair hearing. I could have wished, however, that the Committee had selected another spokesman than myself, or that time were allowed for necessary qualifications.

The first direct criticism which literature passes on the Christianity of to-day, so far as theory is concerned, is to declare that the *historical spirit* is almost wanting in us. Let us see what is meant.

Each party in the Church can claim to have been at one time animated by the historical spirit. Our Church is, as everyone knows, a compromise between two principles. There is one principle which makes the Bible the supreme authority. The section of the Church which adopted this principle owed its reforming power to its historical spirit. When Wiclif and Tyndale circulated the Bible they were acting in the historical spirit. When Erasmus published his Greek Testament and his editions of the Fathers, he enabled the Reformers to go behind Latin and Scholastic Christianity, and to base their reform of discipline and doctrine on a historical appeal to an earlier age. The party of the Reformation was, then, the historical party.

But their historical researches were soon arrested; and the Church of England discovered that they had only exchanged one scholastic theology for another, and found the latter less supportable and scarcely more credible than the earlier. So there revived, in the early part of the seventeenth century, the view that the Church of England was Catholic rather than Reformed, and that still, as before, its ultimate appeal lay to the verdict of Christian antiquity. The Anglican party of the reigns of James I. and Charles I. went behind Protestantism, and became the

learned and historical party. They enormously widened the intellectual horizon of the English Church; they won for the Church the reputation it still retains for learning; they linked it to antiquity; and, with one serious reservation, the historical spirit which animated them was true.

Neither party has materially advanced beyond the position it then occupied. But, meanwhile, historical research has made enormous advances; and literature denies to both parties alike, at present, all claim to the true historical spirit. Both parties alike, it says, have accepted the untenable compromise that free historical research must go back no further than the fourth century. To both parties research up to that period is equally useful. It enables us to hit right and left, at Romanist and Puritan, and to pose as at once a Reformed and a Catholic Church. But both parties agree in insisting that the territory beyond that chronological limit is sacred. Research into it is permitted, if it is only a lawyer-like search for precedents, for justification for what is; but not unfettered investigation; still less investigation with a view to reform outside party lines. History, to put it otherwise, may be used for going behind Latin and Scholastic Christianity and its developments of discipline and worship; but not for going behind Greek Christianity with its developments of metaphysics and dogma. This is one of the real points at issue between literature and the Christianity of to-day, as another school of thought within the Church, which may develop into a historical school, is beginning to perceive.

Literature asks for the reasons for the inviolability of these protected centuries, and no one replies.

The Evangelical party underrates the importance of the question; it half-heartedly supposes that there must be a reason, but feels the weakness of the position. The Anglican party is interested in the question, but cannot approach it without a strong bias. Those who set truth before party are few. The historical spirit in Germany has opened this period to historical research, the results of which are affecting our knowledge of what Christianity really is; but in England literature tells us that we do not understand the position at all. And it tells us that it cannot be otherwise as long as dogma is used to interpret history, and history ransacked to support dogma.

There is very much floating erudition in the Church of England, and yet, in spite of our great living historians and scholars, the true historical spirit is so little known or tolerated that I fear that some of my hearers and readers will give it very different names, according to their charity and their vocabularies. It may be well, therefore, to remind them that the historical spirit simply desires to ascertain, by the principles of historical evidence, what actually happened, and to trace the historical growth of opinion. The historical spirit in the Church aims further at drawing from the records of the past both guidance and inspiration for the future. It is full of faith and hope. Its motto is that saying quoted by Bacon, "*Veritas filia temporis non auctoritatis*;" or a saying of Emerson, "The years teach much of which the days know nothing."

Literature, however, be it observed, brings no indictment against the past. The theologies of the past, in spite of error and misconception, have contained so much of spiritual truth that they have enlightened men's minds, and warmed their hearts, and inspired their lives.

Literature knows that saints have been made, and are being made, by every theology : Catholicism, Calvinism, Quakerism, have their saints. But literature also sees that it is faithless for many of us to-day to hold many things which once represented the highest spiritual conceptions, and that faithlessness to truth, or to the search for truth, does not make saints, or even men.

The second criticism which literature passes on the theory of the Christianity of to-day is that, as the historical spirit is wanting, so, in spite of a few brilliant exceptions, there is a similar want of the *scholarly and critical spirit*, and the want of a general appreciation of the results of scholarship and criticism.

There is no such unreasonable demand on the part of literature as that every clergyman should be a historian and a scholar and a critic. Everyone knows that this is impossible. But literature demands that, as in the medical profession almost every humble practitioner is proud of his leaders, and follows their researches, and adopts their conclusions—as the whole profession is alive to research, so in the clerical profession scholarship and criticism, that is, research into truth, should have both eager devotees and an appreciative following.

What is the Bible, its history, its authorship, its meaning? What is the nature of its inspiration? What is the value of its testimony? the authority of its words? How shall we read its narratives? its prophecies? its interpretation of Scripture? its revelation of Divine mysteries? These are the questions before the scholars and critics of to-day, and not only the elementary exegesis of popular commentaries. We are greatly mistaken if we think that there is no public interested in these questions. The lay reading public, as far as my experience goes, cares more for them than we do; and it looks to the clergy in vain for information. Our attitude towards criticism is incomprehensible to literature. How can men doubt that more knowledge about the Bible will evoke more power in it for teaching religion? How can men believe that faith grows in darkness better than in light? How can the Evangelical section of the Church, with its loving reverence for the Bible, yet hang back from its pro-founder study? And how can the Anglican section, with the tradition of learning, on which it sets so high a value, hesitate to use its immense influence in promoting this study?

Literature is amazed that the results of Old Testament criticism attract so little attention and produce so little effect; and that the corresponding results of New Testament criticism have scarcely been recognised as existing at all. It is amazed that high authorities in the Church should indulge in something very like a sneer at the results of Old Testament criticism, or should say plainly that there are no results at all.* Literature, in fine, regards our attitude towards criticism as another proof of the deep-seated faithlessness which paralyses us. These men, it says, care not for truth, but for what men have said about truth. They know the Church will last their time. You must leave them to their "mumpsimus." For a real faith in the God of Truth you must look outside the ranks of the so-called orthodox.

It is for us, brother clergy, to consider seriously how far literature is

* See Canon Cheyne's Paper in the *Contemporary Review*, August, 1889.

justified in these criticisms which it passes on us. I am familiar with them. I do not think I have overstated them. It is not a part of my prescribed duty to mitigate them, indeed it would be wholly irrelevant in me to do so, or to urge some obvious counter considerations. That may safely be left to my hearers and readers.

There is a third point, connected closely with history and criticism, to which thought outside our own circle has for some time been directing itself. Literature expects the Church not only to examine historically and critically its own foundation, and the religious opinions held by previous ages ; but it further expects the Church to secure that its religious opinions shall never be seriously out of harmony with the actual knowledge which it possesses on other subjects. But it asks, *What power has the Church of England of to-day to modify its teaching?* At the Reformation the Church of England did rescind some false doctrines which it regarded as innovations on the primitive creed. But it drew an arbitrary chronological line in defining that primitive creed, and literature now asks whether another Reformation, and another and an earlier line are not necessary.

Is the Church to meet all such demands with a *non possumus* or with a *nolumus* ? Can the Church learn nothing after the fourth century, and forget nothing before it ? or is it that it will not ? Literature foresees that if the Church of England has no power of revising and simplifying its theological basis, or if the clergy steadily refuse to exercise that power, in presence of all the new knowledge of every sort which it has pleased God to give to the world since the sixteenth century, then it must become a power antagonistic to truth and light and faith ; its clergy may drown thought in a round of useful and kindly work or in petty party triumphs and wilfulness ; but they will cease to be true men, and they will alienate true men. Is it then the fact that the Church of England is *unable* to revise its theological basis except by a revolution ?

The question is of the gravest importance, because it arises from another which presents itself, not to the student only, but to all the world. It is this. Is the Christianity of to-day as presented by the Church of to-day co-extensive with the undeniable grace and holiness and goodness of a Christ-like life ? It is no question of wheat and tares, or even of tares within and of wheat without the field. But ought we not frankly to confess that the lines of Church orthodoxy stand in no apparent relation to the lines of piety and goodness ? that the Christ-like character springs from a faith which is infinitely simpler than our Christianity of to-day, and underlies all our divisions ?

I am conscious of a vagueness in what I have written, because of the vagueness which hangs about the phrase "Christianity of to-day as it is presented by the Church of to-day." What book, what person, is to be our standard ? It would raise a smile, I suppose, to refer to such old-fashioned books as the Thirty-nine Articles and "Pearson on the Creed." We have got past them, it will be said. Out of the mass of religious literature what can I select ? Let me take a recent work, which by its title claims to be "The Faith of the Gospel." It is written by a distinguished and rising dignitary of the Church ; it is dedicated to the two greatest living writers in the English Church, Lightfoot and Westcott ; it is highly dogmatic and authoritative in its tone ; it has had

a large sale, and will, I think, be generally accepted as being what it professes, I suppose, to be, a representation of what is called to-day "good Churchmanship"—of "Church teaching."

Now, in presence of such a book, literature is struck almost dumb; it is paralysed. The complacent assumption of its title and its tone, and the incongruity of its dedication to two men of a spirit so totally different from his own are somewhat offensive, but still pardonable in the writer of a book which aspires to popularity. But what can one say of its tone; the absence of Christ from its pages, and in place of Christ the substitution of a conception of Christianity as a scholastic system of sweeping, but hopelessly inconsistent, statements about the creeds and the sacraments and the Church; and how can one pardon its easy and confident statements, and its terrible dogmatism about God? These are what literature feels to be so unworthy of the Church of Christ, so deeply irreverent, so unspiritual, so incurably false; false I say, because all dogmatism about God is false in proportion as it is precise.

I am not reviewing the book, but I must digress to give one example to justify my expression—"terrible dogmatism about God." The writer is speaking of the "condition of the lost." "The love of God," he tells us, "manifests its detestation and abhorrence and fury with the lost as much for their own sakes as for the sake of others. Hell and its torments are the last resource of love, which it employs with the deepest grief to itself, yet with unhesitating firmness and satisfaction" (second edition, p. 417). Is not this an amazing tone to adopt? is it not awful? Is it not incredible that this should be called "The Faith of the Gospel"? To my mind scepticism and agnosticism are innocent, and the blindest atheism less poisonous and false than such a Christianity as this, professing to reveal a God, that "employs hell and its torments with unhesitating satisfaction."

The book itself is of no value to literature except in so far as it is representative of the existing presentations of Christianity. The numerous small theological works which it represents are the natural successors to the giants of the ages of theology, to Chrysostom and Augustine, to Aquinas and Calvin, as are the lizards and newts of to-day the survivals of the magnificent ichthyosauri of the lias. But it is no digression on my part to mention it; not otherwise can I emphasize the question which literature asks—is there any connection between the undeniable grace and holiness of a Christian life and the Christian creed as it is thus presented?

The answer is emphatically, no. In the name of the God of Truth, no.

I have said that saints are bred by any theology. But if the soundest theologian, if Canon Mason himself, felt himself free to say what is that irreducible minimum of dogmatic belief which really inspires his life, that without which he would be staggered; if he were resolutely and truthfully to strip himself of all that he could venture to throw away and yet remain a Christian and a Churchman, and only keep all that he will need on his deathbed, then "The Faith of the Gospel" might be a leaflet instead of an octavo. It is well to remember the advice of Colet—"Keep firmly to the Bible and the Apostles' Creed, and let divines if they will dispute about the rest;" and the equally memorable words of

Erasmus—"The truths necessary for salvation are few in number, and the fewer the easier for many to accept."

Literature, therefore, indicates a far simpler, far less dogmatic "Faith of the Gospel." It not only bids us critically and freely to study the history of metaphysical dogma, and watch how it has grown; but it shows us how unessential, how foreign, it is to the true and original and spiritual "Faith of the Gospel." It bids us take courage as we notice how little it even now avails in the battle with sin in ourselves or others; and thus literature helps us to understand the Gospels, and helps the Church to get back somewhat nearer to the profound but natural religion of Christ Himself, to that religion of which He is the great Revealer, and the great Teacher: and surely that is a worthy aim.

I do not touch the question of *artisan scepticism*, which will be dealt with by a subsequent speaker. It is our practice more than our theory which promotes their scepticism. What the artisan class long for is some new development of Christianity which shall satisfy the universal longing for more of justice and brotherliness in our social relations; some faith, old but living with new life, that shall bind man to man, that shall make politics religious, and social duties the service of God. No class has its higher thoughts so inadequately expressed as this class. Its literature, both religious and irreligious, is far below its dignity and its intelligence.

Nor shall I speak of *philosophic thought*, which is also entrusted to someone else, except to say that it may be almost summarized as a conviction that true religion must be grounded not on an exception but on the very constitution and nature of man; and as a resolve to apply the scientific method to the religious faculties of man and their objects, in confidence that in the operation of spiritual forces will be found the revelation of all that can be known of spirit. As Dr. Hatch has said, "It transfers its basis from metaphysics to history."—*Cont.*, June, 1889.

I pass on to say a few words on the indirect influence of general current literature on the development of Christian beliefs and practices.

Modern literature, in all its branches, is far subtler, and more analytical, at once more extensive and more profound in the discrimination of shades of character and causes of human action, than anything in preceding centuries. Literature is thus laying the foundation for a philosophy of human character and the motives that sway the will, far wider than the world ever possessed before. There is a wealth of observation on human nature, and an inherited and trained sensibility to its workings, which is ever growing, and must have some bearing on the present and future growth of Christianity.

Literature, as a whole, may thus be regarded as a protest against the partial and conventional limitation of the sphere of conduct and analysis of character that has grown out of theology. Literature is always asserting that the world of nature and man that God has made is the sphere for life, and therefore for religion. It ignores the cloistered and restricted life which the Church has often maintained as the ideal. Literature is unconsciously completing the great reaction against that total separation of humanity from God which was the axiom of Latin Christianity, both as a theology and as an ecclesiastical system, an axiom which lasted through the Reformation, and affects in different ways both

Evangelicalism and Anglicanism, and is now slowly giving way before the broader study of human nature.

Literature is in this respect the literary expression of the philosophy of Kant and Hegel, and Caird and Green, that God manifests Himself in human reason and in human hearts, and that the revelation of God is to be sought there ; not in some fraction of man within the pale of the Church, but in man as a whole. It is a consecration of the whole of humanity.

Literature seeks God in all science, and especially in the science of man, in his history, his language, his customs, his laws, his whole life, as well as in his religion. Silently, under the influence of literature, the larger faith is growing. There are immense materials accumulating for a profounder science of man. "The aggressive forces of the human intellect," and the "free enquiry," which Newman was for "hurling back," are beginning to be seen as God's own inspiration, and the preparation for a larger Reformation than we can yet define.

We cannot, indeed, doubt that Latin Christianity as a whole, and its revivals in various ages down to our own, have been needful, and are still useful, as a discipline, and as causing delay till the time shall be ripe. Any sudden dissolution of its sanctions would be for the time subversive of morality and peace, as was the Reformation in Germany. Latin Christianity "came in from the side" like the Law, and has been, and still is in part, the *παιδαγωγός*, the tutor, to lead men to Christ. But it is impossible to regard Latin Christianity as the final form of the religion of Christ ; and therefore in considering literature as a whole, one must regard it as not only recognising important sides of human nature almost ignored by that phase of Christianity—but as in some sense antagonistic, and as a solvent of its temporary theories, though itself quite inadequate to furnish a working theory of life.

The Literature of to-day, therefore, has much to teach us ; but it has the inherent defect of the culture which it expresses. It offers no substitute, and can never offer a substitute, for Christianity. It rarely recognises the struggle between sin and holiness in human nature ; it scarcely alludes to the need or the existence of external help. It places its centre in man and not above man ; it gives little guidance ; it gives no fresh power ; it recognises self-sacrifice as a beautiful thing, perhaps even as the one condition for fruitful work ; but it gives no hope, no power, no faith out of which alone self-sacrifice springs ; it saves no souls from the dominion of evil. It ignores, as polite society ignores in its ordinary moments, that convergence of convictions which forces upon us the thought of God as our Father and our Ruler and our Judge. It cannot deal with faith in Christ, and the fresh power and hope that human nature, fainting for lack of God, got from the touch of Christ the Saviour. It sends us back to that divine Saviour more humble, more childlike.

The Literature and Christianity of to-day have each their appointed work. Both are imperfect, but each is supplemented by the other. Without literature and science a man's vision is dim and limited ; but without Christianity there is half the sphere, and that the half above him, that he cannot see at all. We may well hope and pray that in the far off years they will have jointly educated men to an ideal in which both are equally and perfectly blended. Let it be ours, brother ministers

of the faith, to note the defects in our presentation of Christianity to-day and in ourselves, which repel alike the philosopher and the artisan, and remove those defects. Let it be ours to be faithful, not to a party nor to a prejudice, but to our Master, and to learn more of His spirit, and to seek for closer union with Him : and to be sure that all the growing light from literature and science and criticism comes from God, and will lead men at last to a truer knowledge of Him ; and that thus at last a Church shall be built, which, to use Max Müller's words, " shall be a temple wide enough, and strong enough, and high enough, for all the religious aspirations of the human race."

(a) IN CONNECTION WITH MODERN PHILOSOPHIC THOUGHT.

W. L. COURTNEY, ESQ., M.A., LL.D., Fellow, Tutor,
and Librarian of New College, Oxford.

NOTHING is more remarkable than the contrast between the ancient and modern attitudes of scepticism towards religion. Much of the current scepticism in the eighteenth century appears to us a shallow thing enough, more remarkable for the waywardness of its negations than for philosophical principles or a consistent method. Bishop Butler, as we remember in an oft-quoted passage, refers to " the scorn which you see rising on men's faces when one speaks of Christianity," as though it were no longer a thing to be reasoned about, but as though it had long since been agreed to be a delusion. The sceptical idea which appears, at one time avowedly expressed, at another only suggested or implied, in much of the controversial writing of that day, was that religion was an artificial structure, due to episcopal cunning ; and Christianity especially was taken to be a device invented by the priests to serve as an engine of political and social power. The theory sounds antiquated enough to prove how far we have travelled since such conceptions were current or could possibly be taken seriously. Such weapons as these are too rusty to appear otherwise than in some museum dedicated to extinct arms of sceptical attack. Not the most hardy of the modern successors of the eighteenth century Freethinkers—not the most petulant of those whom, *pace* Professor Huxley, we may still venture to call Agnostics—hesitates for a moment to acknowledge that religion is in the largest sense of the term natural to man, and that Christianity has its roots in the historical and social conditions of a particular age in the development of the world. The believers in religion and Christianity are no longer considered as the victims of chicanery and priest-craft.

Such a change is due to the wider and more universal conceptions which distinguish the present age in comparison with the last. The eighteenth century was an age of narrow rationalism, when most questions were decided on certain *a priori* principles, especially that principle of individualism which issued in the so-called rights of man. But the nineteenth century does not believe in the abstract individual, but believes in society, as an organic growth to which the interests of the individual are strictly subordinate. The belief in the social organism is the keynote of most modern speculation, and the consideration of

the social commonwealth brings with it a study of those conditions on which it depends, and those elements which, not only nourish it and give it life, but serve to cement and weld it into a correlated whole, and not a mere aggregate of individual units. But when analysis has disentangled the elements of the social state, it is found that the instincts which we call religious—those feelings of wonder and mystery which suggest the existence of another world—the yearnings, sometimes dumb and inarticulate, sometimes vocal with a wistful earnestness, towards something in the unseen space which shall be a Creator, a Father, a God—these instincts, however various in form and character, are some of the most necessary and permanent elements without which the history of society would be inexplicable. Now, the modern conception of the social organism brings with it an insistence on the historical method; for society must grow, develop, have a history, and the various stages of the long story of humanity must be studied by a method which shall find in each stage the effects of which the earlier stages contained the causes. Thus, we have histories of the development of religious belief, and Christianity must be exhibited in the various periods of its advance from the village hamlets of Judæa to the countries of the world. Hence, Christianity is seriously studied as a real element in civilization, and the whole theory of a priest-begotten artifice falls to the ground.

Perhaps this consideration enables us to bear with more equanimity the recent controversies which have occupied so many pages in the "Nineteenth Century Review." Most of the points at issue turned upon the interpretation of history, and were the direct result of the application of the historical method to the Christian records; and however barren the issue of this, as indeed of most controversies conducted in successive numbers of a magazine, it was something to discover that the main facts on which Christianity is founded, and, above all, the central figure of Christendom, were not considered to be disputable. But though we hear it repeated on all sides—by Professor Huxley, by the late Dr. Mark Pattison in his recently published essays, as well as by the latest, but by no means the least, energetic student of theology, the author of "Robert Elsmere"—that now the main questions affecting the truths of Christianity are historical questions, to be solved according to the principles of evidence, nothing was more clearly suggested by the controversy than the limitations of the historical method. Dr. Mark Pattison himself allows that probability is the essence of the historical method; and if that is the case, we shall observe with neither wonder nor uneasiness the spectacle of conflicting theories, the succession of rival and competing hypotheses presented by modern German theology. The Tübingen school is now, I believe, discredited, and the waves of Lethe have certainly closed over the head of Strauss. The idea that the Gospels were late polemical writings, issued to support different views, and to justify controversial standpoints, is not now, I think, the fashionable doctrine; possibly even the theory of our modern Christianity as due to the violent discord between Petrisms and Paulisms may suffer a not dissimilar fate. I, at any rate, have no interest in decrying modern German theology. I know too little of the subject to be guilty of such arrogance. But I know it is the essence of a hypothesis to be provisional; and if probability is the essence of the historical method,

then that method must be largely hypothetical. Assuredly, there are limitations of the historical method, for, like all other methods, it is dependent on the range and depth of underlying philosophic ideas. Of far wider and more paramount importance are those fundamental conceptions which it is the business of philosophy to investigate; and it is on these that the ultimate issues which affect the truth of religion and the validity of Christianity will be found in the long run to hang. Whether we like it or no, all questions resolve themselves into those which we call metaphysical or philosophical; and there are none deeper or more fundamental than those which concern the reality of an unseen universe, the moral or spiritual nature of man, and the existence of God. It is not my fault if I have to treat of such wide subjects in dealing with the present topic—the relation in which modern philosophy stands to religion and Christianity.

There is, of course, no question that the one paramount idea which overshadows all modern thought is that of Evolution. We cannot escape from it, whether we turn to the philosophic and scientific treatises, or even to the current magazines and the daily newspapers. At the same time, though there is much discussion on subordinate points, there seems a general reluctance to face the question in its bearing on those large and fundamental questions to which I have just referred. With the exception of Dr. Martineau's most valuable and interesting "Study of Religion," which I hope is known to not a few among my hearers, it is noticeable with what a slight and hesitating reference, confined generally to a concluding chapter, the main point of the evolution doctrine—the point where it touches on the relations between God and man—is argued or even discussed by competent critics. We seem to shut our eyes when we reach the highest point in the long ascent, as though we feared that the dizzy altitudes would paralyze the strongest head and the most dauntless vision. It should be remembered, however, that the sceptical attitude gains no small advantage by this reluctance on our part: it is assumed that some consequences, we know not what, are too tremendous to be studied, and that the natural hesitation we feel in laying bare the deepest thoughts of our nature is born of a fear that the result might be disastrous to our faith. Yet if it be true that evolution affects every department of thought and life and action, there is no duty more incumbent on thinkers who claim reason as man's privilege than that of examining it in all its ultimate bearings. In the long run the alternative must be faced. Either we must square our religious conceptions with evolution, or else we must have some grounds of higher certainty which serve to modify the deductions which have been drawn from the Darwinian conception.

I desire to lay stress on the fact that we have to deal with the deductions and not the main points of the theory. Evolution is a scientific doctrine which demands a special competence on the part of the student. But when evolution brings in its train a materialistic doctrine of the universe, a necessitarian theory of man's nature, and a negative view as to the reality of God's existence, then we have a right clearly to distinguish between the scientific foundation and the so-called philosophical superstructure. It no more follows that a scientist is a good philosopher or a theologian than it follows that a writer on questions of ethics and religion is a good biologist or physicist. In

current controversy evolution is generally mixed up with a philosophy of materialism. It is possible, however, that this may be a confusion between the doctrine and its supposed consequences, and it is conceivable that evolution in the physical world may be conjoined with a spiritualistic theory which secures for man all that is precious for him in life and thought. I desire, in the first place, briefly to sketch the different ways in which evolution has been held to affect the realm of morals and religion, before I go on to allude to certain considerations which in many minds have led to some doubt as to the validity of these conclusions. In the short time that is allotted to me I can only hope to touch the fringe of so large a question.

I pass by the arguments which go to prove the reality of evolution in the physical and animal sphere. They are so abundant and so convincing that I believe that practically no scientific man of first-class rank thinks of disputing the general theory which they are held to support. I take up the question where it begins to touch on the position of man in the evolving series. If the key-note of the history of the world is the gradual development of simple homogeneous material or plasm into complex heterogeneity, we may rapidly draw the following conclusions :—

(1) There is a stage in the evolution of what we may call "matter" when it becomes, first alive; secondly aware that it is alive—*i.e.*, sentient and conscious; thirdly reflective, intellectual, and rational.

(2) As all organisms are developed from one another according to the laws of natural selection, struggle for existence, and survival of the fittest, these same laws will explain, not only how man evolved from a primitive stock which, besides man, produced also the present apes, but how man himself rose in the social scale.

Let me state as simply as I can what these two points involve. According to the first, it follows that our conscious, intellectual, and spiritual life is explained by or identical with a movement of material atoms; and that thus what we term "our highest life"—the one which is the peculiar privilege of man—is based on a certain organization of matter. According to the second, it follows that out of a certain stage of animal life, owing to the stress of events, were gradually evolved society, the state, morality as based on conscience, and the Church as based on the religious instincts. Some further conclusions are drawn by extreme thinkers which can be briefly summarized. All that we can be said to know are the mutual relations of phenomena in this evolving world. The actual cosmos of things is all. Therefore, another and a spiritual world is a delusion. God is either a name for the evolving cosmos or means nothing. The soul of man is an abstract expression for the sum of our developed moral and intellectual attributes, *i.e.*, the self. Immortality is a dream. Dust we are and unto dust we shall return. I may be pardoned, perhaps, for stating these doctrines with so much blunt directness, but I believe nothing is gained by vague periphrasis on these points or by eloquently disguising the issue. If on the scientific doctrine of evolution is to be reared a dogmatic philosophy of materialism, such is the shape which it must assume.

In the reduction of man's nature to the level of the material world and the explanation of human characteristics by such reduction, there are two modes of procedure which must be carefully distinguished. In

the works of such men as Dr. Maudsley (*e.g.* "Body and Mind"), and in the labours of the school of brain physiologists—such, for instance, as Dr. Ferrier—we have the attempt made to explain all mental phenomena by the action of nervous currents as affecting different portions of the material brain. On the other hand, in such books as Dr. Romanes' "Mental Evolution in Man" the object of the writer is to show how the human faculty was developed out of attributes merely animal. The first point of view is that of the purely materialistic psychology. Taking the various phenomena, such as those of feeling, thinking, and willing, the theory shows how they all have a physical basis in nerve-currents, and the problem becomes what is called "the localization of cerebral function." The other point of view is historical psychology. The animal feels, desires, has rudimentary affections of different kinds, and a rudimentary intelligence. In all these points man is his superior. But the difference is not a difference of kind but a difference of degree. Is it declared, as Professor Max Müller has argued, that inasmuch as man alone has the faculty of communicating his thoughts by language, an insurpassable barrier divides him from the rest of the animal world? It is part of the object of Dr. Romanes' book to show that animals, too, have language—at least that they have that potential faculty of communicating with one another by signs, which, in the case of man becomes explicit and effectual in language. It having, then, been proved according to these two lines of argument, first that man's mind is at bottom only a highly organized matter, and second that his intelligence is the developed intelligence of an animal, it remains to be proved how within the sphere of properly human development it becomes possible for man to grow a conscience and evolve a moral and spiritual creed. This was first suggested by Darwin in his "Descent of Man." But in his case mere suggestion it still remained. Darwin was quite aware, with the true modesty of genius, of his limitations in the philosophical sphere. His business was to be a naturalist and to struggle with the question of the origin of species. It is abundantly proved in the recent most interesting "Life and Letters of Darwin," edited by his son, that he expressly disavowed any intention of drawing philosophical deductions from his scientific premises. But the deductions have been drawn both by Mr. Herbert Spencer in his "Data of Ethics" and Mr. Leslie Stephen in his "Science of Ethics."

The main contentions—for I have no time to enter into details—may be thus expressed. According to Darwin ("Descent of Man," pt. 1., c. 4.), any animal endowed with well-marked instincts would inevitably acquire a moral sense or conscience as soon as its intellectual powers had become as well, or nearly as well, developed as in man. According to Mr. Herbert Spencer, there are two characteristics in duty, its authoritativeness and its coerciveness. The first in reality means the gradual preference for future pleasures as being more comprehensive and more consistent with the conception of life as a whole than the fleeting pleasures of the moment. The second—the coerciveness of duty—is merely the impression left upon the mind by the successive external sanctions to which the human being has in his development been exposed, the physical sanction which tells him that he will get a headache if he eats or drinks to excess, the social sanction which

"sends him to Coventry" if he disobeys social ordinances, and the primitive power of the tribal chief or king, exercised partly through actual law, partly through superstitious terrors of what his outraged spirit will do after death. Mr. Leslie Stephen presents us with a matured version of the suggestions of Darwin. According to him, conscience is not a separate faculty, but a function of, a mode of reaction of the whole character. Moral approval is the name of the sentiment developed through the social medium, which modifies a man's character in such a way as to fit him to be an efficient member of the social tissue. The conscience is the utterance of the public spirit of the race, ordering us to obey the primary conditions of its welfare. Here is the natural history of conscience, with its awful promulgations of duty—"stern daughter of the voice of God," as Wordsworth calls it; wise daughter of the voice of society, as our modern theorists would rather phrase it—and that internal sanction of remorse, which we have been accustomed to call the consciousness of sin.

And now, what remains? What, but to have a natural history of religion also, to show how it, too, has grown out of Totemism and Fetichism, and all the dreary and savage superstitions which mark the infancy of society. With the development of civilization the superstitious instincts have been pruned of their absurd excesses, and the great historic religions present refined forms of impulses and yearnings after the unseen which originally were active in all kinds of base imaginings. Or, applying again the universal notion of growth, it has been even gravely asserted that at a given stage of their development men who had raised themselves above the level of the rest of the animal world finally grew to be immortal. The theory is certainly more careful to accommodate itself to the religious feelings of man than to his logical aptitudes. For how an immortal spirit, which is essentially above the notions of time and temporal succession, can without contradiction be said to be subordinate to time and "to grow," it is impossible to conceive. Once more, in books like the late Mr. Cotter Morison's "Service of Man," it is not obscurely hinted that, while religion certainly is a mistake, the Christian religion in particular is a failure, because it does not console the afflicted, and because it has not helped the cause of morality. Positivism and the service of humanity should, according to Mr. Morison, be elected into the vacant place of moral teacher, and the efficient way in which its work would be done is sufficiently evidenced by the doctrine which is in this book set forth without any disguise—"that the sense of responsibility is an error, and the sooner it is got rid of the better for the world." In what fashion theories like these I have mentioned treat the idea of God it is, perhaps, not difficult to surmise. The Positivist, with his characteristic attitude towards first causes, merely relegates the idea into the limbo of metaphysical abstractions, and proposes to substitute in its stead the equally metaphysical abstraction of humanity as an *Être Supreme*. So long as the scientific world is true to its proper analytic work, it refuses to say anything of ideas out of its own domain; but if in some bold writers it becomes dogmatic, then God is held to be the name for the developing cosmos with its material basis, its evolutionary nîsus, and its ceaseless atomic oscillations, permutations, and combinations.

In dealing with opinions like the foregoing, which, though doubtless

held in different fashions by different sections of the sceptical world, present, I believe, no unfair picture of their general conclusions, I wish to refer once again to a point I have already mentioned—the clear distinction which must be drawn between scientific theory on given points of physical fact, and speculative and dogmatic theory based, in the form of deductions, on those facts. No one, as I have said, has been more careful than Mr. Darwin himself in drawing this distinction. Hence, it does not argue any great arrogance on our part if we put on one side the scientific facts of evolution as belonging to a province with which we are not immediately concerned, and criticise the dogmatic theories of the universe which have been, with whatever justice, founded on them.

The first and most important point is, that in its application to man's nature the assumption on which evolution rests confessedly breaks down. According to evolution, all progress is due to struggle for existence and the survival of the forms best fitted to cope with their difficulties. In this struggle all variations useful to the animal are preserved, while others of less utility disappear. Now, directly we change the point of view from man's material organism to some of those qualities and attributes which belong to his intellectual nature, it is found impossible to account for them on the ground of survival of the fittest. A veteran biologist, Mr. Alfred Russell Wallace, has lately produced a work on Darwinism, to which I gladly refer in confirmation of this opinion. He points out, for instance, that the mathematical faculty of mankind is not accounted for by the struggle for existence. He alludes also to the musical faculties of mankind, which are not useful to the race in the sense that they aid in preserving useful variations. To this we may add the whole range of the artistic faculty in man, which perhaps above all other faculties points to the existence of a free creative capacity apart from and above the physical environment. The point becomes clearer still if we regard those capacities which man possesses in the study of science, of philosophy, and abstract thought. It is a conception by no means easy to grasp how a creature who is himself swept along the currents of physical change can formulate a theory of that change and of the laws by which it is carried out. Such a power of looking before and after—such a mental disengagement from the conditions of a material life—appear to argue man's independence of the stream of development on which he can thus theorise. And yet, according to the theory of development, intellectual faculties are themselves the last product of the evolutionary nîsus. But the child and plaything of fortuitous accident can with difficulty be deemed able to devise a great constructive theory of the manner in which fate or fortune holds him in its grasp. It is as if the clay not only complained to the potter "Why hast thou made me thus?" but was also able to form a theory of the process of its own composition—aye, and of the potter, too. I may refer in connection with this point to the important essays on heredity which have been lately produced by Dr. Weismann. The doctrine of heredity is, of course, specially a scientific doctrine; but heredity is not able to explain why at a particular stage of the developing series a genius is produced. The mathematical, musical, and artistic faculties often appear suddenly in a family whose other members and ancestors were in no way distinguished. Even when

hereditary in families, a talent often appears at its maximum at the commencement or in the middle of a series ; not increasing to the end, as it should do if it depended in any way on the transmission of acquired skill. Gauss was not the son of a mathematician, nor Handel of a musician, nor Titian of a painter ; and there is no proof of any special talent in the ancestors of these men of genius. Thus, apparently, the law of development breaks down when we have to deal with specially human attributes, and the conclusion that man must be part of an evolving series is to that extent seriously impaired.

In the face, however, of so large a consensus of educated opinion, does it not appear rash, it may be asked, to suggest that man must be exempted from a law which seems to obtain throughout the rest of the world ? If there is one law more than another which seems to be well established, it is the law of continuity in natural operations—the law that Nature works according to simple and uniform methods—and such a law seems fatal to the supposition of man's independence. Too much, perhaps, has been made of this law of continuity. It is by no means clear that even the material development of the universe has been continuous. In the change, for instance, from chemical composition of atoms to the conditions of life there is an apparent break of continuity. If the law of continuity were to be pressed, it would have to follow that life must be developed from conditions that are not life. I need hardly refer to the singular infelicity of the doctrine which thus attempts to account for existence, or to affirm that *Abiogenesis* yields the palm to the *biogenesis*. If thus an apparent chasm divides organic life from inorganic, what are we to say of a change from organic to sentient and conscious life ? Is there not here, too, an interval which is somewhat difficult to span ? That at a certain stage of organized existence a creature should suddenly appear who was aware of its circumstances, its conditions, and its relations to its fellows, is surely in itself a miracle, if we had only a material hypothesis to account for it. And once again, where we come nearest to the point which we have been considering, is there not an almost marvellous interval separating the sentient and conscious life of the animal from the higher intellectual faculties and the self-consciousness of man ? We speak glibly of the way in which an animal fears, or loves, or hates. Dr. Romanes and others tell us how a dog has a religion of its own. But we forget that such language is obviously metaphorical. It is, from our own point of view, arguing from the analogy of our own states of mind, that we speak thus of the animal world. In all interpretations of phenomena it is the higher which explains the lower, and not *vice versa*. Just as unconscious states of mind—a favourite figment of contemporary biologists—are only understood with reference to and contradistinguished from conscious states of mind, so, too, it is because we have feelings of sympathy and antipathy, of reverence and devotion, that we apply such expressions to the animals which appear most to resemble ourselves. It is easy for the sceptics to speak of anthropomorphism in human conceptions of the Divinity ; but it is nothing compared with the anthropomorphism with which the biologist will interpret the animal world. It is a pleasure to be able to quote Mr. Wallace in reference to this point :—"The special faculties we have been discussing, clearly point to the existence in man

of something which he has not derived from his animal progenitors—something which we may best refer to as being of the spiritual essence or nature, capable of progressive development under favourable conditions. On the hypothesis of this spiritual nature, superadded to the animal nature of man, we are able to understand much that is otherwise mysterious or unintelligible in regard to him, especially the enormous influence of ideas, principles, and beliefs over his whole life and actions. Thus, we may perceive that the love of truth, the delight in beauty, the passion for justice, and the thrill of exultation with which we hear of any act of courageous self-sacrifice, are the workings within us of the higher nature, which has not been developed by means of the struggle for material existence." And what is the conclusion to which these words point? Here, again, we have a confident opinion expressed by Mr. Wallace. "There is a world of spirit, to which the world of matter is altogether subordinate. To this spiritual world we may refer the marvellously complex force which we know as gravitation, cohesion, chemical force, radiant force, and electricity, without which the material universe could not exist for a moment in its present form; and still more surely can we refer to it the progressive manifestations of life which probably depend upon different degrees of spiritual influx." The illustration by which Mr. Wallace supports his views is interesting as denoting how a new kind of cause can be discovered without thereby affecting all the pre-suppositions of science. It was long thought that all the modelling of the earth's surface was due either to volcanic action or to action of wind and frost, rain and rivers, and the sea on coast lines. In the early editions of Lyell's "*Principles of Geology*" these are the sole causes appealed to. But when the action of glaciers was studied, and the recent occurrence of the glacial epoch demonstrated as a fact, many phenomena on the earth's surface were seen to be due to this altogether distinct cause. Here was a new agency appearing at a definite time, and new facts being produced which were not due to the original causes. I do not mean that we should necessarily assent to the doctrine which is implied in Mr. Wallace's remarks, viz., that at a certain stage of development a fresh spiritual world dawned for mankind. Such a theory appears to involve all those difficulties which inevitably surround compromises. That man should have gone on as an animal for some time and then suddenly had a spirit infused into him is a theory which, I confess, appears to me to include all the difficulties and few of the advantages of the two opposite doctrines between which it mediates. Nevertheless, it is interesting and suggestive to find that a scientific man who has himself done so much towards the promulgation of the theory of evolution, is so sensitive to the objections which can be urged against evolution as applied to man's nature. It is clear that those who, on the authority of science, tell us that the religious instincts have a social origin and a material basis which deprives them of all their sanctity, have themselves hardly considered some of the problems which they profess so glibly to solve.

We may now advance to another set of considerations which will, perhaps, enable us to bear with an easy mind some of the assertions made in defence of a materialistic hypothesis. We have seen how the whole theory of development as applied to man's nature assumes at least the following points. First, that man, as we know him now,

belonged to the great family of the Apes, though he diverged from the common stock at an earlier period than any known member of the Ape family. The difficulties of this derivation of human intelligence from the animal we have already had occasion to comment on. There remains, however, a second point which, if proved, would in reality make it of little consequence to us whether or no we were members of the animal world. The assumption of Dr. Maudsley and other writers who agree with his opinions, is that the whole of what we briefly call man's spiritual nature, not only rests on a material basis, but is in fact a mere aspect of the changes which matter can assume under special conditions. This is, in truth, what we mean by materialism. It is the assertion that, to speak plainly, mind, conscience, and religion are movements of material particles. In opposition to the whole doctrine I will venture to make the following summary statement. Materialism is not only a wrong philosophy but an impossible one. It is not very easy to state in popular form the reasons which lead a great many thinking men to adopt the opinion which I have just indicated. The question of the truth or falsity of any philosophical system is one which demands a special course of reading and an acquaintance with abstract thought, usually termed metaphysical. Without entering on the thorny paths of metaphysics, though Aristotle says, "that every man must philosophize, whether he wills it or not," one or two simple considerations may be referred to which are of importance in this matter.

We have the following alternatives set before us, either to explain spirit by means of matter, or matter by means of spirit. Which is the easiest process? It may be answered without hesitation that while it is possible to explain matter if we start with a pre-supposition of spirit, the opposite explanation is simply impossible. All theories and all explanations of phenomena, are, of course, ideas, and move within the circle of ideas. Now, an idea is not material. Therefore, it follows that to explain spirit by means of matter through any theory of whatever kind, is to advance an idea which is spiritual, in order to show that spirit depends on matter. But this is absurd. We desire to prove that that which we call mental or spiritual is, in reality, nothing of the kind, being only a material organization of particles. In order to prove this, we make use of an idea or conception which starts with being mental and spiritual. There is a fallacy of which logicians speak which they call a *hysteron proteron*. It is to make that which really comes first appear as last; and this, as it seems to me, is a fallacy into which all materialism falls. Every explanation, as I said just now, moves in the world of ideas. Therefore, the world of ideas comes first, and to advance a theory which is to prove that it comes last is the attempt to cut away the bridge on which the ingenious theorizer is himself standing. And now, what is the application which we can make of this consideration? The application is easy. We have before us a series of phenomena, which we make it our business to comprehend. Whatever these phenomena may be in themselves, to us they are only of value so far as they are presented by our own modes of conception and thought. This is the attitude in which a man must stand when he tries to account for the various faculties and dispositions of his nature. Whatever these faculties and dispositions may be in themselves, to him as a reasoning and thinking creature they can only be represented through the medium of

ideas. Therefore, ideas come first ; and before we can even attempt to set forth the hypothesis of materialism, we have to pre-suppose the existence of ideas. And how, then, can materialism destroy the spiritual world? Without the spiritual world—without the range of those notions and conceptions which enter into all theories of whatever kind—the attempt itself could never have been made. What is evolution itself but a hypothesis by which we account for the history of the world? It is an idea, if ever there was one, and an idea which is only possible to a being who moves in the world of ideas—that is to say, a spiritual creature. If, therefore, we are to accept evolution as true, we can only do so on the ground that in man resides a faculty for entertaining this and every other large conception or idea of the kind. So little does evolution destroy the reality of thought, that thought is itself required to enable evolution to be promulgated.

If so much can be conceded, we can then proceed with a lighter heart to deal with all those special forms of the theory which affect, for instance, the development of morality. Morality, we are told, grows by insensible degrees out of the natural affections and primitive desires of man. But you cannot get more out of the result than what you originally put into the premises. If you start with the conception that man is a selfish animal, selfish too will be the ultimate idea of morality which such an animal will entertain. If you begin by assuming that conscience is a sentiment begotten by society to protect its own interests, then the fully-developed conscience which you place as the final result of the indicated process will also be a social external code, without any of that intimate personal sanction of duty which most men, in whatever rudimentary form, recognise as belonging to what they call conscience. It is only natural and logical that this should be so. Start with an idea of duty, and you will be able to explain all the various forms which it has assumed in the history of mankind. But you must suppose that man has the capacity for being moral to begin with. Without this assumption you can prove that man will become a selfishly cunning creature, a prudential creature, a creature with a keen sense of what the society around him demands ; but you will never make him a moral creature. The world of ideas comes first, not last. But if so, we have the vindication of what Mr. Wallace calls "the other spiritual world," which is distinct from the material scene in which man labours and struggles and evolves. Within that world of ideas we can find room for those conceptions which humanity has deemed most precious to itself. Let us grant that the cosmos has been developing, by gradual and infinitesimal changes, from the simple to the complex, from the homogeneous to the heterogeneous. Let us grant that Nature is throwing out fresh forms in endless variation, and that the higher tend to perpetuate themselves, and the less successful tend to disappear. But all this purposeful progress towards the higher demands the pre-existence of a Divine plan, according to which progress is made. As, I think, Dr. Martineau once put it, evolution implies a prior involution. If things are to develop according to a fixed and settled plan, then the plan must pre-exist in the infinite fore-knowledge of God. If

man by his faculty of thought can live within the region of ideas, for him, too, in the exercise of his thought, is there a possible approximation to a Divine knowledge. He belongs to the spiritual world, and in that membership are included a relationship with the Divine and the hope of an endless life.

ADDRESS.

(b) WITH REFERENCE TO ALLEGED SCEPTICISM AMONG THE WORKING CLASSES.

The Rev. H. C. SHUTTLEWORTH, Rector of S. Nicholas', Cole Abbey, London; Lecturer in Pastoral Theology at King's College, London.

THE literature of the day may, perhaps, bear one more interpretation besides those which have already been put upon it. I would interpret the phrase in the sense of those ephemeral productions which are classed broadly under the name of periodicals and newspapers, and which sometimes deserve to rank as literature. I should be sorry to give the impression that I suppose the working classes read only literature of that description. I entirely agree with what Mr. Wilson just now said, that their literature is vastly behind their aspirations and their standard of thought and life. That is largely owing to the rush with which this hurrying life goes on; and especially to the conditions of labour under which most of the working classes have to earn their daily bread. It is very difficult indeed for working-men to find the time or opportunity to read literature properly so-called; and it is scarcely their own fault if they do not. I have known many who have done so. A friend of mine, a gas-fitter, taught himself Italian that he might read Dante in the original text; and he is but one example of a good many others known to me. We can judge roughly what a man is by what he reads; and I propose to glance at the newspapers read by workmen, in order to judge whether they reflect a prevalent scepticism. I suppose any really wise and sensible man reads the newspapers of the other side as much as those of his own; therefore the test is only a rough one. But when we apply the same test to institutions, or as to the general drift of opinion among special classes of the community, I venture to think that it is more accurate than when applied to individuals. It is said to be a fact that Lord Beaconsfield was once entirely misled as to the probable issue of a general election, by the consideration that all the great morning papers published in London, except one, were on his side. I do not know whether that is true or not. But for our present purpose we must not look at the London morning papers, for the simple reason that, generally speaking, the working classes do not read them. I do not mean to say that they never read a London morning paper, but that this is not the quarter to which you should look when you wish to ascertain the general drift of working class opinion. If you go to their clubs—I do not mean those which philanthropy creates for them, but those which they establish themselves, political and social clubs—you will see in their hands, and on the tables, the kind of papers which they mostly read. Thus you can get a general idea of their political and religious convictions. You will find that there are three classes of current literature which working-men chiefly read—first, the cheap evening dailies; secondly, the cheap Sunday papers; and thirdly, some special journal dealing with the political or social

matters in which the particular workman is interested. Perhaps he is an anti-vaccinationist, and he reads a journal dealing with that subject; perhaps he is a socialist, and he reads a socialist journal, and so on. Let us take the last subdivision first, and ask whether we find reflected in these "special" journals any deep sceptical feeling. We must deal first with the secularist journals, which are of course aggressively anti-Christian. The most representative of them, Mr. Bradlaugh's paper (*The National Reformer*), is always to be found in working-men's clubs, and is widely and eagerly read. It is significant that it costs twopence, and that it has very few advertisements. It must, therefore, be widely circulated in order to bring in, as I believe is the fact, a very fair profit. This shows that the paper represents a large section of prevailing opinion among the working-men. Further, observe that *The National Reformer* not only publishes articles which are atheistic: it contains very excellent literary criticism; it contains most able economic essays, and besides, a great deal of useful political information from the point of view which the readers of such a journal would naturally desire. I venture to say that it is read very largely for the sake of those articles, written by well-known and able men, quite apart from its atheism. This journal, in the opinion of many, has done a great deal of noble political service in the past. Then again, it has the merit, and it is a great merit (though I do not agree with its particular method), of setting forward in a clear and intelligible form the social evils of poverty, and of proposing definite and far-reaching remedies. I have briefly indicated certain reasons why I think this paper is so widely read by the working-men. I know very well that there is a large, able, and well-organized section of working-men who would call themselves pronouncedly atheist. I think that is very largely the fault of the Church, or at least of the clergy. On the other hand, I would point to the significant fact, emphasized in the last report of the Guild of S. Matthew, that the National Secular Society and the propaganda which it represents draws much of its strength from the persecution and injustice with which its leaders have been treated in the past. With the disappearance of blasphemy prosecutions, compulsory oaths, and similar barbaric survivals, I believe that Othello's occupation, and with it Othello's power, will, to a great extent, disappear as a hostile force. Most secularists really care more for the abolition of poverty than for the destruction of belief in God; and in proportion as they do so, they are rapidly passing over to the various socialist organizations.* I believe that the star of secularism is paling in the dawn of the coming socialism. This leads us on to the socialist papers, of which six or seven are published in London. Three, at least, of these are pronouncedly Christian in profession and in tone; of the rest, one constantly proclaims that it is not a secularist journal; of the other two, one is more or less anti-Christian, the other more or less indifferent. Every one of these papers is opposed to Mr. Bradlaugh. Next, as to the cheap evening papers. If the working-man is a conservative, he reads either *The Globe* (not very much), *The Evening Standard*, or more probably, *The Evening News*, because it costs a halfpenny. Now, no one would suggest that these most respectable journals preached, or reflected, scepticism. If the workman is a radical, he will read either *The Pall Mall Gazette* or the *Star*. *The Pall Mall Gazette*, whatever else we may say of it, is passionately Christian. It approaches the consideration of social and political reforms or changes from a definitely religious standpoint. I think that, however we may differ from its principles or its methods, this paper, perhaps more than any other daily, deserves our respect for its fearless and unflinching efforts to approach politics and commerce, society and legislation, from the

* See the Report of the Guild of S. Matthew, for 1889. F. Verinder, 8, Duke Street, Adelphi.

standpoint of the New Testament. With regard to *The Star*, as we should expect from the fact that it is edited by a Roman Catholic, it is as far as possible from being anti-Christian ; and, indeed, it shares with *The Pall Mall* the honour I have ventured to give to that paper. But this ably-conducted and most widely read of dailies is savagely anti-clerical and anti-Church. It may be bracketed in that respect with a weekly journal which I look upon as among the most remarkable of newspaper phenomena—*Reynolds' Newspaper*. This extraordinary sheet is as passionately Christian, and as vehemently anti-clerical, as *The Star* itself. These papers seem to regard the clergy as the Church. Of course, the clergy are not the Church. At the same time it is fair to argue, perhaps, "like priest, like people ; what the clergy are, that the Church will be." Accordingly, these journals "go for" the clergy in a fashion which is never very merciful, and is sometimes even cruel and unjust. If one black sheep happens to stray, he is immediately pilloried, with short shrift, in one of these newspapers. That would do very little harm ; probably, it would do the offender himself, and society also, a very solid service, if he were not treated as a representative of his whole class, instead of being the exception to the general rule. There is no class of persons, numbering over twenty thousand, among whom you will not find some black sheep ; and the clergy of the Established Church are no exception to this rule. Now, the question is, "Why do these papers and their readers feel so strongly against the clergy, and the Church of which we are officers?" A very superficial study of *Reynolds* or *The Star* will be enough to show us. They regard us as not interested in the questions which interest them ; they think only a few of us care for the emancipation of labour, for the progress of the people, and for the decision of those great questions which gather around the land, and the relations between capital and labour ; they think that only a few of us are at the pains to study those questions, or are brave enough to face the consequences of owning our real convictions ; they charge us, and in very many cases, with too much justice, of being afraid of the man with the long purse. These charges are, I do believe, far less true than once they were ; but they have too much truth in them even yet. It is not Biblical criticism, or scientific research, which makes working-men atheists, sceptics, and furious anti-clericalists ; it is the belief that the clergy and the Establishment are obstacles in the way of progress ; that they do not present the Christianity of Jesus Christ. To sum up, then. The journals most widely read among workmen show, first, the existence of an organized, able, and aggressive body of atheists. These are, however, a minority, and I think their influence is not increasing. Secondly, these papers are for the most part Christian, at least, in profession ; thirdly, the most popular of them, while strongly Christian, are furiously anti-Church. I am sure that this strong anti-clerical feeling is very largely the fault of us, the clergy, in past years and at the present time. I believe that we have time, not only to modify, but to sweep it away. If our higher clergy would dare to do what the archbishop of another Church did in a recent great dispute ; if we could be, as once we were, the tribunes of the people ; if we could stand out as the trusted and impartial mediators in matters of debate between capital and labour, employer and employed ; if we could even do so small a thing as lend the school-rooms, which we hold as trustees of our people, for the meetings of *both* political parties, and not only for one ; if we could vigorously and fearlessly apply the doctrines of Jesus Christ and His Apostles to the solution of the great social questions that are looming large before us to-day, I believe that there is no class of the community which could so serve the people, and could so win their enthusiastic and ready gratitude, as the clergy of the National Church. Only we must not be afraid to face those questions. As that notable paragraph in the Lambeth Encyclical set out, we must thoroughly study the socialistic problem. We must inquire, not merely into the symptoms, but search out

the causes of poverty, and deal with those causes without hesitation and without fear. Surely our Lord Jesus Christ meant His ideals and His law to cover the whole of our life, international, commercial, social, political, no less than individual? Only on His teaching of equal brotherhood can society be permanently built; only in His life and His words will the problems of to-day find their final and lasting solution.

DISCUSSION.

Mrs. R. S. DE COURCY LAFFAN, School House,
Stratford-on-Avon.

It is natural that I should feel it a great privilege to be allowed to address this meeting, even for a few moments. It is equally natural that a woman should be conscious of much diffidence in speaking before such an assemblage, even though she has greatly at heart the subject which it has met to discuss. On the present occasion I feel this subject to be one that touches my own life as a novelist very nearly, for no one can deny that the fiction of the present day is an enormous and wide-spread influence. I say wide-spread because cheap editions and free libraries bring every popular book within the reach of all classes: *ergo*—the influences of religion upon life and conduct may by fiction be brought home to the masses of the people, the spiritual power of love and trust in God be manifested to them by tender touches and beautiful suggestions, so that the pen of the novelist may become the teacher of the people in the highest and deepest things of life. For the novel is but the drama of life, consequently it must take account of all the influences by which life is modified, of all the forces through which the heart and mind of man are worked upon. It has oft-times been said to me, "Why should so much about religion be put in novels—surely it is out of place, is it not?" To which I have replied, "I take it the novel is but the counterfeit presentment of human life, it must necessarily therefore be an incomplete thing unless the most powerful of all influences is depicted in it." Do we not know that love, joy, sorrow, trials of all kinds, go to make up the sum of life; but that yet without the influence of religion, the story of a life-drama is like an organ symphony, the diapason of which lacks the deepest and most resonant notes? If we take this for granted, it leads us on to the special subject of to-day. The fiction of any period is naturally the outcome of the tone of thought of that period. There can be no doubt that the novel which deals with religious thought and difficulties is the outcome of this our day; is as much a natural and inevitable product as the plant is of the seed that lies buried in the earth. The world is ceasing to ask what is orthodox, and only asking what is true. "Send out Thy light and Thy truth, that they may lead me;" this is the cry that is rising on every side of us. Like the dying Goethe, men cry, "More light!—more light!" The day is past when hard words are flung at a man for his opinions. Men of widely-differing schools of thought, of different denominations, different ideas, yet join hands and fight for the same cause—

"Brother clasps the hand of brother,
Stepping fearless through the night"

the night of doubt and questioning, the night of confusion, where "the old order changeth, giving place to new." It is this spirit of fearless discussion, of liberal ideas, of wider toleration, that now abounds in and around us, that has given birth to the controversial novel. On this side the "great water" we have "Robert Elsmere;" and a book of great power and strength, that I do not think has received its due meed of appreciation, "The Autobiography of Christopher Kirkland," written by Mrs. Lyn Linton. From over the sea comes to us "John Ward, Preacher," showing us that over there, too, men's minds are stirred by the same thoughts, the same questionings, as here in England. The same cause brings forth the same effect. And so the controversial novel strives to lend its aid—sometimes on one side, sometimes on the other—to solve the problems which the new thought of the

day is setting men and women to face. Now, in dealing with these problems, the novel may adopt either of two methods. On the one hand it may marshal the historical, critical, psychological, and scientific arguments for or against a particular form of belief, and represent them as affecting the religious convictions of the characters which it portrays; it may judge the creed by its antecedent evidence. On the other hand, taking a particular religious belief as an existing fact, whose genesis it does not attempt to account for, it may trace the influence of it on the lives of the men and women whom it depicts. It may seek to judge the belief by the fruits which men gather from it. Of these methods, permit me to say that the second, I take it, is the legitimate one for the novel. Suffer me very briefly to lay before you the reasons for this conviction. That which gives the novel its peculiar power and influence is that we can all, in our measure, judge of its truth. Of some sorts of life and thought we may have little or no experience, but of human nature—our own nature—we all know and understand at least something. We have a measuring rod, wherewith to measure whatever "counterfeit presentment" of life is offered to us. Now the novel appeals, not to the scholar or theologian, or man of science, but to the generality of men and women, and so appealing, if it is to keep to its sphere, it must deal with the effect of forces on human nature, which that generality can judge, and not with the nature of those forces in themselves, or the mode of their development, for of these the generality are not able to judge. I trust I may not be misunderstood. I am the last person to put any bar to free discussion in its proper place. I only venture to say that the novel is not the proper place for such discussion, because the average reader is unable to judge how far the two sides are fairly represented, how far, in a word, the novel is true to life; whereas, when he is presented with the effects of a creed on a life, his knowledge of his own nature is sufficient to enable him to judge whether—granted the creed—the effect would follow or would not. It is not ours, the task of meeting or harmonizing the results of modern research and criticism, but it is ours to show pictures of life—

"Where truth, embodied in a tale,
Shall enter in at lowly doors,"

and in which every man or woman can judge of the truth or falsehood of the painting as to how religion transfigures life. Let me quote from an article in the *Fortnightly* for September:—"It is often by metaphor and parable and poetry, and by the experience which gives us the actual dealings of God with men, rather than by direct statements, that we can perceive and convey truth to others." In the same way it is often by the novel that—(again to quote from the same able paper)—"the truth that is gained by thought and prayer," can be set, by a cunning hand, in the centre of a noble life, giving that life such brightness and beauty that men shall long to possess so fair a jewel for themselves. In this view the true novelist may be not the least among the apologists of religion. If, on the other hand, it may be said that master-hands have drawn us types of the agnostic and the atheist which we recognise as true to life, and which put us Christians to shame by their greater truth, nobility, and purity—I would venture to say emphatically, and in all deepest earnestness, that I do not believe Christianity will ever really suffer from such delineations, any more than the Christianity within our own hearts will suffer because we have seen and known great and good and noble men, who cannot think as we think, and feel as we feel. All that is shown to us in such a life is but after all the spirit of Christ in the life, though he who lives by it knows not the guide he follows. He may plant his feet in foot-prints that lead upwards and onwards, not knowing that it is Jesus of Nazareth who has passed by. Christ and His teaching may be unconsciously acknowledged and honoured in the heart, though the intellect does not recognise Him, nor the lips name Him. I need hardly say I am not speaking either for or against any special school of teaching, any "ism" of any kind, but simply of the Christ in a man or woman's life—that blessed radiance which, shining upon the eyes of the mind, opens them to the beauty of holiness, causing the man or woman to strive with heart and soul and strength, to make that small corner of the world wherein their lot is cast, a very Land of Beulah for those who dwell in it. I do not believe that any "making of books, of which there is no end" will deprive us of our God, since His mighty name is writ large in the great book of nature; nor yet shall the cause of Christianity suffer; for I know that when we read of purity, and truth, and self-denial, in any life of man, we know whose beautiful reflection is there, however blurred and faint its outlines; we know under whose banner the man strives and "fights a good fight," though he know not the name of the captain he serves; we know that in God's good time, it may be

here, it may be in the hereafter, that noble, struggling soul shall say, as we do now—"I know Thee, who Thou art, Lord Jesu, Mary's Son; I know now that the light I have followed is the radiance of Him whose beautiful name is this: The Light, the Light of the World."

The Rev. CHARLES GORE, Principal of Pusey House, Oxford.

I OFFER myself with regret again to address this audience, but I was led to do so partly by the feeling that these Congresses gain from retaining something of the character of organized debate, and partly from the feeling in particular that what was said by Mr. Wilson from the side of literature was of such a nature as more or less to call for some particular reply—not, I mean, to Mr. Wilson's own sentiments, for I take it he rather made himself the representative of a particular class of literature. So it seemed to be desirable that somebody should endeavour to present what could be said on the other side. I take it we may say there are four departments of controversy in which Christianity has more or less been involved in relation to recent literature. There was first of all the controversy in relation to materialism, with which Mr. Courtney has dealt so ably, and that one may call the metaphysical field of battle. I believe we may say that we rest now on securer ground in affirming the priority of the spiritual principle than men could have felt themselves on before the controversy began. We feel, as Mr. Courtney puts it so well, that it is impossible to interpret spirit in the terms of matter. We must, on the other hand, interpret matter in the terms of spirit. Secondly, we engaged in the necessitarian controversy—in the controversy, that is to say, as to the reality and possibility of human freedom. And here, again, I would venture to say that we have seen our way, more or less, through that controversy also, and stand on firmer ground in affirming the reality of human responsibility and freedom than our forefathers stood upon, and that mainly, perhaps, in England by the help of two men—Green and Martineau. But there was a third controversy in which we were engaged when we passed from these great and fundamental principles of natural religion to the revelation of Jesus Christ, and that is the historical controversy; because, on the whole, we may say that in the region of revelation there are few people who are concerned with the discussion of the abstract possibility of revelation. The point is rather that revelation claims to have been given under historical circumstances by Jesus Christ—a revelation which supersedes other religions not, be it observed, by excluding them, but by including the elements of truth which each contains in a greater and completer whole. The question arises, what is the historical validity of the testimony which is offered for this revelation? And here it is that I wish to join issue with Mr. Wilson—not with Mr. Wilson, but with that position which Mr. Wilson was putting. But when we are speaking about historical criticism, and about what history asks of us, we naturally look over the horizon of great historians in England, and it does not at all strike us that historical criticism is in opposition to Christianity, or to the claims of Christianity. If one casts one's eye over the field of great historians of England no doubt we shall find some who were not such Christians as we should wish, but surely on the whole we should say that the great bulk of historical criticism in England is markedly on the side of our faith. If one thinks of the greatest historians living, I suppose one would think of Dr. Stubbs, Mr. Freeman, Dr. Creighton, Dr. Lightfoot, Lord Acton, and others. These men are the most thoroughly critical historians, and we do not find as we think of them that our great historical criticism has ranged itself against Christianity. And coming from the University of Oxford, I should not say—and I do not think anyone else here representing Oxford would say—that it would appear that the study of history tends on the whole to make men un-Christian, but rather to confirm them in their Christianity. I should like to make a protest in regard to what was said about further historical inquiry. I do not believe there is a single person, not even of that strange class of dogmatic theologians who may be here—I do not believe there is a single person who would for one moment hesitate to express a desire with his whole heart that historical investigation should penetrate into every possible corner of historical fact, and we do not desire to retain any four centuries, any century or half century, or any five minutes, exempt from that investigation. Well, then, in this region of historical criticism, how do we stand? I venture to say that the result of historical criticism is to make us feel the fundamental and original character of

the Christ. I think that nothing can be truer than this—that an attempt to find a naturalistic Christ earlier than the supernatural Christ Whom the Church worships, the attempt to find any process of accretion by which a merely human Christ was gradually elevated into being a supernatural Christ, any process which could be called the gradual deification of Christ—the attempt to find this in history breaks down. Authorities are utterly unable to get behind the Christ presented to us in the earliest Epistles of S. Paul; and you find that the Christ presented to us in these Epistles—the undoubted Epistles of S. Paul—is in all essential features precisely the Christ of the Nicene Creed. We cannot get behind the Christ Whom the Church worships to either a purely human Christ or to a non-miraculous Christ. But there, of course, we get to a limit in what history can do, which must be taken note of. Whatever historical criticism can do, it cannot produce faith. We have always to bear in mind that historical criticism can never get beyond the region of producing in our mind the sense of strong probability. Historical criticism cannot produce faith, but it can support faith. No man can say that Jesus is the Lord but by the Holy Ghost. But it can support faith, and the point I would venture to urge in regard to that is that historical criticism does fundamentally and most really support the faith of the Church in Christ, as having claimed to be, and, in fact, being the Son of God made flesh. Well, in this case, of course, we are dealing with matter which to most of us is not an object of special study, but there is a very small work which I venture to recommend to your consideration, written by an historical intellect of an acute order, and not very dogmatical. It is written by Professor Sanday, of Oxford, and is among the Oxford House papers, and it is entitled, "What the First Christians thought about Christ." It takes the earliest Christian doctrines, and it shows that historical criticism cannot get behind the Christ that the Church worships. I approach my fourth and last point—viz., the relation of criticism and literature to the Church's dogmatic position. Let us clearly understand that, because the Church is imperfect, there have been dogmas uttered which had no secure basis in the original elements of the Christian creed. Therefore every critical age acts as a sifting process on Christian dogma. Let us clearly understand that; but there is such a thing as the Catholic dogma of the Church—that which you find to have been the Church's heritage throughout; that, for example, which is summarised in the Nicene Creed. Now, the point I wanted to make is this—that what you find contained in the Nicene Creed—about Father, Son, and Holy Ghost—about the Church and the remission of sins, and so on—represents in no respects an accretion upon the Christianity of the Gospels and the Christ of S. Paul's Epistles. The difference between Christianity in the first age before the creeds were written, and the Christianity in the fifth century after the creeds were written, was simply this: the Church in that period had gone through the same sort of process which anyone of us goes through when we hold an opinion and are asked questions about it. The result of that cross-questioning is that we shall see and understand more clearly what it is we believe. We had been forced to say "no" to false positions and affirm more consciously our positive belief. We have had to say, "We do not mean this," and "we do not mean that;" "we mean exactly this." And thus the Church was cross-questioned as to the being of the Christ it worshipped. For instance, "Is this Christ that you worship really God." "Yes." "Do you mean He was really a man?" "Yes." "Was He one person?" "Yes, He was really one Christ—the only Christ." "Then has this very God taken into His Person a real and permanent manhood, and do you say He is our brother man even now." "Yes, even now." That is all that is meant by the Church's dogma about Christ—the difference between the religion of Christianity in the first age before the creed was written, and the religion of Christianity in the fifth century, after the creeds were written, is simply the difference which obtains to any one of us between the time when we hold opinions and don't know why we hold them, and the time when we hold them after cross-examination or criticism by enemies or friends. It was a very striking saying of Seneca about the Jews, that the reason why the Jews were so powerful in the Roman empire was because they of all men "knew the reasons of their customs." The result of all this cross-examination was to make Christians know the reasons of their belief, and say exactly what they believed. That is the whole difference. That is a process which must have been, because we are human and rational. Let us by all means abandon and throw into the deepest sea of intellectual night, wherever that may be, every dogma which does not belong to the fundamental teachings of the Christian Church at the earliest period, as S. Paul knew them. But we shall not by that means throw over one clause or iota of the Nicene Creed. Will you read a little and valuable book which has been just published? It

is Mr. Gwatkin's account of the Arian controversy. He brings out very ably, and perhaps more convincingly to some people, because I believe he is somewhat sternly opposed to what he calls the Oxford or dogmatic school—he brings out very clearly how the fundamental issues involved in the Nicene period were just the fundamental issues of Christianity. Mr. Green has been alluded to several times to-day. There is a remarkable little paper just published among his works on "dogma," in which he recognises how the definition of Nicæa was really and substantially bound up with the fundamental Christian faith. So, again, Carlyle in his later days, acknowledged a change in his mind about this subject. Froude tells us how in his earlier days he would walk up and down declaiming "in broad Annandale" against those theologians who split the Church on the difference of a diphthong. But in later days he saw how the affirmation of the real and true Godhead of Christ was essential to Christianity if it was not to sink to the level of a pagan sect. We cannot recognise that too clearly. Let us then understand if we can a little better our relation to the literature of the time. It is not, I believe, the least true that there is any fundamental difficulty with those who really can believe in the Christ of S. Paul in regard to the Nicene Creed. The Christianity of the Creed is exactly the same Christianity stated plainly, and as a result of certain questions which have been asked. We should not relieve the faith by going behind the Nicene Creed to the Apostles' Creed, because we do not get less miracles or anything less supernatural, and we should not relieve the faith a bit by going back to the First Epistle to the Corinthians or S. John's Gospel. We should find something exactly as supernatural; and as dogmatic in the way of positive teaching. No doubt if we take stock of our experience of the attacks on the Church, we shall recognise that on the whole what makes an effect on men's minds is not abstract reasoning, but the lives of men. If we want to commend our faith we must live better and commend it to men's consciences by our sacrifices of ourselves in love. But so far as reason goes, in the intellectual region, we may take stock without discouragement of the Christian faith in its relation to present literature. Not that the Christian faith will ever fail to involve an effort. It is always a struggle to hold on to what is invisible; for faith is opposed not to reason, but to sight. Therefore the presence of things of sense will always supply cause for the effort of faith: the struggle will take new shape according to the changes of philosophy and criticism from age to age.

The Rev. T. P. RING, Vicar of Hanley, Staffordshire.

I THINK there can be very little doubt but that the attitude assumed by modern scepticism and infidelity is of a very aggressive type, and I wish now to address myself to the question as to the best means of resisting it. I think you will agree with me in this, that among the working classes generally the greatest mis-statements are being made by popular lecturers and disseminators of unchristian views. The best plan is to correct the falsehood on the spot and at once to propagate the truth. Whenever Mr. Bradlaugh or any other infidel lecturer comes into my parish, I make a point of attending the meeting and speaking when the lecture is over. I have always found this the most effective course. At any rate, it shows the people that there is another side to the question, and that champions are not wanting who are willing and anxious to defend the Christian faith. This plan also gives an opening afterwards for a course of popular lectures, which are often of great value in removing prejudices and answering objections. To listen to some lecturers, or to read certain articles in our popular reviews, you would imagine that the champions of Christianity were departed, their case gone by default, and that there was nothing more to be said upon the subject. Now, I think we ought to make it our business to correct such unfounded assumptions whenever we meet them, and let the working-man know that even in Germany, which may be called the home of destructive criticism, the defenders of Christianity are at least equal in number and ability to those whose energies are being employed in efforts to destroy it. It is altogether a mistake, and yet it is one that is very often, I am afraid, wilfully made, to suppose that the great intellects in Germany are all on the side of unbelief. I think it may be said without any exaggeration that no attack has been made on the faith which has not been answered with great success and spirit. In order to understand how the controversy rests at the present time, you have only to review the history of the last fifty years and you will find that theory after theory, which it was once fondly supposed would

have utterly destroyed Christianity, has been swept away, and very often swept away by succeeding schools of infidelity; so that it would not be an altogether unreasonable position to say that if left entirely alone they would demolish their own theories and destroy the force of their own attacks. For example, not very long ago you will remember that it was openly stated that our Blessed Lord and His first disciples deliberately deceived the world and palmed off a false account of the Gospel story. But a deeper study of the four Evangelists swept that theory away for ever, and there is no one at the present time who does not bow down in homage before the character and life of Jesus Christ as depicted in the Gospels. Then came the short-lived theory of Paulus, who acknowledged the sincerity and truth of the Evangelists but endeavoured to explain away the miraculous and supernatural record on a natural and human hypothesis. But Strauss would have none of this, his keen historical insight saw at once the weakness of such a theory, and he affirmed that it was impossible to account for the introduction of Christianity without accepting the position that the first disciples believed in the miraculous, and that it is unhistorical to interpret the Gospel in terms of natural reason. And now we have many contending schools of thought, and it is not always easy to follow them in their difficult and complicated arguments, but I think you can always make the issue plain and distinct by bringing to the front this one question—"Have we or have we not a true and reliable account of Jesus Christ and His disciples?" Are the books which profess to give this account really to be trusted? Are they authentic? Were they written by Matthew, Mark, Luke, John? Were they written at the time in which the events recorded happened, or long afterwards? This is a clearly defined position which all can understand. Have we an historical account which we can trust as the sure and certain testimony of men who lived at the very time when the facts are alleged to have happened? Now, in an address which must not exceed ten minutes it would be quite impossible to attempt a proof of our position. But I may make two remarks. (1) As regards the authenticity of the four Gospels, we have more evidence that they were written at the time they profess to have been written than we have in respect to the works of any classical author. We have, for instance, considerably greater evidence that our four Gospels were written by the four Evangelists than we have that the "*Ars poetica*" was written by Horace. And I think this is quite sufficient for our purpose, for I do not know that it would be reasonable to expect God to give us more evidence in subjects which are connected with our souls than is considered sufficient for practical action in our worldly affairs and interests. (2) In the second place, I may say that if the four Gospels had not contained an account of miracles, no one would have for a single moment questioned their authenticity. They are called in question simply and solely because they profess to deal with the miraculous, and because modern scepticism starts with the hypothesis that miracles are impossible and that no book which records them could have been written by a contemporary. I say that this is an unscientific position, because if you are to examine evidence fairly, you must begin with an unprejudiced mind. You must not begin by prejudging the question, and if anyone begins the discussion in the belief that a miracle is under all circumstances impossible, then I affirm that he is unable to judge fairly and candidly on the question under dispute. But to go a step further. Suppose the four Gospels had not been written and that no record had been left by the four Evangelists, are we therefore without contemporary evidence? Now the most advanced sceptics of the present day agree with the Church in acknowledging that the two Epistles to the Corinthians, and the Epistles to the Romans and Galatians were written by S. Paul. Renan, indeed, allows all the Epistles of S. Paul to be genuine, except the Pastoral letters and the Epistle to the Ephesians. But using the four alone which are acknowledged by all, what conclusion do we come to? They were written, you will see, some twenty or thirty years after our blessed Lord's death and resurrection. Now these four Epistles contain the whole Gospel, that is, they record the life, the death, and the resurrection of Jesus Christ. And the record is by one who lived in the very presence of the men who had gone in and out with Jesus Christ, because S. Paul's evidence brings us face to face with S. Peter, S. James, and S. John. He went up years before their epistles were written, and explained to them his gospel, and in turn listened to their account. Therefore S. Paul brings us to the evidence of those who lived side by side with our Lord, and were witnesses of those great events which make up the Gospel. I think, however, if we are to meet infidelity in the present day with complete success, we must carry the attack into the enemies' camp, and say boldly, "We have positive evidence for the truth of Christianity which it is impossible to deny." A great king once asked his chaplain to prove Christianity in two words. The chaplain at once

answered "The Jews, my lord." It was a splendid answer, but I think as great an answer would have been "The Church." Yes, the Church of Jesus Christ, for whose rise and progress it is impossible to account upon any principle of human reason, is the great answer to infidelity. At one moment we stand upon Calvary and we see Jesus dead upon the Cross, and the "disciples scattered every one to his own," and in another moment we see the Church with her great and splendid history, going forth "conquering and to conquer," fresh and vigorous to-day, as in her early youth. How are we to account for this strange phenomenon? What was the influence which inspired the poor frightened disciples, and gathered them full of heroic courage round the standard of the Cross? What has ever been the secret of the martyr courage and the power of the Church of God? It is faith in the risen and ascended Lord; the power of the resurrection; the watchword of S. Paul, "To me to live is Christ; to die is gain."

The Rev. J. J. LIAS, Vicar of S. Edward's, Cambridge.

I SHOULD like to refer to one or two points which have not yet been touched upon; but before doing so, I should like to make a few remarks about the change in the public mind in regard to these questions. We have been reminded that the infidel of the last century was distinctly and fiercely hostile; that he did not mind what words he applied to believers in Christ, and that his charges of imposture and fabrication and the like were constantly reiterated in the sceptical literature of that time. I can remember the time in our own day when the tone and attitude of the public press was distinctly flippant on this question. It used to ridicule Christianity, and ridicule its supporters. Will anyone say that is the tone of writers in our public press at the present time? There is a mighty change, which has been passing over the public mind within even the last ten years, and we may measure the amount of that change by the manner in which the deliberations of Church assemblies, like this which I am now addressing, are dealt with in the leading newspapers of the day. But there is one characteristic of the secular press which, I think, still leaves something to be desired in its treatment of religious questions. It appears to me to be distinctly impatient in its treatment of them. I remember that at the last Church Congress held in Wales, a very remarkable sermon was preached by the venerable Bishop of Winchester, in one of the churches of Swansea. He said that over the whole history of the Church there lay one vast bar sinister, upon which was writ large the word "impatient." And if we have suffered in the history of our Church from impatience to realize our ideal, so the public press of the day is too impatient to come to a conclusion on these great and tremendous matters, which go down to the depths of our being, and which connect themselves with Christian faith. They too hastily assume that the question is settled. There comes forth some able volume, written with at least the appearance of sound learning, such as that unfortunate and now almost forgotten book, "Supernatural Religion," which attacked the Christian faith, and then the writers in the public press assume the whole question is settled. They do not wait for what the defenders of Christianity have to say, and they tell us that Christianity is tottering to its fall. This brings me to that part of the subject which refers to the use of the novel in the treatment of religious questions. The remarkable and, in many respects, interesting book, "Robert Elsmere," with which you are all familiar, illustrates the spirit of which I have been speaking. It takes a great deal more for granted than I for one, or any other defender of the Christian faith, would be willing to grant. It leaves a great deal of the whole vast question unargued altogether. I venture to think that the novel is not a very useful means of treating religious questions. I am quite aware that we must expect to find a reflection of popular thoughts in our novels, and we must not be surprised if they attempt to deal with these questions. But I think we may conclude beforehand, that if they treat them, they will treat them badly. There is too much that savours of clap-trap in novels, too much appeal to popular sentiment, too great a tendency to take hasty and superficial views of the question. They appeal to what is picturesque, rather than to what is true. That is not only the case with "Robert Elsmere," and books of that kind, but also with novels in defence of Christianity. I know nothing in the whole range of literature which satisfies me less than what is known as the religious novel. But to come back to books like "Robert

Elsmere." The characteristics of such—I do not wish to use hard words, but I venture to say—superficial writers, at least in his works on the subject of theology, as Matthew Arnold, is that they are too impatient. They assume, as a matter of course that it has been demonstrated that the writings of the New Testament are not written by those whose names they bear. Yet we know that in Germany the great Tübingen school, once such a name to conjure with, is discredited and altogether abandoned. What I complain of in the ephemeral literature of the day is that it assumes, as a matter of fact, that all these destructive theories concerning Holy Scripture have been established. We want on questions of this kind a deeper and more earnest treatment. They can never be adequately treated by skimming over the pages of a fashionable review or fashionable novel, and for this distinct reason—that they go down to the depths of our being, and deal with the most tremendous questions that can affect humanity. The idea that is presented to us by such words as these—God, hereafter, salvation, redemption, and eternity: are you going to settle these tremendous questions by reading one hundred and fifty pages of a popular novel? I say it is impossible. I say, moreover, that if you attempt to do it, you are trifling with your own souls and those deep and awful questions of which I have spoken. To solve these problems, pray in silence in your own chambers. Perhaps, in the case of many, they may require a whole lifetime to find their solution. From the cradle to the grave we are being taught that which we too easily disbelieve—that God is in truth the God of love.

The Rev. C. MACKESON, Minister of the Church of the Good Shepherd, Mansfield Road, London, N.W.

IT seems to me that this meeting has taken up two distinct platforms—one the higher, and the other essentially the lower. I should not presume to tread where the first of the speakers have led the way, I simply wish to follow, and that possibly at a distance, my friend Mr. Shuttleworth, and to say one word about the literature of the day as affecting the working classes, and as to its tendency to infidelity. On this latter point I cannot share the same rosy view which Mr. Shuttleworth takes. I know something of the inside of some of the London factories and houses of business, and I am told by the foreman of a large factory that immense harm is done to our men by infidel publications, which are brought in to be read and looked at. It may not be known to many here to-day that there is a paper published in London which reproduces the vile caricatures of the French "Comic Bible" and it is by placing these infamous pictures under the eyes of the young men from the country that their minds are first defiled, and the soul as well as the intellect is seriously injured. It would be well if the clergy especially would recognise the fact that papers and literature of that class are being very widely circulated, and ought to be guarded against, and, as opportunity offers, ought to be answered. As to the literature which finds favour with the working classes it is obvious that they love fiction. In my own parish library we are often asked for copies of the works of Charles Dickens, and I know of no healthier sign, next to the love of the Bible itself, and perhaps of Shakespeare, when we find working-men asking for the works of Charles Dickens. They will learn there the elementary principles of Christian morality, and if they do not see the highest sort of spiritual religion in practice, they will be taught much about the duties of life—their duty to God, the duty of loving and caring for their children, and their duty to their fellow creatures. But as a rule it is not so much what the working classes read, as that many of them do not read at all. That, I think, is a matter worthy of the attention of Christian people, and if we would learn a lesson, as we may learn a good many lessons from our Nonconformist brethren, we should imitate the example of a Dissenting minister in the Borough of Lambeth, the late Mr. Murphy, a member of the London School Board, who used to go into the large baths on the cold winter nights when people did not want to use them for ordinary purposes, and there he would read wholesome newspaper articles to a large gathering of working people, men and women, who would willingly take the trouble to come and listen to him. I believe that if this practice were adopted in country villages, where newspapers are more rare, it would be found that such "readings" would draw even larger audiences than the somewhat played-out penny readings. One word about the use of the local press. Why do not the clergy cultivate the literary art to the extent of being able to send to the newspapers of their neighbourhood decently

written—I mean grammatically expressed—reports, with a due brevity which the newspaper editor is always bound to consider, of matters calculated to interest the local mind. If that were done the Church might wield a great power in the press, and, what is more, we should have an opportunity of doing a great deal of good, without any cost either to our own pockets or to the Church at large.

The Right Rev. the PRESIDENT.

I CANNOT refrain from expressing my own belief that the discussion of this afternoon has been one of such deep interest and profit, that if it alone had been the only one that had taken place at this Congress, it was worth while bringing the Congress to Cardiff to hear it.

COLONIAL HALL.

WEDNESDAY AFTERNOON, OCTOBER 2ND, 1889.

The Very Rev. the DEAN OF LLANDAFF in the Chair.

HOME REUNION.

PAPERS.

The Right Hon. the EARL NELSON, Trafalgar, Wilts.

THE First Epistle of S. John is supposed to have been written after the destruction of the temple and the consequent overthrow of the distinctive sacrifices and worship of the Jewish religion. It is directly addressed to the members of the fully formed Christian community which stood out alone as that organization through which God the Holy Ghost was pleased henceforth to work among men.

It is interesting to see what S. John puts in the forefront as the great principles of that organization which had thus succeeded to the Jewish Church as God's fuller revelation to man.

We find it was to be truly Catholic, embracing all mankind, and was founded on the revelation of God as a God of Love, as manifested by the incarnation of His Son, and His several members were called upon to show their faith in this revelation by a manifestation of their love to all; the great argument being that if "God so loved us we ought also to love one another."

The basis of this love was a common belief in the incarnation of the Son of God, and to the failure of the Church to carry on this true witness in all its fulness may be traced the direct cause of all our present divisions. Hence it comes about that the *full* witness to the world of the love of God which passeth knowledge, can never be restored until the divisions of Christendom are healed.

It must never be forgotten that it is not a new system that we are asked to inaugurate, but a reunion of that which once was one. And

further, that this reunion can never be fully accomplished if it leaves outside any who hold in common the great central belief in the incarnation of the Son of God.

In God's good providence our branch of the Church Catholic stands in a central position between the two great orthodox communions of East and West, and those communities who, though still holding the one central truth, have in their protest against many admitted evils drifted more or less from the old Catholic traditions which were once accepted by all Christians.

It is manifest, therefore, in the interests of any real reunion that this central position should be maintained. We must hold to our historic Episcopate, the two Catholic Creeds, and to that appeal to an Œcumenical Council of the whole of Christendom, so soon as it can be had, in justification of our decided protest against those additions to the faith which we believe to be distinctly erroneous.

If on the one hand we gave up our Catholic traditions, we should alienate the two great orthodox Churches of East and West; if on the other we yielded to Rome's assumptions, we should lose all influence over the Eastern Church and over our fellow Protestant communities in Europe.

It is at once an advantageous but a most difficult position to maintain, and shows that the union we seek to restore is not easy of attainment, but requires that loving, humble, persevering spirit which, after all, is the truest outcome of a real Christianity.

In seeking to restore what once was one, it is manifest that we should begin by seeking for those things which we hold in common, not by parading our differences. The Bible, the general teaching of the creeds, a belief in the truth of the incarnation; for those who are thus far united, although at present they may hold different logical deductions from the one central truth, must be in some sort truly one. If in the daily life of each member of the different communities there is a desire to live more nearly after the example of Christ our Elder Brother in love to God and to our fellow-men, we must be drawn nearer to one another, and, however slow the progress may be, whenever the individual witness to Christ is true, we are advancing towards that outward unity for which we long.

We do not seek for uniformity, but for that loving union round the great doctrines of the faith which, in the early ages of a united Christendom, was found compatible with great freedom of thought and diversity of operation.

The holding of conferences with members of different religious bodies will be a great help towards the desired unity. In these it would be unnecessary to discuss abstruse points of doctrine, as if we were seeking to add to the Credenda. I cannot forget that the Thirty-nine Articles, the Westminster Confession, and the many decrees of the Council of Trent, were the necessary outcome of a divided Christendom; and the more we can relegate points on which we differ to the realm of private opinion, the nearer we shall advance towards unity, and the closer shall we gather round those essential truths which have for so many ages won the consensus of Christendom.

In these conferences we should the rather endeavour by careful discussion and explanations to find out the real opinions held on either

side on the points of apparent divergence, for in so seeking to enter into each other's thoughts the best work of controversy is done.

The remembrance of past history, and of the cruelties and mistaken action which one part of our divided Christendom has wrought against the other, as each obtained the power to persecute, must ever place in our path hindrances of no mean order. But in the name of our common brotherhood in Christ we must strive to root out all those feelings of jealousy, hatred, and mistrust which the remembrance of the past has engendered even in the hearts of deeply religious men.

Another step towards unity would be attained by united action on all the great moral questions which our common Christianity would teach us to enforce for the benefit of the human race. A clear utterance of a united Christian opinion on these questions would have great weight, and united action upon these matters would tend to bind us together, and to pave the way for more perfect agreements.

In setting before you these different modes of seeking after unity I am not speaking in ignorance. We have proved the practical importance of such a mode of action as I have ventured to recommend. During the last year six Churchmen and six ministers of the Congregational body, have met together in conference, and over them I have had the high privilege to be appointed to preside.

I do not pretend to claim that we have made great advances towards unity. We have, however, agreed on certain points; we have come to understand pretty clearly what we each really hold on the points in which we differ; some misconceptions have been removed on either side; a true spirit of love has prevailed at all our meetings; great friendships, from a high appreciation of each other's motives, have been formed; and a committee of members of various denominations for combined action on the subject of war has already been brought together, as an outcome of our conference.

I can boldly say, from the experience thus gained, that it would be wise to extend these conferences to other religious bodies and to hold them in various local centres, for if conducted in the same spirit of Christian courtesy and forbearance nothing but good can follow from the holding of them.

Our first duty is towards our Protestant fellow country-men, for the very obvious reason that if we could come as a united body, our position when approaching the older orthodox Churches would be very materially strengthened. In any advances towards the orthodox Church of the East, if we could disassociate ourselves in their minds from the aggressive proselytising of the American Presbyterians and other Protestant bodies the prospect of inter-communion would become much more promising. Towards this end the Archbishop of Canterbury's missions to the orthodox and other Christian communities in the East, and the distinct promises made not to interfere with their jurisdiction in Cyprus and elsewhere, has gone more than half way to the desired end. They have but to accept our orders, and to decide on a form of words which will express the orthodox meaning of the *filioque clause* and the union would be accomplished. There are no new articles of the faith in the way, we have the same form of Church government, the same Scriptures, and accept the same councils of the universal Church. With Rome there are, unhappily, difficulties with which the great peacemakers before

and after the Council of Trent had not to contend. The Petrine claims, strengthened by the infallibility decrees and the new article on the Immaculate Conception, are formidable obstacles to reunion ; but even with Rome some progress has been made.

Critical exegesis of Scripture and of history and of the works of the Fathers has already done much in the cause of reunion. The false decreals have been universally condemned, and in controversies conducted in a truly Christian spirit, all partisan quotations must in the end disappear before the crucial test of a criticism which is relentless against false readings or wrong deductions, from whatever side they may be advanced.

The conferences we have recommended would be of great use also with Roman Catholic divines, and would be only following the lines of those endeavours after unity so patiently carried out by the great catena of peacemakers on either side from time to time since the great schism. Surely such labours cannot have been in vain. And then, though our differences are very great, how manifold are our points of agreement, even our Liturgy and Ordinal have been accepted as containing all that is necessary to inter-communion.

But such a great matter as the Reunion of Christendom must not be treated in the haste and flurry of nineteenth century politics. Great as are the evils of division, we can afford to wait God's own time for the promised blessing.

It may be that the Reunion we are seeking after may never be complete until some time of fiery trial brings all who love the Lord together in defence of the Common Faith. In the meanwhile, it is our duty to prepare for such a blessed consummation by acknowledging Christ's work wherever we see it ; by striving against too rigid an enforcement of our own views, or too hasty a denunciation of the views of others ; by the removal of hindrances, ever seeking more for points of agreement than for points of difference ; by cultivating in our daily life those virtues which will witness most clearly to the world the life and teaching of the Divine Master. By thus acting we shall raise up a kindly spirit among all who are striving to advance Christ's kingdom, even if it be in ways apparently different from our own. And when that kingdom is really attacked by the great enemy, we shall be ready to answer to the true trumpet call, and under the one banner, in singleness of heart, and in perfect love, march together as one mighty army to a complete victory over a world of infidelity and sin.

The Very Rev. JOHN JAMES STEWART PEROWNE, D.D.,
Dean of Peterborough.

THE subject of Home Reunion has recently assumed a very special importance by reason of the prominence given to it in the deliberations of the great Conference of Prelates in connection with the Anglican Church assembled at Lambeth last year. In that Conference a committee of bishops was appointed to consider "What steps (if any) can be rightly taken on behalf of the Anglican communion towards the reunion of the various bodies into which the Christianity of the English-speaking races is divided." The committee in their Report observe that "On

entering upon their duty they had at once brought to their notice evidence of a strong *consensus* of authoritative opinion from various branches of the Anglican communion, that the time for some action in this matter, under prayer for God's guidance through many acknowledged difficulties and dangers, has already come; and that the Conference—speaking as it must speak with the greatest weight of moral authority—should not separate without some such utterance as may further and direct such action."

Accordingly they drew up certain articles to serve as supplying the basis on which approach might be, under God's blessing, made towards reunion. These articles, four in number, were adopted, with some modification, from a Report made by a committee of bishops on the same subject to the General Convention of the American Episcopal Church in the year 1886.

They are as follows:—

(1) The Holy Scriptures of the Old and New Testament as "containing all things necessary to salvation" and as being the rule and ultimate standard of faith.

(2) The Apostles' Creed as the baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian Faith.

(3) The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him.

(4) The historic episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

We have here, then, for the first time, a clear and definite proposal for reunion, evidently the result of much anxious deliberation, and coming with all the authority of a very large number of prelates representing the Anglican Church in its various branches throughout the world.

It must be observed, indeed, that there is a somewhat important difference between the language of the Report and that of the Encyclical. For whereas the Report submits a resolution to the Conference, that the constituted authorities of the various branches of our communion hold themselves in readiness to enter into brotherly conference with representatives of other Christian communities "in order to consider what steps can be taken either towards corporate reunion or towards such relations as may prepare the way for fuller organic unity hereafter," the Encyclical, whilst adopting the term "Home Reunion," only says:—"We hold ourselves ready to enter into brotherly conference with any of those who may desire intercommunion with us in a more or less perfect form. We lay down conditions on which such intercommunion is, in our opinion and according to our conviction, possible." This language is in harmony with that of the Committee of the House of Bishops in the American Convention, which states emphatically that the Church did not mean to absorb other communions, but to co-operate with them "on the basis of a common Faith and Order, to discountenance schism, and to heal the wounds of the body of Christ." Intercommunion, however, is not corporate reunion, and it would be well to keep the distinction in our minds.

But let us glance at the several Articles propounded by the Lambeth

Conference, and let us see how far they are likely to be accepted generally by Nonconformists.

(1) The first is, briefly, that Holy Scripture contains all things necessary to salvation, and that it is the rule and ultimate standard of faith. This is of the very essence of Protestantism. The assertion of this Article separates us at once, and definitely, from the Church of Rome. And here all the Nonconformist bodies are one with us. *The Freeman*, the organ of the Baptists, commenting on the Lambeth proposals, says, "With the first statement (of the Report) we are in the fullest concurrence." It is different when we come to the others.

(2) Of the second statement, the acceptance of the Apostles' and Nicene Creeds, the same paper says:—"Excellent as the Creeds mentioned may be, yet we decline to be bound by any human formula. Creeds tend rather to divide than to unite." The Chairman of the Congregational Union and the Chairman of the Baptist Union alike, in their annual addresses in the year 1880, repudiate in the most express terms all creeds or articles of faith as bonds of union. Dr. Bruce, the Chairman of the Congregational Union, last year claims for his own body that they have no stereotyped creeds. Yet, after giving a general statement of what he regards as "the Catholic Faith in its integrity," a statement which, except in the entire omission of any reference to Baptism, follows closely on the lines of the Creeds, he adds the significant warning: "The looser our creed is, the less of unity and certainty of faith there is among us, the more will enquirers after truth forsake us and flee to the embrace of those Churches which, rightly or wrongly, hold out to all their members the unspeakable consolation of a rest which cannot be disturbed, and the sure knowledge of truth which cannot be gainsaid." It is a curious comment on this second article of the proposed basis of agreement, which speaks of the Apostles' Creed as the "Baptismal symbol," that only the other day, when an objection was raised to the religious teaching given in a certain school, the question was seriously raised whether the Apostles' Creed was a sectarian document, and it was deemed so important that it was solemnly referred to a committee for decision.

(3) The third article of agreement, as it appears in the Lambeth Report, is that which concerns the Sacraments. One would have thought that so temperate a statement would have disarmed opposition. There is not a word here as to the doctrine of the sacraments; not a word even as to the necessity of infant baptism. The statement falls conspicuously short of that of the Thirty-nine Articles:—"The baptism of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ." (Art. xxvii.) The desire is only to insist upon essentials, to leave a large liberty of interpretation. "Agree," the Lambeth divines seem to say, "on the necessity of the two sacraments; keep to the form of words of Christ's own institution, and to the elements which He appointed—water in the one sacrament, bread and wine in the other—and we ask no more; we define not. Mode and nature and spiritual grace, even the age at which administration shall take place, questions like these shall not separate us. The terms we offer are large and liberal; we hope you will accept them." But no. *Latet anguis in herba*. "Our contention is," says *The Freeman*, "that upon the ordinances the Anglican Church

has departed from the faith. Many of her ministers have changed the simple commemoration of Christ in the Lord's Supper into a fetish ceremony, and assuredly the baptism of the Church of England is in idea and form altogether another rite than that ordained by Christ Himself. . . . We can consent to no union which would express connivance with the soul-destroying error on the subject of baptism which is the first lesson of the Catechism of the Church of England." Here, however, I hope that we may look for some sympathy from other sections of Dissenters. The Wesleyans—unless they have entirely departed from the teaching of Wesley—would hardly raise any objection on this point; and the very broad and general statements which occur in such publications as Dr. Dale's "Manual of Congregational Principles" and the Doctrinal Schedule of Mansfield College ought to make it quite possible for all Congregationalists to accept the Lambeth statement. Nevertheless, we must not disguise from ourselves that there are fundamental differences. Speaking of the spirit of the old Nonconformists, Mr. White says:—"This is the spirit which of old revolted against the sacramental, and therefore sacerdotal, theory of the Church of England; for the doctrine of the priesthood rests on the doctrine of the sacraments. They saw clearly, as I trust we may clearly see, that the doctrine of baptismal regeneration in infancy is the corner-stone of a vast system of pernicious superstition. . . ." And after contrasting the two views, he adds:—"You cannot make these two systems work together until you harmonize their ideas" (pp. 15, 16). And again:—"No peace with Rome, no terms of union even with Canterbury, though we love it a great deal better than Rome, so long as Canterbury imposes in the worst form what we believe to be the sacramental error taught in the occasional services of the Prayer-book. All other difficulties are trivial in comparison with this. Looking back upon my predecessors in this chair . . . not one of them would have accepted even the Archbishopric on condition of consenting to the baptismal service of the Church of England." These are the words not of a bigot, but of a learned, liberal, highly-cultivated Nonconformist.

(4) The last condition of reunion required by the Report is the acceptance of "The historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church."

The language of this Article of the Report is perhaps purposely vague. It studiously avoids all reference to Apostolical succession; it merely, with the Preface to the Ordinal, regards episcopacy as an historical fact. But, insisting upon episcopacy as a condition of union, it practically affirms "Sine episcopo nulla ecclesia." There are many Nonconformists, I believe, who would have no objection to episcopal government *per se*, provided only it could be brought as near as possible into conformity with primitive simplicity. The eminent Nonconformist minister, whom I have already quoted, said to me the other day, he thought the evidence in favour of episcopacy was overwhelming. From the second century to the sixteenth he had no doubt that it was universal, and he considered the best form of Church government would be that which should provide for one *ἐπίσκοπος* in every large town at least.

But how is this fourth point met in other quarters? *The Freeman* writes:—"The fourth statement is, so far as we understand it, more

unsatisfactory still. We are not absolutely clear as to what is meant by the historic episcopate. If it be something like the recognition of a class of ecclesiastical rulers deriving their authority from tradition, to whom our submission in Divine things is required, then there can be no possible union on our part upon such a condition."

But must the Church require the re-ordination of all Nonconformist ministers? Is their ordination so plainly invalid that they must be regarded simply as laymen? The Act of Uniformity of course stands in the way, but, if that were the only obstacle, it might be modified or repealed. But what of the doctrine of Apostolic succession, and the validity of the sacraments as depending on that succession? If this is to be maintained—and I presume the majority of English Churchmen would deem that to abandon this would be to abandon not the outworks merely, but the very citadel of the truth—then it is idle to suppose you could ever embrace the great Nonconformist bodies in your pale. Nor can you expect them to admit, not only that they have been in grievous error in setting up schismatical communities, but that they have lost the grace of the sacraments by breaking the ministerial succession. We have the grace, they would say, for we see it in the fruits of the Spirit visible in our congregations. We have the grace, for we can point to a noble army of martyrs who learnt in our schools and churches the lessons which made them brave, for Christ's sake, cruel and agonizing deaths. What ground, moreover, they may fairly ask, have you, not only in Holy Scripture, but even in the formularies of your own Church for any such assumption? To deal with us thus is to mete out the same measure to us which the Church of Rome metes out to you. This is to demand humble acknowledgment of error in essentials as the condition of reunion.

Some few years ago the suggestion was made, with the view of reconciling the Wesleyans to the Church, that if they would return to their early practice of partaking of the Lord's Supper in our churches, Churchmen would join Wesleyans in their communions, regarding them not in the light of sacraments, but merely as lovefeasts, their participation in which would be an act of brotherly concord. Such a proposal would satisfy the scruples of Churchmen: by the Wesleyans it must be regarded as little less than an insult. Wesley himself may have exhorted his society, as we know he did, not to leave the Church, declaring "it would be a sin so to do," but the separation is now, and has long been, an accomplished fact. The society has severed the last link which bound it to the Church; it has its own ministers and its own sacraments, and it is too much to expect it to admit that the ministers are not lawfully ordained nor the sacraments lawfully administered.

The difficulty, though not alluded to in the Lambeth Report or in the Encyclical, nevertheless did not escape the notice of the bishops. Bishop Machray, the Metropolitan of Rupert's Land, in an address which he delivered to the Synod of his diocese after his return from the Lambeth Conference, informed them that besides the three resolutions which were adopted by the whole body of bishops, a fourth was recommended by the Committee, to the effect that God had been pleased to bless the ministrations of ministers of non-episcopal bodies, in the salvation of souls and the advancement of His kingdom, and that there-

fore a ministerial character should be recognised in them, and provision should be made in such a way as should be agreed on for the acceptance of such ministers as fellow-workers with us in the service of our Lord Jesus Christ. The ambiguity of the terms of the Resolution, it seems, led to its ultimate rejection. But it is much to be regretted that no clear and definite acknowledgment of the principle embodied in it was put upon record. For without some such concession Home Reunion is the fitting of a dream, lost ere it has assumed a tangible shape.

I do not shut my eyes to the difficulties involved even in a temporary concession of this kind. There are Nonconformist ministers who have never submitted even to the laying on of hands by the ministers of their own denomination, "with no regular ordination," to use the words of one of their own leaders, "except the ceremony of a tea meeting." nevertheless I am bold to say with the good Bishop of S. Andrews:—"It is not the question of the obligation of the law of the threefold ministry. That law has been handed down from the beginning, and will continue to exist to the end of time. But the question is of the power and wisdom of the Church to dispense with the law *pro tempore* in a particular case and for a special end, an end unspeakably great and important."

The truth is that the Church of England, on the question of Orders, has retrograded from the position which she occupied at the Reformation. It will scarcely be denied that in none of her Articles does she insist upon the necessity of episcopal ordination. Of the twenty-third Article, "Of ministering in the congregation," Bishop Harold Browne writes:—"The latter portion of the Article is somewhat vaguely worded; the reason for which is easily traced to the probable fact that the original draft of the Article was agreed on in a conference between Anglican and Lutheran divines." It is plain that under such circumstances the Reformers could not insist upon the absolute necessity of episcopal ordination. The thirty-sixth Article merely asserts that bishops who are consecrated, and priests and deacons who are ordained according to the rites of the Church are "rightly, orderly, and lawfully consecrated and ordained," but does not condemn Presbyterian or other ordination. Similarly the Preface to the Ordinal only states as an historical fact that "from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons." Apostolic precedent, not Divine command, is all that our Church rests upon in her assertion of episcopacy. In short, our Church defends her own practice without passing judgment upon others. It will not be denied by any well-read person that this was the ground taken by the reformers and by the Elizabethan divines. Keble, high Churchman as he is, in his Preface to Hooker, frankly admits it. "It is enough," he says, "with them to show that the government by archbishops and bishops is ancient and allowable; they never venture to urge its *exclusive* claims, or to connect the succession with the validity of the sacraments" (p. 59). And the practice of the Church was in conformity with this view. It is notorious that a considerable number of clergy who had received only Presbyterian orders were admitted to benefices, and some even to places of dignity in our Church without re-ordination. In the year 1610, Spottiswood was consecrated Archbishop of S. Andrews, and

two others were consecrated bishops of Scottish Sees, without any of them having had more than Presbyterian ordination. On their return to Scotland, these prelates consecrated the other bishops, and the benefited Presbyterian ministers who conformed were accepted as priests of the episcopized Church without further ordination." It was not till after the Restoration in 1662, when Lord Clarendon by a stroke of the pen introduced a clause into the Act of Uniformity, laying it down, in his eagerness to inflict humiliation on the Puritanical party, that no ordination was valid but episcopal ordination, that our Church hesitated to admit the validity of the orders of the non-episcopal Reformed Churches whether at home or abroad.

I could quote, if time permitted, a considerable number of our Anglican divines, men whose Churchmanship has never been questioned, who with one mouth assert the same thing. I could quote Hooker and Andrewes, and Cosin and Bramhall, and Laud's own chosen champion of episcopacy, Bishop Hall. When Laud maintained in a disputation at Oxford for the degree of B.D., that there could be no Church without bishops, "he was shrewdly rattled," says Heylin (in his *Life of Laud*), "by Dr. Holland as one that did endeavour to cast a bone of discord between the Church of England and the Reformed Churches beyond the seas, and his position was described as a "novel Popish position."

Let me be clearly understood. I disclaim in the most emphatic manner any desire to treat episcopacy as a matter of indifference. I do not think one form of Church government as good as another. I have never uttered a word which, except by gross and wilful perversion, could be made to bear such an interpretation. But I take the ground of our Reformers; I take the ground of our great Anglican divines, and I affirm that Episcopacy is of the *bene esse*, but not of the *esse* of a Church. I believe it to be the best form of government, but I dare not say that without it there is neither Church nor sacrament. I believe its origin may be traced back to Apostolic times, I do not see that it is of positive Divine command. I believe that Christ may call His ministers now as He called them of old. Paul and Barnabas went forth on their great mission as Christian evangelists before that hands were laid upon them by the officers of the Church. And their ordination, moreover, was not by apostles but by the prophets and teachers which were in the Church at Antioch (Acts xvi). Shall we say there can be no true ministry apart from episcopal ordination? Or shall we not rather say with Irenæus, "*Ubi ecclesia, ibi Spiritus Dei, et ubi Spiritus Dei ibi ecclesia*"?

But let me repeat, if I urge concession here I urge it only for the express occasion. I urge it because without this concession reunion is impossible, and because to make this concession for the special end in view is to make no sacrifice of any vital truth. It is to take the position of the reformers of our own Church, and of the most illustrious of our Anglican divines. So far then as regards the three articles of reunion laid down by the bishops at the Lambeth Conference.

Strange to say, the Report makes no reference to a difference of opinion which, perhaps more than any other, must prevent the reunion of the Nonconformist bodies with the Church. Both sides may agree as to the authority of Holy Scripture, both may admit that the two

creeds are fair summaries of Christian doctrine, even though the Nonconformists refuse to be bound by them as authoritative. Both may agree that the sacraments should be administered in accordance with our Lord's institution. Even episcopacy may not be a stumbling-block to all Nonconformists. But on the question of the relation between the Church and the State, the gulf that separates the bulk of the Nonconformists from Churchmen is broad and deep, and no bridge can span it. I believe, indeed, that among the Wesleyans there is, on this question, a difference of opinion, and that disestablishment is not a part of their programme as a body. But with the Congregationalists and Baptists it is far otherwise. With them it is a *sine quâ non* that the Church shall be set free from the trammels of the State. Not only do they think it unjust that the Church should enjoy the privileges which the union between Church and State bestows, but in their eyes the alliance itself is an unholy alliance. This lies at the root of their existence as Nonconformists. "The connection of Church and State," says the eminent Nonconformist writer I have already quoted, "has secularized and hardened Christian institutions. . . . No single cause has so much embittered English life, or provoked to irreligion the alienated multitudes, as the so-called State provision for the poor man's religion." "We earnestly pray and hope," said Dr. Robert Bruce, the chairman of the Congregational Union, last year, "that this century will not close without bringing to an end the supremacy and State patronage of every church in the British empire, and crowning the edifice of our national liberty with the topstone of perfect religious equality."

I could quote a score of similar utterances from leading Nonconformist divines. Surely, then, when we talk of reunion, we must ask ourselves whether we are to fill up the gulf between the Church and Nonconformity by casting into it the union between Church and State. I for one am not prepared for the sacrifice.

But to conclude, liberal as the Lambeth proposals are, conciliatory as is the attitude of the bishops, is there any prospect that the Nonconformists will respond to them? Hitherto there has been no sign of it. Sorrowfully I feel constrained to admit that no terms of comprehension can be framed which would satisfy Nonconformists on the one side and English Churchmen on the other. Even if the Church were disestablished to-morrow, should we be drawn closer together? The example of the Free Church of Scotland may warn us against cherishing any such illusion. North of the Tweed the one ground of separation no longer exists. There is absolutely no difference of creed or practice between the Established Church and the Free Church, but the breach once made has never been repaired, nor is it likely that it ever will be. Have we any reason to hope that our experience will be more happy; that the children who have forgotten the mother that bore them, who were dandled on her knees and sucked the breasts of her consolation, will ever return again to her embraces? Alas! if there is relenting on her part and the yearning of her bowels, where is the contrition of the wanderer and the footsteps turned homewards? We see them not. But can nothing be done to soften the estrangement? Assuredly, very much. Let us try to know and understand one another better. How much of the present alienation and bitterness is due to the lofty, supercilious, arrogant tone which Churchmen have adopted towards

Nonconformists? Forgive me if I speak plainly. Let there be no calling of hard names on the one side or the other. There are some lessons which even English Churchmen may learn from Nonconformists. There are Nonconformists who can speak not only with candour, forbearance, large-hearted toleration of the Church, but who can do far more. I do not know that there exists a more splendid panegyric of the Church of England than that which was uttered by the chairman of the Congregational Union, the Rev. E. White, in his Annual Address delivered in the year 1886. That address was published separately, under the title of "Free Church Foundations." I wish that the time allotted me would allow of my giving you a quotation. Let me entreat everyone here to read it. How different, alas! the tone of Churchmen too often in speaking of Dissent. What are we to say of a clergyman who publishes a Catechism in which appear the following questions and answers?

"Q. In what light ought we to regard Dissenters?

A. As heretics.

Q. Is their worship a laudable service?

A. No; their worship is idolatrous.

Q. Is Dissent a great sin?

A. Yes; it is in direct opposition to our duty to God.

Q. Is it wicked to enter a meeting-house?

A. Most assuredly.

Q. Why have not Dissenters been excommunicated?

A. Because the law of the land does not allow the wholesome law of the Church to be executed."

Another clergyman writes that the act of joining in or abetting in any way whatsoever any worship other than that of the Catholic Church of Christ (and he says the Church of England is the Catholic Church of this country) is a most deadly sin. Is this the spirit of Christ? Nonconformists are Christians. They are bringing forth the fruits of the Spirit. Is it not a very near approach to the unpardonable sin to speak of their worship as idolatrous? Have we lost all generosity, all sense of justice, to say nothing of Christian charity? The great statesman, Edmund Burke, reminds us that we owe much both of our religious and our political liberty to the Dissenters. Have we not magnanimity enough to acknowledge the debt? Can we not say frankly, looking one another in the face, We have both been wrong in the past, we have made too much of little things? Even where great principles are at stake we may have misunderstood one another. With a little forbearance, a little charity, God shall reveal even this to us. Let us look at the things in which we agree, let us turn our eyes from those in which we differ.

We cannot but deplore the energies wasted, the opulent forces frittered and thrown away in the ceaseless struggles of rival Churches and sects. I do not indeed regard even this as an unmixed evil. It is the exuberance of life. Better this than the stagnation of a dull uniformity falsely calling itself unity. Better the sweeping breeze and the rushing waters, and even the storm and the lightning of the "Variations of Protestantism," than the stagnant pools and unhealthy exhalations of Roman conformity. Better anything than to have free thought crushed and free speech silenced.

But it is well that we should ask ourselves whether the existing antagonisms cannot be diminished, whether some of that force which is now expended in rivalry and bitterness cannot be turned to more profitable account in the united efforts at home to subdue the awful evils which are tainting and desolating society, in the united effort abroad to carry the Gospel of Christ to those who have never heard His Name. Surely to make some attempt in this direction is to engage in a Christian enterprise. On all hands men who are really in earnest in doing Christ's work are beginning to be weary of the petty rivalries and jealousies and disputes which have hitherto marred and hindered it. They are beginning to recognise in their love of and loyalty to the One Master, a bond of union deeper and stronger than the opinions, and even the cherished and conscientious convictions, which on some points have held them apart. On all sides there is a longing for unity if not for incorporate reunion, for intercommunion if not for reunion. For myself, and for all whom my words may reach, I can wish nothing better than that we should think and act in the spirit of that excellent High Church prelate. Archbishop Sancroft, when he enjoined the bishops and clergy of his day "that they warmly and most affectionately exhort our brethren the Protestant Dissenters to join with us in daily fervent prayer to the God of Peace for the universal blessed union of all Reformed Churches, both at home and abroad, against our common enemies; that all they who do confess the holy name of our dear Lord, and do agree in the truth of His holy Word, may also meet in one holy communion, and live in perfect unity and godly love."*

ADDRESSES.

The Right Rev. SAMUEL THORNTON, D.D., Lord
Bishop of Ballarat.

THAT bell, formidable as it is for those who speak and do not read, is a far less difficulty than many others which confront one speaking on the immense subject now before us. It is easy to dilate on the intolerable evils of our present disintegration, and the obstacles to re-union; but not easy to make practical suggestions for promoting it. The subject is forced upon a colonial bishop as he watches the mischief "our unhappy divisions" are increasingly producing in Greater Britain. None of my brethren of the colonial bench would deny that it is one of our very greatest difficulties. Opossum Swamp, we will say—a new Bush settlement—needs shepherding. Thither race Presbyterianism, Wesleyanism, Primitive Methodism, Bible Christianity, Anabaptism, and Anglicanism, and build six small wooden haystack-like churches, to which six under-paid ministers drive six over-worked horses, to meet six scanty congregations, and preach to them—in the main, the same message! The waste of power is preposterous; but this is nothing compared with the moral and religious effects of such competition. In the struggle for existence, an atmosphere is generated in which the sweet fruits of Christian brotherliness and devotion droop and wither. When, as a climax, the Salvation Army comes, with drum and banner, the bushman, solicited for yet further subscriptions, turns away

* "Life of Archbishop Sancroft," by Dr. D'Oyly, vol. i., pp. 324-5.

from all, and spends his Sunday in the company of his pipe in the gum-woods, or shooting emu in the scrub. Past all this drives the well-supported Roman priest, to celebrate mass before his well-drilled flock in yonder fair stone sanctuary, blessing the Virgin for the solidarity of that papal communion of which he is the unchallenged and revered representative. Is this the form our Master meant His Church to take amid a God-forgetting world? Is this obedience to S. Paul's clarion warning, "No divisions among you?"

If anyone supposes that I expect, in these days of liberty of thought and multitudinous activity, that all Christians will adopt identical expressions of their instincts of worship and religious fellowship, he is mistaken. I cannot forget that the period in Church history when absolute uniformity prevailed in western Christendom, was its period of darkness, corruption, and missionary sterility. No one who, like myself, has mixed with men all the world over, and seen how Negroes crave to worship, or how Hawaiians, or Maories, or Australian Aborigines are best handled for their souls' good, will suppose that our parochial system, and churchwardens, and Prayer-book as it is, will ever commend themselves supremely to all kinds and classes of men alike, or imagine that the independent religious bodies which make up Christianity in our empire will consent, as such, at the call of the Anglican episcopate, to lay aside their customs, their historical prejudices and traditions, their favourite agencies and predilections, and place their organizations and their accumulated properties at our feet, and merge bodily in our Communion. They do not want to be one with us. They doubt the good of it, if it could be effected. They plead the analogy of the varieties in nature; they ask whether the Spirit's operations are not marked by diversity; whether the Almighty does not continually set aside agencies He Himself has sanctioned, in favour of fresh modes and special channels of blessing, fulfilling "Himself in many ways, lest one good custom should corrupt the world." There is such a thing, they urge, as healthy rivalry, and uniformity would mean stagnation.

Without stopping to discuss such arguments, I may say that I think the utmost we can possibly hope for at present is some abatement of the discomfort and mutual enfeeblement entailed by existing conditions, and I think the pressure produced by a sense of these may facilitate efforts in this direction. Already in the mission field plans with this object are acted upon, and, in the colonial field, I think we might meet the responsible heads of those separatist communities that have any, with a view to arrange, by friendly mutual concessions, without compromise of principle on either side, some *modus vivendi* in carrying on Christian work. Difficulties in detail would arise, but prayer and forbearance would solve them, for "the Author of Peace and Lover of Concord" would be with us in the endeavour.

Of course, this is not reunion; but I think it would tend to it in the end. *Rapprochement* of this kind can begin best in the Colonies; for Establishment complicates the question here. If Greater Britain lead the way for the Church at home in this matter, it will only be a repetition of what happened when the Colonies showed England how to organize Diocesan Conferences. In the admirable opening address of the Lord President, this was inadvertently overlooked, the Church Congress being credited with having set the example of Church assemblies in colonial dioceses, where, on the contrary, they existed ten years before a Church Congress was dreamed of. Presbyterianism in the Colonies has succeeded in healing its divisions. Wesleyanism is hopefully engaged in the same effort; these are encouraging examples.

Corporate reunion is hardly likely to result from direct overtures at home. The offer of the Lambeth Conference has not been responded to. One reason of this has doubtless been that the fourth article of the "basis," viz., the "historic episcopate," may be supposed to imply re-ordination for ministers, which many of them would

accept no more readily than re-marriage to their wives. But, in fact, the proposed reunion is not an object of desire, on any terms, with many dissenters. Its exceeding desirableness, which most of us see so clearly, needs to be made plain to them, which will take time. And it is only to those that "desire" conference that the Lambeth bishops offer it.

Reunion, if it comes, will be the gradual result of greater Catholicity in the Church, taking that word to mean (a) completeness in teaching ; (b) comprehensiveness in spirit. These created the unity of the early Church, and will create that of Heaven, where truth and love, in their perfection, will make all one.

(a) Completeness in truth is required. No sacrifice of it would really unite us ; truth comes before peace. All division results from error, for truth is ever one, and gravitates towards itself. We are separate because there is deficiency in our grasp of truth, and were we to unite as we are, there would be absorption of error. I believe we hold more truth than other bodies ; but I dare not think we have no error in us ; and there is much truth held by those who differ from us, and some truths which they grasp more fully than ourselves. Have we all the truth about Church government ? I think episcopacy apostolic and, so far, Divine ; but if any think its essential necessity demonstrable, I envy them the comfort of a conclusion I have not myself reached. Have we all the truth about discipline—in the matter of patronage, for instance ? And can we help respecting the recoil of dissenters from some teaching heard from some of our pulpits ? "Great is truth." That Christian body will be most magnetic which holds and teaches most fully and best that truth which is the life of our spirits.

(b) The Catholic spirit must be shown ; it was not shown in our treatment of dissent in days gone by ; and not only extravagance, but bitterness still characterizes some Church of England teachers, and does much to make reunion more distant, while few things tell so much in its favour as the personal magnetism of loving Churchmen. Hence the gravitation of dissenters towards Bishop's Court, Manchester, under its late bishop, and towards the Deanery of Llandaff to-day. There is no hope of reunion unless a tone of utter friendliness and respect characterize all our approaches to our dissenting fellow Christians. They are our brothers and sisters in the Lord. The Church owes a huge debt to them for having often supplied her lack of service ; and many of us owe more than we can ever repay to teachings and example on the part of great and good Nonconformists.

God Himself is our true centre ; getting nearer to Him, we must get nearer those, reunion with whom is most to be desired. The agent of all true reunion is the Holy Ghost, and His chief fruit is love. Great is orthodoxy ; great is a wise and scriptural mode of administration in the Church ; but greatest of all is charity.

The Right Rev. ALFRED GEORGE EDWARDS, D.D., Lord
Bishop of S. Asaph.

THE larger hopes and possibilities that the subject of our discussion suggests have been already so adequately and lucidly set before us that it will be at once more becoming and more practical that I should treat the subject simply in reference to the microcosm of my own country, where the need, the difficulties, and the possibilities of in any way realizing the object of our present discussion are presented to our mind with clearness and compactness, although the area dealt with is narrow and contracted.

To begin with the need, it must be frankly admitted that in religion as in other things the best thoughts are only reached after a process of collision, competition, survival, development; and all this means friction. But this friction is harsh and excessive when progress in the best and most essential elements of religion is checked, if not altogether stopped, by the wear and tear of sectarian pressure, and while progress is retarded, the safety and preservation of the faith once for all delivered to the saints is in peril. The vital essence of the faith evaporates in perpetual divisions and subdivisions, and those who part company upon non-essentials pay the penalty of disunion in the levity with which they hold the doctrine of the incarnation.

Lastly, the necessity comes home to us in a practical form. John Stuart Mill once used these words:—"Even in the best state which society has yet reached it is lamentable to think how great a proportion of all the efforts and talents in the world are employed in merely neutralising one another. It is the proper end of government to reduce this wretched waste to the smallest possible amount."

This waste in the work of religion is in no country more palpable than it is in Wales. An army where the soldiers are more bent upon outstripping and outmanœuvring each other than upon attacking their common foe would not be an army conspicuous for courage, fidelity, discipline, or honour. Energies which are now wasted in a bitter and senseless rivalry would operate with marked and permanent effect if directed against the mass of evil prevalent in the land. Following this waste in men, there is a lamentable waste in agencies and organizations. Let it not be forgotten that from this waste arises that undue multiplication of agents and agencies, which means a terribly lowered standard of efficiency in both. These considerations afford a very sufficient proof for the necessity of the object which we now have before us.

Let us pass on to the difficulties. Doctrinal differences are not in Wales a barrier. The great separation in Wales dates from the year 1811, when the Methodists chose and set apart eight preachers to administer the sacraments. The founders of Welsh Methodism specially averred their agreement with the doctrines of the Church of England; for instance, Williams of Pantycelyn, in writing to Charles of Bala in 1790, said:—"Exhort the young preachers to study next to the Scriptures the doctrines of our old celebrated Reformers, as set forth in the Articles of the Church of England and the three Creeds, the Apostles', the Nicene, and the Athanasian; they will see there the great truths of the Gospel and the deep things of God set forth in a most excellent and suitable manner." The same year Rowlands of Llangethio, the founder of Welsh Methodism, a short time before his death, said to his son:—"Stand by the Church by all means, you will not perhaps be repaid by doing so, yet still stand by it, yea, even unto death; there will be a great revival in the Church of England." In 1801 the Methodists drew up at Bala; "The Rules and the Design of their Societies," among which appears this statement:—"We do not designedly dissent or look upon ourselves as Dissenters from the Established Church. In doctrine we exactly agree with the Articles of the Church of England, and preach no other doctrines but what are contained or expressed in them." It is curious to compare with the two last quotations John Wesley's words in 1790:—"I never had any design of separating from the Church of England. I have no such design now. I live and die a member of the Church of England, and none who regard my opinion or advice will ever separate from it." At a later stage doctrinal differences were formulated chiefly by way of accounting for a movement which they never caused. These, too, are now gone. Principal Edwards, of Aberystwith, in his speech at the Pan-Presbyterian Conference in London, said of Wales:—"We have made a clean sweep of the theological controversies which in our forefathers' time shook earth and heaven. They erected chapels in almost every village, as any tourist can see to this day—chapel to the right of him, chapel to the

left of him, and the shibboleth of the sect must be pronounced to a nicety. To-day practically the same doctrines are preached in all alike." We are safe, I think, in saying that the path to the realization of the object we have to-day in view is not blocked by doctrinal differences in Wales, but there are other barriers formidable enough I grant. There is a barrier of isolation and separateness, and I venture to repeat what I have said before upon this point. The common ground between the Church and Nonconformity is wide and all-important; but how few are the occasions when all meet on this common ground? This aloofness is the parent of estrangement, and we know how very easily and imperceptibly estrangement glides into enmity and ill-will. The little rent or schism first cleft in the religious life widens out into a deep chasm running through the whole social and political life of a people, and then this social separation reacts with a tremendous power in deepening and in perpetuating the religious division. Indeed, I sometimes think that the religious difference, which was the prime cause of all the trouble, is entirely forgotten and obliterated by the social isolation to which it has given rise. It is well and wise that we as Churchmen should never forget the importance of this social aspect of the matter. Where the position is assured and recognised, where there is a background of *prestige* and old traditions, and where the social foothold is firm and well secured, sometimes these great advantages may have their shadow side in a certain superciliousness, a certain contemptuousness in tone and manner. These things divide, and irritate, and embitter, believe me, a thousand times more than so-called doctrinal differences. It is fair also to remember that there is another side of this aspect to the question. Begotten of the sectarian spirit are an intense suspicion and a chilling reserve. This suspicion and reserve is foreign to the warm-hearted and genial Welsh nature. At first sight the barrier to union in Wales looks like a solid mountain of irreconcilable and deep-seated convictions and principles. Go close up to it, and you discover that it is nothing but a thick fog of unsubstantial and sentimental grievances, which the strong sunlight of Christian truth and charity must surely dissipate. So much, then, as to the barriers. One word as to the possibilities. What practical aim can we set before us? Is the aim and end of our first efforts to be corporate reunion? There is a mighty work of effort, of pioneering, of clearing off obstacles here, of smoothing down differences there, before we can hope to be even in sight of corporate reunion. Even thus there is a great and a definite work which we can even now take in hand. I am myself, and have long been, convinced that there is a solidarity in religious purpose and effort which we can set before us as a distinct and definite aim in Wales. What are the practical steps to its realization? First of all we, as Welsh Churchmen, must be ready frankly to admit that there have been blunders, and mistakes, and errors on the part of the Church in Wales in the past. As has been said, "To err is human, and the Church of England, as a mere single member of the Catholic body of Christ, has never claimed infallibility." We recognise past errors only to redress them, and it is easier to redress a fault for a friend who, if he does not forget the fault in the past, has, at any rate, the Christian charity and courtesy not to be perpetually reminding you of it.

We do not ask anyone to give up a single principle which they hold vital and essential to the truth, nor will we imperil our own heritage as a part of the Catholic and Apostolic Church of Christ, nor will we say one word to recommend or to palliate "the decomposition of Christ's kingdom into a number of sects." And lastly, we will recognise as an ever-dominant duty the duty to love one another.

In Wales there are many objects which invite the co-operation of all classes, a co-operation which is at once the readiest and the safest road to that mutual understanding, sympathy, and consideration which we all so much desire to promote.

Welshmen have now many objects to enlist their best energies and to arouse a common pride in all.

Our national colleges offer a field where all can and ought to join in heartiest co-operation for the common good.

Churchmen have been the largest subscribers to these colleges in Wales, and it is not to be supposed that those who have been the chief builders of the edifice will not now be proud to join with others in perfecting and maintaining our national colleges. It is a matter for rejoicing that the promotion of higher and intermediate education in Wales cannot be exclusively claimed by any political party. This makes it the easier for all to find in the promotion of Welsh education an object for common effort and common pride. Nor is the ground for co-operation simply confined to education. There is the question of temperance and a great many other social questions in which union and co-operation are possible.

An effort is being made to bring together leading Churchmen and leading Nonconformists to discuss common points of agreement. If that effort should fail its failure will be due not to the older members of the Nonconformist ministry, but to younger men who put politics first, and who are ready to sacrifice the promotion of the spiritual welfare of their nation if they can only score a point in the political game. The Dean of Peterborough talked of the word "idolatrous" being applied to Nonconformists. I have never heard the word applied to Nonconformists in Wales; but I have often heard it applied to the Church of Rome. To sum up, we will not waste time in idle compliments and compromise. We will not imperil the heritage of eighteen centuries in order to propitiate or conciliate the heresies of to-day and yesterday; but we will make an effort to create a better, a kindlier, and a truer spirit in our relations with our Nonconformist brethren.

DISCUSSION.

The Rev. H. MORTIMER LUCKOCK, D.D., Canon of Ely.

I PROPOSE to look upon this subject in a somewhat different light from that in which it has been regarded hitherto. I think in all our consideration of this great subject we look far too much at the present. It is only when we look to the more distant future that our despair yields to hopefulness, and the longed for reunion becomes less of an impossibility. We are living in an age when the world is positively carried away by the idolatry of results—immediate results. It can brook no delay. It must see the immediate fruit of its labours. But the Church is not the world. The Church need never be impatient, because she is the only body that can afford to wait. I expect very little indeed from many of the proposals which we hear constantly put forward. I expect nothing, for instance, from what finds so much favour with the press from time to time, these strange social *symposia* between Churchmen and Dissenters, meeting to discuss this great question. It reminds me of the now famous round table conference, when men of the most discordant views met together to find some *modus vivendi* for unionist and non-unionist liberals; and I think precisely the same amount of success may be expected from the one as has been obtained from the other. I expect, again, very little from the interchange of pulpits which has been so often proposed. What would follow? The awful bewilderment of those who listened on the one side or the other, unless the broadest platitudes were preached. I look with the gravest apprehension on any scheme whatever which would compromise one atom of the rightful position of the Catholic Church to be the only legitimate heir, both to the commission and the promise—"Go ye and teach," and "Lo, I am with you alway." There, I believe, lies the true remedy for disunion. "Go ye and teach, make disciples." Let the Church rise in the greatness of her high prerogative, and determine to make good her position by more definite dogmatic teaching—by teaching

fearlessly, to old and young alike, what she believes to be the catholic truth. Now I was very much struck by an article which I read not very long ago, by an evangelical Churchman, now raised to the episcopate in England and much honoured amongst us, in which he bewailed the absence of teaching in his own party in the Church. He said it was no exaggeration to assert that from year's end to year's end, not in one church in twenty was there any adequate teaching of the essential principles which separate the Church from Dissent. The result was that men were Churchmen, not by conviction, but by the mere accident of circumstances; and having no reason to give why they were Churchmen, they fell an easy prey to Rome on the one hand, or to Protestant Dissent on the other. Well, if more definite teaching is needed for adults, it is more needed even for our young, for it is in the young that the hope of the Church really lies. Imbue the young with a strong conviction that the Church is the body of Christ, and that it is their high privilege to belong to it, and there would be far more hope for reunion in the future than from any one of those schemes which would minimise the difference between the Church and Dissent. Let me illustrate what I mean by the timidity of the Church in regard to dogmatic teaching. A short time ago a few Churchmen, members of Convocation, realized that the Catechism which they had been teaching, and which we have been teaching our young for three hundred years, was deficient in one very important particular in that it had no definition whatever of the Catholic Church; but immediately a definition was framed a whole chorus of opposition was raised because it would be impossible to define the Church without excluding Dissent, and that would run the risk of injuring the susceptibilities of Dissenters. But was there any such risk? Do the Dissenters care one bit what we put in our own formularies? Is it not true that Churchmen would be raised in the eyes of Dissenters—I am speaking now of conscientious Dissenters—if only they saw that we were perfectly honest, and that we claimed the right which they themselves are so free to exercise—to teach that which we believe. If, again, there is one thing which would diminish the ranks of Dissent, it is that everywhere children should be taught from the earliest years what the true privileges of the Church of Christ really are. History, I am sure, will bear me out. Go back to the beginning of this century when the great evangelical revival took place in England. That revival was marked by an absence of dogmatic teaching. Its leaders set little store by the corporate life of the Church, the sacramental doctrines, and the general ministrations of the Church. And what was the result? The sects multiplied with amazing rapidity. Their places of worship, in comparison with the churches, became as six to one, and their adherents increased at the rate of 20 per cent. I am not speaking without book. It is the distinct testimony of the historian of Nonconformity (Skeat). These are his very words:—"Dissent owed much of its increase to the earlier labours of the evangelical clergy," All honour to men like Venn, and Elliot, and Simeon, for the vitality of the spirit which they breathed into the dead bones that lay around them; but while we acknowledge our debt—our tremendous debt—to them for this, we must never forget their deficiencies also. Let the Church then rise to realize her responsibility. Let her recognise the imperious necessity, at the present time, for more definite and dogmatic teaching. The Church must never hesitate to teach fearlessly the whole truth, but remembering always to teach the truth in love; and then, though it may be we shall bring back to the fold but few who have gone astray from it, yet, nevertheless, we may save future generations from future defection; and in God's good time the prayer of His Son will be answered, the longed for reunion will be gained, and we shall be one, even as He and the Father are one.

The Very Rev. JOHN OWEN, D.D., Dean of S. Asaph.

The MS. of this Speech, which was sent to the Dean for revision, was not received in time for insertion here, and appears as
Appendix A.

The Right Rev. ALFRED BARRY, D.D., Assistant Bishop in the Diocese of Rochester, late Bishop of Sydney, and Primate of Australia.

I RISE at the request of the chairman, and I must in some respects crave the indulgence of the Congress, because I speak at a great disadvantage, as having only just been able to arrive from London, and not having had the opportunity and privilege of hearing the previous speakers; and also as being called upon to address you on this very important matter with very scant preparation. But the subject is one which is very near to my heart, and of such unquestionable importance that even under these disadvantages I shall venture to trespass on your attention for a few minutes. And first let me say this. It is not during the last five years only that the matter has pressed itself upon me, but I must confess that my experience during that time on the other side of the world has very greatly deepened and strengthened my previous impressions upon this great subject. If our "unhappy divisions" are hindrances here, they are far greater hindrances there in our Colonial communities, and in relation to our Colonial Churches. In a growing country, where there is the greatest difficulty in reaching a largely increasing population with the means of grace, it is quite clear that the existence of diversity soon becomes rivalry between, perhaps, three or four different religious denominations, especially in outlying country places, and tends to reduce the spiritual condition of that community to a struggle for existence between the various Churches, instead of a struggle of all against the power of evil for the glory of God. Again, the evil of sectarianism is not so closely connected with the existence of establishment as is sometimes supposed; if by sectarianism we mean the rivalry of various religious communions—a rivalry which is quite compatible with a good deal of underlying Christian charity, both personal and corporate, but which exists almost in the nature of the case. It may be important in view of the future to know that the absence of establishment, so far as I have had means of judging, rather tends to strengthen than to weaken the power of their sectarianism. Another point is that our religious divisions, perhaps more than in England, play into the hands of a strong Roman Catholicism on the one hand, and a blank Secularism on the other. Therefore the subject is naturally forced upon the Colonial Churches with particular emphasis; and, if you look at the proceedings of the Lambeth Conference, you will see that almost all the strongest representations on this matter came from the American and Colonial Churches. I, for my part, am thoroughly satisfied with the basis for further action which was laid down by the conference. Any man who considers it will see that it involves sacrifices neither of Catholic doctrine nor of Catholic discipline. I cannot agree with Canon Luckock, who seems to say that while we all desire union, and long for union, yet, as a body, the great English Church is to take no step whatever towards it, except that of defining, and strengthening, and emphasizing its position. That mode of action seems to be not caution, but procrastination or timidity on a most pressing matter. The assembled Fathers of the English Church came by a very large majority, almost unanimously, to a resolution that the Church of England, under a deep sense of the responsibility involved, should nevertheless do something, not merely to desire and pray for unity, but to see whether after conference at least some fuller communion of thought, of doctrine, and feeling could not be secured as a preparation for a greater work in the future. That we are not yet ripe for full reunion at present is of course perfectly clear. Nor did the conference say that we were. But it did say that the constituted authorities of the English Church, acting so far as possible in concert, should intimate (as has been done on the other side of the Atlantic) that they were ready—aye, and desirous—of entering into brotherly conference with representatives of other Christian communions, in order to consider either approach to union, or the establishment of relations which might prepare this in the future. This I believe to be the bold, and at the same time, the wise course. We have heard over and over again longing aspirations, but we have heard nothing more. Every step has been hampered by excessive caution. No one can be unaware that any step taken, however cautiously, in this direction, involves a considerable risk, and a tremendous responsibility. But I have never known of any undertaking in the world, which was worth attempting, free from some measure of risk and responsibility. I hope that without sacrificing any Catholic truth or principle the Church of England will boldly recognise it as a duty to endeavour to draw together those who are now as scattered fragments of our common Christianity, and say that, God helping her, she will endeavour to do it. There are one or two requisites for action which I must briefly indicate. The first thing we have to consider is that we

must follow to some degree the example set us by our American brethren, not adopting a high dictatorial tone towards other communions, but rather recognising the Spirit of God wherever He is pleased to work—not only in the individual, but in the corporate life of Christians. The next thing is that, without giving up our true Catholic principles for one moment, we must show that the Church of England is still so true to the principles of the Reformation, that she recognises the right and responsibility of individual thought and faith, and that she is prepared to acknowledge that the Church is composed of the millions of laity, as well as thousands of clergy, and that the clergy and laity, both in their places, have a right in all that concerns the Church. One thing more. If we are to do anything to further union, we must unquestionably show that the Church of England has in it real vitality, real soundness of doctrine, and real signs of the presence of Christ. The more we can show that we are doing our duty, the more under God's blessing shall we be able to form a nucleus, or at any rate a link, for the union which we so greatly desire. It is because the Church of England is growing every day in influence and power—it is because she is strong, not because she is weak—that I would have her take the initiative in this great work. Do not let any difficulties be an excuse for inaction, and for apathy. For we have ever to remember that the heaviest condemnation that we read of in Holy Scripture is always on those who had opportunities and neglected them, even more than on those who had been guilty of actual evil.

The Rev. EVAN OWEN PHILLIPS, Canon and Chancellor of
S. David's, Rector of Letterston, Haverfordwest.

THE meeting is drawing to a close, and I sincerely hope and believe that many of us—Churchmen as well as Nonconformists present—will be able to say that it was good for us to be here to listen to what has been said, and to recognise the spirit in which this discussion has been introduced and conducted throughout. If such an expression passes through your mind and your lips, "It has been good for us to be here," and you are asked why it was good for you to be here, I would ask what answer you would give. The subject is home reunion, and it has been carefully and earnestly introduced by one who is well-known in the Church. But what do you understand by home reunion, and to what extent? Do you understand a corporate reunion between the Church of England and the Church of Rome, of the Greek Church, and of the Protestant orthodox Dissenters? I venture to predicate that if you hope for a corporate reunion with the Churches outside our own, that neither you nor your children will ever live to see it. The Dean of Peterborough has read out the proposed terms of reunion formulated at the Conference of Lambeth. On those terms, and I do not see how they could be more comprehensive, or indeed on any possible terms under the circumstances of the position, I feel that any hope of a corporate reunion is visionary. If the first three propositions were agreed to, the Protestant Dissenters would not accept the fourth—the historic episcopacy. With respect to the Roman Church, the promulgation of the dogma of Papal infallibility decreed by the Council of the Vatican in 1870 has made reunion impossible, or possible only on terms which we could not accept—in short, a surrender. Speaking of a reunion between the Church of England and the orthodox Nonconformists, to what extent do you think such a reunion is possible? Is it likely they will come over in a body and be incorporated with our Church? Is it likely that their most distinguished preachers and ministers will sue for, or undergo what to their minds would be, a second ordination at the hands of our bishops; and is it likely if it were otherwise and our episcopate were to accept the most distinguished of them, it would accept for ordination all the ministers among the Nonconformist bodies? It is utterly out of the question. I maintain myself, and I pray for this, that the home reunion that is at all feasible is a friendly, Christian feeling and hearty sympathy between the Established Church and orthodox Protestant Dissenters, and a spirit of wise toleration in working side by side as friendly allies against the great enemy of the faith. Is this beyond the horizon of hope? Here we have agnosticism and infidelity and sin in its various phases before us and around us, and we are unable to oppose them without opposing each other. Shall we not endeavour to draw as near together as we can? Can we not work in a friendly manner and in a friendly spirit with them under our One Head, Christ? What was the cause of the separation? because in order to a first step towards reunion

we must find this out. I will venture to say with regard to Nonconformity in England and Wales, and the cause was the same in both, that separation was due in a great measure to the lethargy of our own Church in England and in Wales. Wesley and Whitfield were children of the Church of England, and also the Methodists who left the Church in 1811 were our own children. It was not life from without but a revival from within the Church that woke her. And the Nonconformists of Wales left the Church of their fathers with lingering steps and slow, and looking behind with tears in their eyes, never thinking that they were leaving her for ever. I trust they may be brought back by degrees into the fold of their old Church, and that those not so brought back will not be antagonists but will fight side by side with us in the cause of God against evil. It has been said and with perfect truth that the remembrance of the past has been the cause of much bitterness on the part of our Nonconformist brethren. Granted they have some hard treatment and grievances to recollect, and that kind of family misunderstandings remain bitter for generations. It is like a kind of family feeling against some person or other. The grandfather tells the father, and the father tells the child, and it is handed down, and the bitterness is increased instead of being diminished by time. What is the antidote to this? Let us not dwell upon unkindness received; and next, since one neutralises the other, let the heart remember its old affections, and let all show a kindly feeling—we are brethren! A proposal has been made that we should change pulpits. That would be an idle sham. Change sermons if you like. There is no objection whatever among Nonconformists in Wales to go to any great Church festival or gathering. You will find them there in crowds, and the more popular the service and the preacher the more you will find them there, and I should not be surprised when they return to their own chapels they may hear sermons very similar to the one they have heard there. In regard to this home reunion, I should not like us to part without something more than mere talk about reunion, and without kindling the spirit and wish for it. I was a member of a meeting with the Bishop of S. Asaph before his promotion to the episcopate, and others of a kindred hope. We gathered together for conversation with some leading Nonconformists, and I remember the difficulty or hesitation in approaching the subject, no one liking to touch it in a practical way. We were friendly and anxious to be so, but, as it were, we were shaking hands under the table. No one would put out his hand and say, what do you want, and what will you give up, and how far will you go for reunion and reconciliation? It was a very friendly meeting. We prayed and we parted, to meet again—and try to move forward. It struck me at that meeting, and the same thing will occur again and again, that the difficulty is not so much the drawing together of the leading men, as their doubt as to the attitude of their followers, who may be loth to go back to tell their friends how far they had gone. I hope for good results from the meeting, and I hope that all such meetings will be the means of placing the question in a more friendly atmosphere. We shall, therefore, be explaining that we of the Church of England are very anxious to be on friendly terms with the orthodox Dissenters, and are as anxious by any means if possible to incorporate them with us, feeling we will by no means withhold the right hand of fellowship, knowing they are fighting the same cause as ourselves. How are we to draw nearer? You know how difficult it is when a separation has been made by family quarrels to bring about a reunion. Family quarrels are like rocks that have struck asunder, the lightning marks are there, but neither heat nor storm can bring about a union again. I am glad to say that the distance between us and our Nonconformist friends is not after all a mighty ocean, but a small stream. Surely it is not too broad for us to shake hands over it. Surely it is not too broad for us to walk down it side by side, and hold some sort of sweet counsel together. And this we may do without any shame, because, be we on the one side or the other, we should have a real and true respect for each other, because they are engaged in the same spiritual cause as we are ourselves.

The Rev. VINCENT STUCKEY STRATTON COLES, Vicar of
Shepton Beauchamp, Ilminster.

I MADE my way to this hall this afternoon attracted by the name of the Dean of Peterborough, because I wish to give my small tribute of sympathy with him in the charitable and wise efforts he has lately made as to that part of reunion to which no reference has been made this afternoon, and it is with the greatest regret that I am

obliged to say a word which no one has said better in regard to one part of this subject. The Dean of Peterborough, and the Bishop of Ballarat who followed him, desired that we should be ready for the sake of reunion to sacrifice the need for episcopacy and to allow those who have been admitted to the Nonconformist ministry to our altars without re-ordination. I submit that any such proposal would cause a far greater rift in our hearts than any rift to which reference has been made this afternoon. Those bishops who are present must be aware that it was with an immense feeling of relief that a large party of the Church at home became aware that any such proposal had not been withdrawn but negatived by the fathers assembled at the Lambeth Conference, and for this reason that it would be a cruel wrong to the tender children of the Church who have been taught that to receive the holy communion from episcopally ordained clergy is their chief security for it being according to the will of our Lord Jesus Christ. It must be well known that a very large number of the clergy of the Church of England teach that themselves for this reason, not because they have borne in their conscience that it is according to holy Scripture as interpreted by the Church, but because they are firmly convinced that the principle of an ordained ministry is a scriptural principle, that it is further a scriptural principle that the authority of ordination should come not from below nor from the equals of the man ordained but from above, and that, therefore, founders, whether of Scotch Presbyterianism or of foreign Lutheranism, under whatever pressure of painful and difficult circumstances, did depart from a definite principle of holy Scripture witnessed to from the beginning by the Catholic Church. I say that this has been taught, I will not say universally, but by clergy of the Church of England from the Reformation. I will not deny that between the time of the separation and the time of Archbishop Laud the Puritan party in the Church was so dominant that the witness to this truth was almost forgotten, but we are firmly convinced that what God has given to the Church of England was larger after it was consolidated and renewed by Archbishop Laud and those who worked with him. We, therefore, unhesitatingly teach our children not that God cannot bless them through the ministry of others, but that since in Divine things the purest and most graceful feeling to His revealed will is humility and wisdom they are always to see that for their part they never venture to take His great and Divine gift of the sacrament except through a duly consecrated and duly ordained priest. To bring these simple souls into the distressed condition of peril which would be caused by any such proposal as that which the fathers have already refused would be more uncharitable and cruel than anything the Church has ever done to Dissenters. And, while I say that, let me guard myself against being supposed to judge them. Reference was made by the Dean of Peterborough to a catechism, the bare crudeness of which we must all join in regretting. It is not the only bare and crude thing which has been said in these days, but with the principle which underlies it, and which is capable of being explained in harmony with what I have said, a very large number of the clergy of the Church of England are bound to agree. They are bound to say that while they have no doubt whatever that God is blessing Dissenters through the ministry of their ministers, it would be a sin in myself if I submitted to these ministers, and therefore to anyone whom I teach I am bound to witness that it would be probably a sin in him also. If it is a sin it must be brought under the ten commandments, not by any forced interpretation, but by seeking to know their real meaning, and there is no other commandment under which it can be brought than the second. Therefore, although we may regret the crudeness of the catechism, we say that when sin and idolatry were spoken of that was not a mere isolated expression, but as witness to the whole of these who believe in the scriptural truth of episcopacy. Speaking in the presence of the Bishop of Lichfield, I am certain, I may say, that those who have taken the noble part he has done in seeking to find out what is stirring in the minds of foreign Catholics, must be aware that the strong words which we meet with from English Roman Catholics are no more to be taken as covering the whole ground of the feeling of this great communion than the extracts from *The Freeman* newspaper may be taken as representing the whole of the Baptist community. There is our great hope of reunion, and I would venture to hope that as it was the attraction of the Dean of Peterborough's proposal that brought us here this afternoon, nothing which has seemed hard in that which has been said now may discourage him from going on and trying at least to find a ground of agreement by which every faithful member of the Church of England may receive the holy communion in each other's churches without scandal and without pain.

The Rev. J. HAVARD PROTHEROE, Vicar of Aberystwith.

I THINK it my duty to stand up to say just one word on this subject of reunion, because it is a question that is very dear to every Welshman, and especially to every Welsh clergyman. I am sure we all long for it, and pray for it. Still I cannot help feeling that it is after all a practical subject; and when I ask myself what are the best means of bringing about this reunion we all long for and pray for, I confess I am somewhat bewildered. I certainly have entertained a hope of a large gathering into the Church of those from outside; but after thinking over the matter, and looking at it from many points of view, I have come to the conclusion, to which expression has been already given, that to expect to have a large ingathering in our day would be hopeless. What we have, therefore, to do, it seems to me, is to gather in one by one; and that I think is, after all, the safest and best course. For to bring in any large number at once would, I fear, end in a compromise which at the best would be doubtful. I would wish to support one or two sentiments expressed by Canon Luckock. I do feel, as the result of my own experience, the importance of definite Church teaching, and I have had experience in different kinds of parishes. I lived for some time in a large mining parish in which Dissent was particularly strong. During eleven years in that parish I tried, as far as I could, to teach what I believed to be the truth in love. I endeavoured to co-operate with the Nonconformists when there were no Church principles involved, but I felt in my conscience, when I was asked to co-operate with them in matters which were distinctly religious that our positions were so opposite, if not antagonistic, that I did not believe there was any hope of our combining unless there was a sacrifice of principle on one side or the other; therefore my answer was this: you do your work in your way, and I will do my work in my way; you respect my convictions, and I will respect yours. Accordingly, acting upon this principle, I tried to teach what I believed to be the truth in a definite dogmatic form. I feel that, at all events in Wales, we must not be afraid of the word dogma, although it is sometimes unpopular. If we are to be one it must not be by sacrificing one iota of our distinctive Church teaching. Where the Church has made most headway is where the claims and position of the Church are definite. What is the experience of the Church in America? It succeeds by taking a distinct definite line, not yielding one iota of its claims. My experience is, and it will be borne out by my brother clergymen, that the Church makes progress in Wales when it takes exactly the same position, teaching definite, distinctive, Church teaching; but teaching it in the spirit of love. I feel that there are many points on which we must try, as far as possible, to co-operate with those who do not agree with us—I mean outside of religious questions altogether; and by thus coming closely together, we break down barriers, animosity disappears, and a feeling of love, regard, and respect grows.

PARK HALL.

WEDNESDAY EVENING, OCTOBER 2ND, 1889.

The Right Rev. the PRESIDENT in the Chair.

THE WORKING-MEN'S MEETING.

ADDRESSES.

The Right Rev. the PRESIDENT.

FELLOW WORKING-MEN, I claim, and I think I have the right to claim, to be one of you. There are two great branches of work—head-work and hand-work. Yours lies chiefly in the latter class of work, mine in the former; but I am not prepared to admit that yours is harder than mine. I am going to detain you a very few moments to-night, because I should do you an unkindness if I occupied much of your time with many words, but I cannot refrain in opening this meeting, from telling you what intense pleasure it gives me to see this hall so very well filled this evening. I have presided

yesterday at three, and to-day at two meetings in this hall, and at every one of these meetings it was pretty nearly full, and seeing those full meetings gave me great pleasure. But there is not one of them which has given me such intense pleasure as the full room of to-night. I regard your attendance here, in such large numbers, as a proof that you recognise and approve of the effort of the Church Congress in endeavouring to bring instruction, not only to the rich, but also to the poor; that you recognise her effort as a proof of her Catholic spirit, that she wishes to embrace with her good influence all classes of the people. I need hardly say—I suspect you know it perfectly well—that, at any rate in the political world, you have got power in your hands. I am not going to talk politics to-night, but you have also, and this is a fact possibly of which you are less aware, you have great power as Christian Churchmen, as instructors of your brethren and sisters. I do not suppose that you are aware of the enormous influence you may exert for good in lifting up and elevating the tone of character and life of your fellows. We heard this afternoon, from a very eloquent speaker, who will, I am thankful to say, address you to-night, that in the populous district and neighbourhood in which he lives, men of your class have been the means, with God's blessing, of turning populations that were little better than heathen into devout Christian populations. That was done amongst other ways in this, that those amongst your class who had gifts of speech and of eloquence of a suitable kind, used those gifts of God in instructing their fellows in things that concerned their peace. That is one way in which many of you, for I have no doubt there are many such here, may do a great work amongst your class. But example is better than precept, and there is not one of you, however ungifted, however without such gifts as these, who may not shed a good influence around him, by means of a good and holy example. You congregate, most likely, many of you, in large manufactories, possibly some work underground, as in coalpits, but wherever you are, you have round you those upon whom you can exercise an influence for good or evil. I do not suppose there is one man here who is associated with his brother workmen, if they only be ten in number, but will find one amongst them who is given to intemperance. Is there nothing that you and I can do for him, not only by showing an example of piety, but when you see him straying away after his besetting sin, pointing out to him, in homely language, the terrible evils of his foolish course; pointing to the result which it must bring about in the shape of starvation to his home, raggedness to his children, and misery to his wife, and who cannot find eloquence enough to say to him, "My good fellow, you are ruining your soul, and you are guilty of such selfishness as is bringing temporal, and, perhaps, spiritual ruin upon those whom nature should teach you to love?" Therefore, I would only add just this one word, if not by speech, at any rate by a holy example, you can make your own homes pure, and then you will be sowing seed out of which the plants of purity will grow forth to influence others for their good.

The Rev. T. P. RING, Vicar of Hanley, Staffordshire.

MY LORD, I remember once hearing of a young man who made his first speech at a large meeting, and when he came home at night his friends said to him, "Well, how did you get on to-night?" "Oh," he said, "I made a splendid speech." "Well," they said, "you are a very conceited fellow to speak in that way of yourself. What do you mean by praising yourself?" He said, "I will tell you how it was. I made a very moving speech, I made a very soothing speech, and I made a very satisfactory speech." "Well," they said, "you have a good opinion of yourself." "Just listen," he said, "it was in this way. I spoke about five minutes, and half the congregation moved out of the hall; so that was a very moving speech. I went on for another five minutes, and I found the other half was asleep; well, that was a very soothing speech. And," he said, "it was a satisfactory speech because they will never ask me again." I do not want to make a speech like that, because a man can have no greater privilege than to stand before his fellow-men and speak words that, with God's blessing, may lead them to live more bravely and purely in the midst of the great temptations and great difficulties which God knows surround them; and if I can say a word to-night about the Church that will help you men to believe in her more, to love her more, and to live out her precepts more faithfully in your daily lives, I shall thank God for allowing me the privilege of addressing you. Certainly the Church ought to be loved by the working-men, because was not the Founder of the Church a working-man Himself? Did not Jesus Christ, for those long thirty years, toil and

labour and earn His daily bread by the sweat of His brow, taking His wages home—if I may speak it reverently—to provide for the needs of that mother committed to His charge. I do not think we shall ever realize our position in this world until we look in the face two great facts, and consider man as God made him, and man as he has made himself. Certainly God made man very high. He made him in His own image, blessed him with a splendid position—to be the sovereign lord and master of all created things, to rule them, to govern them for his own use and enjoyment, for the benefit of his fellow-men, and to present all to God to His eternal honour and glory. And that is a splendid life to live. But, then, look at the contrast—see how man has become the slave of his own passions. He has yielded to lust and impurity, so that he no longer recognises the love of God and man. See how he takes the very things that God gave him to preserve his mysterious life. He takes the food of the earth—the food which was made to strengthen and sustain him—and he turns it into strong drink, to his own misery and wretchedness and destruction. I ask you working-men to-night, what is your curse? And if you answer me honestly from your hearts, I believe there is not a man amongst you that will not say that it is the drunkenness that prevails in our midst. I sympathised lately very much with the men of East London, who were striking for a wage that would enable them to live. I sympathised with them so much that I and my poor people last Sunday week met together and prayed for them, and sent them up our offerings in order to help them in their hour of distress. But I said at the same time, and I say it now, that increased wages will be no help to the working-man until he has learnt the power of self-restraint, and until he has learnt how to use the increased wages rightly; and not only use them rightly for himself, but for others. Just look at this question. We are spending in England something like 130 millions in the drink shop; and who gets any benefit except the publican who sells the drink? What does the working-man get? Why, the working-man gets misery in his own home; he gets misery in his own life, and why? Because he has violated God's first law. What is God's first law? "If a man provide not for his own—especially those of his own home—he hath denied the faith, and is worse than an infidel," and I think the meaning of that is that the root of all true religion is realizing our own manhood, our own strength, and our own duty. You cannot speak about Christianity, about the higher life, about the world to come, to a man who has not learnt to use the present world rightly, because the supernatural is based upon the natural, and revealed religion can only help a man who has learned the first principles of religion written in his own heart. And so a man who takes his wages and spends them on his own body, and the destruction of that body, while the poor wife and children are half starving at home, has, as S. Paul says—and I am sure you will agree with him—denied the faith. Well, just look at it in this way. I suppose that the greatest gift that God has given us is the gift of our reason—that reason, that sense of right and wrong, that moral impulse by which we can through the grace of God choose the right and refuse the evil. Well, that light is put out by drunkenness; and just as a man would be in a bad state if he had to go along a dangerous journey and his lantern were put out, so when a man by the act of drunkenness has put out the light of reason he wanders away into the darkness; and, oh, wretched, miserable, awful is the end. I believe that through drunkenness men commit crimes which they would never commit in their sober senses. The law holds them responsible for their crimes, and yet I say in a very real sense they are not responsible. They are responsible no doubt for the first act, for the act of drunkenness, but I do not believe that in their consciences, and in their own souls, they approve of the further actions committed under the influence of drunkenness. Why, for instance, when I read last Christmas that a man came home under the influence of drink, maddened with its power, and when he came to his own cottage, he seized the little infant from the breast of its mother, and there with his strong hands crushed the life out of it and flung it on the ground. When I read that, I said the man never did that. That man would have been a kind and gentle father, he would never have done that to his own child; but it was done under the raging passion of strong drink. Don't you agree with me, then, that man, if he is to reach his higher being and destiny which God has intended for him, must begin by practising these principles of self-restraint, which will help him to govern his own passions, and bring them under the control of his higher will. I know that there are people who will tell you that there is no such thing as religion—that there is no God; or if there is a God, that He is a God of Whom we can know nothing. They will tell you that the Bible and all revealed truth are out of date, and can no longer be trusted and relied upon. But I say, my dear brothers, that if it is so our

morality is gone, because there can be no self-restraint, no solid system of morality, without a religious basis and a power more than man has within himself. I say, therefore, that we must defend the faith that was once delivered to the saints; and I want to-night, in the few moments at my disposal, just to bring before you the necessity, not only of believing it in your own hearts, but of being able in some measure to defend it when you find those truths called in question. And I know working-men in many parts of England who are splendid champions of the Christian faith—men who are not ashamed to confess Christ; down in the pit, or at the pit bank, they go about their daily work defending the truth with splendid power. And I say, my dear friends, that the very root of your faith is the resurrection of our blessed Lord and Saviour, because if Christ be not risen from the dead, then you are still in your sins, and our preaching is vain also. And I want you to remember there is no fact in history so certain as the resurrection of Jesus Christ; no fact which can be proved with such infallible proof. And if you ask me how you are to defend the resurrection of Jesus Christ, how you are to speak of it with living power, I answer first of all you must know its power in your daily life. You men must kneel before the cross of Jesus Christ, and lay down the burden of your sins before Him who is able and willing to pardon you, and wash away the guilty past. I believe I am speaking to-night to some men who have come from Dowlais, as well as those who are living in Cardiff. I remember two years ago, in Dowlais, strong men coming forward and dedicating their lives to Christ, bringing the burden of the guilty past before the cross of the Redeemer, and going forth upon their mission knowing the power of a Saviour's love. Now, my dear brothers, remember that the blessed truth of the risen Lord—which was preached by S. Paul, who saw Him in His ascended glory, who not only told the faith but died for it, and shed his blood in its defence—is still a living power in the lives of many. You can resist temptation if you know that you are not looking back to a dead Christ, but are appealing to One who is ever-living, ever-present, who is strengthening you day by day, whose life has been poured into your life, so that you can live again, reproducing in your holy words, in the holiest thoughts, the resurrection of His life, so that each one may become another Christ; and men will be ashamed to speak words of impurity—they will be ashamed to use wrong words or to use blasphemous language in your presence. He who is filled with the love of the Saviour will remember that his body is part of the risen and ascended Lord, and he dare not pollute that which God has sanctified and God hath blessed; and then, when life's long day is over, you will be able to feel with S. Paul that there is a glorious crown laid up for every one of you. What a power it was which strengthened the old man in the prison; when he was lying in the Roman dungeons, when his hands were chained, when he knew that to-morrow was the day of his execution. Oh, what a splendid cry of triumphant victory: "I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me on that day; and not to me only" (remember this, working-men), "not to me only, but to all those who love His appearing."

Lt-Col. H. EVERITT, R.M.A., Secretary Church of England
Purity Society, Dean's Yard, Westminster.

MY LORD AND MEN OF CARDIFF,—I think that you should know the reason why such a man as I, of all the world, should have been invited by the Congress to address you after such eloquent and burning words as those to which we have just listened. The Congress committee know very well that in calling upon a soldier to speak to you, they are calling upon one who must have the greatest possible feeling of fellowship with working-men. They know that if there is one thing that we soldiers admire more than another, it is good honest hard work; and if there is any class of men for whom we feel more respect than another, it is for the men that do that work. Some civilians think of an old soldier as a cripple with one wooden leg and the other foot in the grave; but amongst us soldiers the term is not used in this sense. We merely mean, by an old soldier, a man who has passed his recruit drill, who has knocked a bit about in the world, who has been obliged to keep his eyes and ears open, and who, from the very necessity of things, must have picked up, in the course of his experience, a few wrinkles which are likely to be of service to his comrades. And

that is all the claim that I have as a stranger to speak to you to-night. When I finished my service I began to look round. I looked out upon the battle of life, and I saw that there was a very hard battle yet to be fought, and a great deal to do. Let us look out upon the battle of life. Let us reconnoitre for a few minutes the enemy's position. The enemy is inflicting great injury upon the bodies and souls of our comrades; and in this enemy's position we see two especially strong fortresses, two batteries which appear to be doing the greatest amount of injury to ourselves and our comrades; and one of these is firing under the flag of *intemperance*, but in front of that battery I see a goodly company of Englishmen, arrayed, disciplined, with close ranks, making a very good fight of it indeed. I see the Church Temperance Society fighting in the whole armour of God. I see the Good Templars striving manfully to emulate the noble example of those who went out to the holy war. I see the National Temperance League doing their best in the fight as Englishmen. We do not say that the victory has been won, but I do say that already, thank God, a very good fight is being fought, and, with God's help on this side of the field, we Englishmen mean to have victory. But on the other side of the position I see another battery closer to us, and apparently doing more mischief, which flies even a more terrible emblem—the flag of *Impurity*. Now, I am perfectly conscious of my responsibility in what I am going to say, and I pray that I may be prevented from speaking one word that can do any possible injury to man or woman in this hall; and if you will be content to follow out that very plain figure which I have already suggested to you, I may be able to say a few words to you upon this aspect of the battle of life, which may perhaps reach the hearts of some of my comrades, without offending the ears of any present. Let us look at this side of the battle. We need not go close to it, because we know that the horrors we should there see would sicken our hearts, and perhaps revolt us. We see the enemy on this side of the field is doing more deadly injury than even under the banner of intemperance. I see that he has taken a large number of prisoners, who seem to be marching straight over into the enemy's camp, apparently with good will—traitors to their Lord and Master. I see that nearly every man in this part of the field appears to be hard hit. I see that the dead are many and that the wounded are many, and that there is a very terrible fight going on; and then I look to the rear and I see that even our women and children have not escaped from this awful destruction, and some are trampled on by men who should be their friends; and I begin to ask myself, how is it that all these things are happening? What is to be done? What is the mischief? Why are our ranks so disorganized, and why is it we are not making as good a fight of it as they are on the other side of the field? Is it that we are mistaken in making any attack upon this side? No! for in the very front rank I see one or two noble heroes who are trying to rally us under the standard of Purity. Amongst them I see a noble woman, whose name I hope is a household word already amongst some of you—Miss Ellice Hopkins—for she it was who came forward when the men seemed to be failing in courage, to rally us under the banner of the White Cross. Overdone with this terrible exertion and strife, she has had to be carried to the rear. There are still others who continue the fight. There is one, for instance, who is still amongst us, although he is sick and has had to give up part of the work—the great soldier, the Bishop of Durham—and I should like to read to you a few words that I heard him speak on this very subject—“You know that on the battlefield there is always one spot which is the key to the position, and the army that can win and hold it, will win the victory. Now, I say that the key of a man's character is here—if purity establishes itself in the citadel, the whole character is won.” Now these great words from the military point of view are absolutely correct. There is always a key to the position; and, although we may be beaten back or suffer reverse in other parts of the field, if we can only succeed in getting a handful of men to plant our national standard—that beautiful red cross—on the key of the position, the victory is ours, no matter what wounds we may have suffered. I wish to rally you and others in this part of the field. What is the cause of our disaster? We see, in the first place, that the enemy is in the very midst of us. In other parts of the field he assaults us from outside, but here is a mischief we carry always with us, whether alone or in company. We cannot escape from some temptations as we can run away from the temptations of drink. Then there are traitors in the field—there are men who are going over to the enemy and are doing the enemy's work—suborning the allegiance of faithful soldiers. How can we meet this? One of the greatest difficulties with which we have to contend, is the contagion of foul language; and if all of you men will only set your face against that one assault of the enemy, you shall win a noble victory for Cardiff. When the enemy is in the midst of you, you must not use your fire-arms, or you will injure your comrades. So

in this matter you cannot use your tongues in speech without danger of wounding ; but you can use the cold steel of rebuke by a dignified and modest silence. Now, there is another cause of disorder. You remember that during the Soudan War our comrades suffered a great deal by surprise from those who, during the night, suddenly sprung up in the middle of the camp with their swords or spears, and killed the sentries before they could fire an alarm. So does our enemy in this part of the fight. A man is trying to do his duty faithfully ; trying to keep watch, and to carry out his duty as the servant of his Lord Jesus Christ ; but then suddenly the enemy springs up in the midst—in his camp—and before he can defend himself, he is taken by surprise and falls. We have not time to prepare at the moment ; we must be prepared beforehand by ruling ourselves according to God's holy will, so that when the enemy comes to take us by surprise he may find that our spirit, our mind, our will, are already in arms against him, and he will hear us say, "Get thee behind me Satan." A brave soldier, when he sees the enemy is getting the best of it in any part of the field, says, "That is the part of the battle where it is an honour to fight well." We cannot run away with any credit or honour. We can in one sense run away : we must run away from temptations ; but do what we will, we have to fight out this battle in our own lives. It is not only for our own sakes ; it is for the sake of our children—our sons and our daughters. The future of England is in our hands ; upon what our children will be the responsibility rests upon us.

The Rev. GEORGE VENABLES, Honorary Canon of Norwich,
and Rector of Burgh Castle, Suffolk.

HAVING been a not inactive member of Congress ever since its commencement, eight and twenty years ago, I have felt these many years that the Church would gain greatly by securing some "working-men" to speak their minds upon Church affairs. This would lead to the removal of perplexities from the minds of working-men themselves ; and some of their suggestions would be sure to be practical and useful. I greatly rejoice, then, to believe that one speaker-to-night is, in every sense of the word, what is generally meant by "a working-man." I address you as men who are as anxious to be "right" as I am, and who are as desirous to "do right" as I myself can be. Now you often meet with people, and some of them clever and ready men, who are both opposed to the ancient Church and also to Christianity ; and I desire, with all good feelings towards these people, to offer you a few words of counsel, which, though feeble in comparison with what more able persons might give, may be of some assistance in these days of doubting and disputation. Well, then, I would say to you, Be not afraid to be in a minority of numbers sometimes. It must be so occasionally, when you are contending for true principles. There is an old proverb, "When the million applaud you, ask seriously what harm you have done ; when they censure you, what good ?" Throughout sacred history the minority are in the right and do the good, while the majority are in the wrong and do the evil. You must not, then, be astonished if, in standing up for true principles, you find yourself taunted with the smallness of your numbers ; but be not cast down. "There is no man pious save him who is cheerful," says an ancient Welsh writer ; and therefore I say to you, work heartily and cheerfully to advance the practice of true godliness, and to do so upon enduring principles. "There is no man a hero," said one of your own great Welsh heroes, Cadoc, "save him that will speak the truth ;" and again he said, "There is no man conscientious save him who has an affectionate heart." The very proverbs and sayings of your ancient Christians—and these men lived more than thirteen hundred years ago—call upon you to be up and doing in the cause of truth and of love. I would give you more quotations, and the names of Welsh writers, and of the scenes of their activities, but you would laugh at my bad pronunciation. "Idle men," it has been said, "tempt the devil ;" and Christian Churchmen cannot be idle. The assaults made against Christianity are often clever and severe. Not so clever as they claim to be ; and I think it is seen already that Christianity has no lack of men fully able to defend and to extend the truth, as the writings of not a few living authors fully attest. Now when men come to you with some fancied or real difficulty found in the sacred Scriptures, the discovery of which they think justifies them in renouncing the whole of the sacred writings, written by above thirty different men, at intervals of over fifteen hundred years, this seems to me a strange and a singular proceeding.

Suppose there are a hundred blunders in the Bible, which I certainly do not think there are, all these together do not affect the doctrines, the teaching, and the promises of the Bible, and, above all, the character and person of the Lord and Saviour Jesus Christ. Some people declare that the Bible cannot endure higher criticism—whatever this may mean. In reply, I would venture to say to you, just make your life to endure the criticism of the Bible, and try what a high character the Bible will make of you. Follow it heartily and see. Will it make you honest or dishonest? Truthful or untruthful? Pure, or fond of impurity of life and language? A faithful man, a loving husband, a good father; or an adulterer, or a wife beater, with his heart turned away from his children? Will it make you a loyal subject, a kind neighbour, who will do to others as you would be done by yourself; or a man fond of rowdiness, quarrelsome, and the person whom all would wish to live further away? Does it give you present comforts, while still showing how sin is the cause of all trouble? Does it give earnestness of a future state, before which all other books pale entirely? Ask those who find fault with the Bible to substitute some statement, equally consoling for us, with the assurance that “the blood of Jesus Christ cleanseth from all sin;” or with the promise, “When Christ shall appear, we shall be like Him;” or the dogma, “ye are complete, filled full with every blessing in Him;” and then we will begin to consider whether anything has been found for us, who are conscious of immortality and certified by daily experience that there is something terribly wrong within us and around us, that is worthy to be appropriated in place of the three statements just quoted from the Word of God. My friends, we are living in a time when men must take sides, for Christianity, or against it; and you will be wise to consider what you have to rest your mind and conscience on, if you abandon Christ and the Bible. It is well to consider also that, even if you can suppose for a few moments that there is no God, it by no means follows that there is no hereafter for you, no state in which life and conscience shall not exist, where the results and consequences of your life here shall not of sheer necessity be felt by you through a possibly never-ending future. The non-existence of an Eternal Godhead would deprive me of all hope in the unseen kingdom; but it by no means gets rid of the possibility of a future, in which this present life shall prove to have been the seed-time of that future ingathering of results. I venture to submit this as a consideration worthy of attention. Why shall there be no future state even if you will not believe in God, very unlike the present state for you, and yet dependent on this present, when the caterpillar on your rose-bush, or the caddis worm grovelling at the bottom of your rivers, pass into two other conditions as distinct and as different as that of the human state here is from a spirit disembodied, and from a spirit for ever perfected in glory? These considerations may possibly assist some of you, as you, in love and faithfulness, endeavour to help your brother man in the ways of Christianity in these days of hesitation and indecision. As regards the Church of which many of us are sincerely attached members, who feel that, with the Bible in our hearts, and with history in our memories, we cannot be otherwise, just listen to what I have to say. Upon the eastern slope of the lofty Plinlimmon rises a streamlet, sparkling and dancing in its pristine beauty, and gathering largeness and importance from countless tributaries in its onward course. Flowing through the vale of Montgomeryshire it enters the plains of Salop, and presently glides along through the counties of Worcester and of Gloucester, and receives many tributaries from English counties as it proceeds. At the historic town of Tewkesbury it is joined by the lovely Avon; and that Avon has then already run from Naseby, in Northamptonshire, by the renowned Warwick, and the never-forgotten Stratford-upon-Avon, and on through the fertile and peaceful vale of Evesham. And now, thus united and strengthened at Tewkesbury, to whom does the grand and majestic river Severn belong? Is it of Wales, or is it of England? Is it exclusively of the Cymric race, or may the Saxon claim some share in its richly-stocked and richly-laden waters? Does Plinlimmon say, “It is all my own”? Instantly Evesham asserts that England too has an interest in its waters; and loving truth says, “It belongs to both, unitedly, though it originates in Plinlimmon.” Why, it is the story of the old Church of Britain, which was never destroyed amongst Welshmen, and of the “Church of the Resuscitation”—for such I will venture to call the Anglican effort upon the Saxon heathen—told and engraven and illustrated in our very rivers. The ancient Church of God, in this land of Great Britain, dates from ages long before A.D. 596, when Augustine came, and points (like the waters of the Severn to Plinlimmon) to the noble and enduring race of Britons here in Wales, and in Cornwall and Strathclyde. That ancient Church never perished, never failed, and never ceased to be. It has long

since, rather by events and circumstances than by dogma or decree, become one and the same with what I have termed "the Church of the Resuscitation," in which blessed resuscitation, not only Augustine and his company had a share, but in which also the Christian Queen Bertha herself, and the saintly Columba, and holy men from Iona and Lindisfarne, from Ireland, and from Scotland, took a very important part. And whenever it became possible this ancient British Church was eager to convert the Saxons also; and, moreover, as your learned townsman, Mr. E. T. Newell, tells you, in his admirable work [to which I am much indebted, entitled, "Popular History of the Ancient British Church:"]; "To the British Church must be ascribed a great share in founding and building up the Church of Ireland;" and I repeat it, England, when being brought back from the heathen state to which the Saxons had reduced her, received great help from Ireland and Scotland, and presently, wherever it was possible, from the old true British Church, which never ceased, and to which we are greatly indebted now, as well as to S. Augustine. Yes, Wales and England now have one united Church as truly as the waters from Plinlimmon and from various parts of England are one and the same glorious Severn flowing almost here at your feet. And we mean not to be divided. You may have read the biography of one of those celebrities who abound in that wonderful land of America—Mr. Barnum. At one time he had a partner in his enterprise, and almost all their possessions consisted of a large, fine, and docile elephant. Unfortunately, Mr. Barnum and his partner quarrelled, and one morning, just as he had finished his breakfast, Mr. Barnum beheld his narrow-minded, but determined partner, approach the grand and sagacious elephant, and point a loaded musket at him. "Whatever do you mean?" cried Mr. Barnum, in a most excited state of mind. "Oh," replied his partner, calmly and firmly, "I am only going to shoot my half of the elephant." The end was that each saw the madness of a proceeding which would have equally ruined them; the cause of irritation was settled, and the elephant marched on majestically, to the mutual benefit of both partners, unshot on one side or the other. My friends, we will not consent that either side, Welsh or English, of the one Church of God shall be shot or injured. Before the martyrdom of S. Alban [and he was three centuries before S. Columba or S. Augustine, and their able followers], the Church of God was spreading throughout the whole of Great Britain; and although Saxon warriors drove the British before them, so stubborn and noble was the resistance of your undaunted forefathers, that it took one hundred and fifty years to effect this; and here in Wales the ancient Britain and the ancient British Church still held their own, defied the enemy, and have continued to this hour—and we cannot afford to separate. To shoot either side of the elephant is to kill the whole animal, and so to let infidelity abound; and, God aiding, nothing of the sort will happen. Plinlimmon's rivulets shall sparkle onward with continuous force, and Avon's gentle streams unite with them to enlarge the mighty flood. But the river shall flow on one undivided Severn, and none be able to tell whether the waters came from your far-famed magnificent mountains, or from our fertile and placid meads. The parable is plain enough, my friends; let us take it home.

Mr. THOMAS HENRY JOYCE, Church of England Working Men's Society, London.

MY LORD AND BROTHER WORKMEN,—I wish to make a little explanation to you. I am described in the programme as Colour-Sergeant Joyce. The reason of that is that my vicar, when he introduced me for the purpose of my making a speech at this Congress, spoke of me as his Sergeant-Major in the volunteer force, and that is the reason that I have been so described ever since. I may say when I first received the invitation to attend this Congress I was very glad, as an English working-man, to have an opportunity of meeting my brothers, the Welsh working-men. I felt certain of a hearty welcome from Welshmen, and last night I had the opportunity, as a Forester, of spending a very pleasant evening with my brother Foresters in Cardiff. With regard to the Church in Wales we cannot, if we look back, but admire the courage with which our forefathers laboured to plant such churches as the Grand Abbey, to which I made a pilgrimage to-day, and your parish church of S. John's, which you have lately restored in this great city, without admiring the love they had towards the

Church for the glory of our blessed Lord Jesus Christ, and the salvation of souls. There is no doubt whatever, notwithstanding the abuses which have crept into the Church, that it was first of all founded in good faith. If we go back to the troublous times, the political troubles of the sixteenth, seventeenth, and indeed the eighteenth centuries, when the very life seemed to be stamped out of the Church, one might indeed ask if a revival of the dead bones could ever take place. But God has never left Himself without a witness among men, and although the Church was reduced to a very low state of spiritual poverty, and when the enthusiasm of our nature had so long been shifted, there came such spirits as George Whitfield and Wesley to rouse a feeling of enthusiasm, and we can believe that they were raised up by God as a means of stirring up the people of the land. I saw in a London evening paper a few weeks ago the following passage. It said :—" We often hear of working-men's meetings held by Churchmen, and by Congregationalists, and Baptists, but of all the meetings, although the clergy have assembled in very great numbers, we never hear of their putting the working-man on the platform, or of inviting the working-man to share their councils." I think a great deal of that has been the cause of the estrangement of the working-man from his Church. For many years, as you know, there has been such a systematic neglect of the workpeople, the Church being only open to the respectable and middle classes, that the working-man has been completely elbowed out of his parish church. Under these circumstances it is of course not unnatural that there should be caused a feeling of resentment on the part of a great many of the working-men. When we see the great numbers of the working classes of our country who do not go to any place of worship at all, one must feel what a mighty work there still remains for both Churchmen and Dissenters if they will only act in unity. We do not want uniformity of Divine worship—as long as human nature remains what it is you will never get that, but we want spiritual unity among Churchmen and Dissenters, so that they may array themselves together in order to meet the hostile forces that are arrayed against our Lord, and what the working-men want is to be treated on an equality with the rest of the parishioners. The Church exists not for the benefit of the clergy, or to provide any sinecures for many of them, but it exists for the welfare of the people, and so what the working-men ask you do is to give them your sympathy. It is not patronage they want. It is not a dealing out of doles. Working-men do not want to be bribed to go to church, but they do want the love and sympathy of the clergyman of the parish who is the pastor of the flock. They want to be in a position to seek his council and advice in difficulty. And when we say we ask for sympathy we know how much that word expresses. People pretty well to do may pray to God to bless them and preserve them in all the blessings of this life, but how about the poor worker, who oft times is willing to work and cannot get it; who goes about the dock, perhaps, day after day, or in other centres of labour, hoping to get a job, and day after day is disappointed, and who goes home on the Saturday afternoon where there is no food in the house, and where his wife and children are entirely depending upon him. It seems to me but the other day that when so many working-men were in sorrow and even distress and poverty, the only consolation they had got then was a tract shoved into their hands; but the Church has made a great advance upon that, and to-day we enjoy many privileges which our forefathers did not experience. The Churches have at last come to understand that working-men have bodies to be fed, and so it is, my dear brothers, that we enjoy privileges to-day that our forefathers looked forward to with longing hearts. It may be said that a great revival has taken place all over the length and breadth of the land. Instead of the miserable service we used to have years ago, we now have praise and prayer and worship brought to the front. Before I came down here I had been given to understand that the Welsh people knew much about song. I went to Llandaff Cathedral, and there I heard the evensong in the beautiful Welsh language, and I am sure it did my heart good—the singing. Of course I could follow the Church Service right through, being so well acquainted with the form, but, I must say, when it came to the sermon I was fairly done for. Of course, had I had anyone there to translate it for me I should have enjoyed it still better, but I saw by the paper this morning that a very excellent sermon was preached. Very many working-men say, " I do not see how I can help the Church. I go to church and listen to the singing, and I take part in the worship, but I do not see what I can do to help on the Church." Now, there are very few working-men but have abilities to do something or the other in ever so humble a way. And you know that every man of us is responsible. If we enjoy certain privileges which have been provided for us, as Churchmen, we have the responsibility to give something back for them, and what we can get back for our services. You know it is impossible that one pastor in the midst

of 4,000 or 5,000 working-men can undertake all the duties which attach to such a position, and the great want of the present day is not to cry out about the little that the Church is doing, but to help her, to admire and work for her, and to carry on the great and glorious work which has already been begun. It might be done if there were more co-operation between the parson of the parish and the flock. In *The Western Mail*, yesterday, I saw a statement that there ought not to be a difference of opinion between the Welsh people and the Church, for her services were well adapted to the people, and that there was no doubt if the people had to elect the pastor, or have a voice in his election, or in the getting rid of him when he did not suit them, the difficulties which existed might in that way be overcome. The obstacle which appeared to be in the mind of the editor, who wrote the article, seemed to be that the people had no control over their pastor. There is a very great difficulty, I admit, in that respect, but it cuts both ways. We know of instances in which the pastor of a chapel has had his life rendered so miserable by a little clique, that he has at last been ousted from his position. We know of plenty of cases of that kind. Therefore it seems to me that, although the people should have a voice in the election of the pastor of their parish, that when he once enters into his job it ought to be his freehold. Fellow working-men, I can tell you that in London, in the parish in which I work, we are on the best of terms with our vicar. We have about twelve or fourteen artisans and labouring men that sing in the choir gratuitously. Another section of the working-men take part in the management of a working-men's club, which proves an indirect means of getting the men to the church. That is what we want to do, and before I sit down, I would urge you to take up the work of the Church in Cardiff. I am but a simple working-man myself, a builder by trade, and when I leave here and return to London after this pleasant visit, and after having addressed my first Church Congress, I will on Monday return to my job. I came here to testify to the love which I bear our National Church. I have been brought up for many years in her communion, and I pray to die in her communion. I say that whatever difficulties there may be in the way, if we only place our trust in our blessed Lord Jesus Christ we must triumph.

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain.
Gates of hell shall never
'Gainst that Church prevail,
We have Christ's own promise,
And that cannot fail."

The Ven. WILLIAM EMERY, Archdeacon and Canon of Ely ; Permanent Secretary of the Church Congress.

MY LORD, BROTHER WORKING-MEN,—I am very glad to have the privilege of speaking here to-night. It was not of my own seeking. I have attended many meetings of working-men in connection with the Church Congress, but I have never spoken as an appointed speaker to a meeting of working-men before. Neither should I have been speaking here to-night had not the Chief Secretary of the Church Congress written to me and said, "Your name is not yet down to speak on any subject. Choose one." It so happened that there was not one that I should like to have chosen, and I replied, "Well, if you do want me you will have to put me down for once to speak to the working-men." I thought in my mind I should just like to tell the working-men a little about the Church Congress itself. Now, a good many years ago—just thirty years—there were two young men in the University of Cambridge, both of them hard workers, who had worked their way up to a great extent from the ranks, who had gone through their schooldays, gone through their college career and obtained the prizes which young men are anxious to obtain—what are called fellowships—and these two young men had been brought up to love their Church from their earliest days. Their parents had taught them that it was one of the greatest privileges to go to God's house every Sunday to worship. They had both been brought up therefore regular Churchmen. When they had come to men's estate, and had got a considerable amount of knowledge, but of course imperfect even then, and had looked round a little at what was going on, they seemed

to think that there was a good deal said against the Church they had been taught to love. They seemed to think that whilst many were busy in doing what they could to upset the Church, those who professed to be its attached members were not aware of the dangers, and were not taking due steps to try to protect what was good and true. So these young men met night after night (for they were busy men) to talk over the subject. They had lectures in college, they had private pupils, and one of them besides had a parish to look after. They met night after night and often stayed together until one and two in the morning, deploring what they thought was the evil around them—the want of more earnestness in many of the parishes and districts that they knew, and the sad dangers that they anticipated would come to their mother Church. At last they determined they would send round to certain gentlemen, whose names they knew and who they believed to be also like themselves, great lovers of their mother Church, and ask them if they would come to the University of Cambridge and consult together what was best to be done under the circumstances. The invitation was sent out, and great encouragement to send it out was given by some very eminent seniors, who were then in the University. These two young men had the assistance and encouragement of one whom I wish was present here to-night—my dear patron and friend, the beloved Bishop of Winchester. Another was there to encourage and assist these young men, I wish he also was here—one full of power, full of zeal, full of fun—the Bishop of Carlisle. Others were there to help whom I will not now mention. Thus encouraged and aided circulars were sent out, and there met in Cambridge in 1861, in King's College Hall, the first Church Congress. I suppose some of you have seen that this fine Congress hall in which we are now assembled is decorated with banners, and if you run your eye round the walls you will see a succession of banners, telling you where the Church Congress has been held from year to year ever since it began at Cambridge in 1861. Now these two young men, and I say it in all humility, led on I believe by the good spirit of God, and encouraged as I have explained, got thus 300 gentlemen, Churchmen, to meet from different parts of the country. They never anticipated what would follow. They never realized it, for they were no prophets but merely tried to do what they could at the time, leaving the rest to God; but they never anticipated that there would be twenty-nine gatherings of Church Congress up to this day in important places of the country, and that every year it would, as it were, grow in enthusiasm and usefulness and popularity. Though there are some Congresses mentioned on these banners which have been larger than the Congress now being held at Cardiff, yet, as the father of the Congress, as the Bishop has kindly called me, I can very honestly say that there has never been during the twenty-nine years a more interesting and successful Congress than this. We have heard of gallant little Wales; I am beginning to think that the word "little" is somewhat of a mistake. It may be little in some senses as to its size, but it is uncommonly great if this is a specimen of its zeal, its earnestness, and its love. The truth is, that I am now realizing what I did not realize some seventeen years ago, when I came over to Cardiff to try to get the Church Congress here then, that Cardiff is truly described as an imperial city. Another thing I did not realize then. It was impossible for me to do so from the descriptions I had of things, religious and churchy, if I may so speak, at that time. I did not realize what I now do that in this great town of Cardiff there is not only an imperial character about it, there is not only warmth and earnestness and determination in a worldly point of view, but there is also a wonderful deal of Church enthusiasm. I was reading a short time ago about the strange way the word alien was used to describe the Church in Wales. I think some who use that word have not looked much into the dictionary or into history to understand its meaning. Some people talk of the Church in Wales being an alien Church. Well, if I look around me as I have done, and see the churches and mission-houses rising on all hands; when I hear of bishops not only thoroughly in earnest but Welsh bishops also; and when I hear besides of the number of those confirmed and of the number of those baptized, and hear further of many Nonconformists coming back to the old Church, and that there is really a larger proportion in many cases of communicants in the Church in Wales than we have in the Church in England, I cannot for the life of me understand what people mean by calling the Church in Wales an alien Church. Alien Church, indeed, when the bishop in the chair represents the first Church that England and Wales ever had; an alien Church indeed, which I learn had a century and a half ago the affections of the whole Welsh people; an alien Church indeed! For a time it has to some extent lost the affections of a good many people in Wales, but through what? I am not going to complain too much of the errors of the past, for we have got plenty

of errors of our own to consider, but at any rate it was I suppose in part, though there are other reasons, through the want of earnestness and warmth some hundred and fifty years ago. But whatever alienation has been caused in the minds of some, it may be a good many in Wales, that alienation was due to eminent clergymen of the Church of England, who never intended when they came into Wales to withdraw the love of the Welsh people from the Church. Why, one of them, Wesley, on his deathbed said to his followers—and I hope, please God, that his words will come home to them, and will yet bring forth fruit for home reunion—"If you leave the Church of England," and that remember is the Church of England and Wales, "God will leave you." I hear the bell sound, and have only just time to pass to one other point. My dear friends, when I look upon a great assemblage like this, I say to myself, What next? The old story of Xerxes comes to mind. He wept, we are told, when he thought that in a few years all his great army would be dead. But what next? Have you no brighter anticipations of life rather than death? My heart rejoices amidst all thoughts of the inevitable future that through the love of Jesus Christ there is a next—a life after death, a life of promised blessedness after this time of trial, work, suffering, parting is over. Oh, I would entreat all to live now so as to be prepared for that next—for the joy and the happiness of meeting Him who loved us and gave Himself for us. As you love your Saviour, as you love your Church, seek for God's Holy Spirit that you may live up to what you profess, and may help others also so to live. Then when He comes, not only you, but many who may be won by you, trained here for immortality, shall hear His voice of Divine approval, "Well done, good and faithful servant, enter into the joy of your Lord."

The Rev. H. BOND BOWLBY, Hon. Canon of Worcester,
Rector of S. Philip's, Birmingham.

MY LORD AND BROTHERS,—I wish that the Archdeacon of Ely, whom we love and revere so much, could have been by the rules of Congress allowed the whole time that has been allotted to me, for I am sure you would have gladly heard him for another quarter of an hour, but as the lord bishop has called upon me, I must obey the call, and endeavour, as far as I can, in the short remaining time, to give you a word or two of sympathy and help. It is sometimes said that your spiritual teachers tell you very much about what you are going to do some day in another world, but not enough about what you have to do to-day in this world. It is said that we speak to you as dying men to dying men, but that we forget that it is quite as much our duty to speak as living men to men who are alive. Now, for my own part, I should earnestly desire you to remember that we are all standing, either in fact or in possibility, on the verge of the grave, but for that very reason we are the more bound to attend to the lessons of activity and duty in this present life. No thoughtful person can look about him in this world, without seeing that life is very full of troubles and sorrow, and that many of these press hardly upon the working-man. Some arise from causes over which we have no control, or from causes for which we are not responsible. And here we find one of the first duties of this present life, to cultivate faith, patience, and hope, believing that we ought to submit to much that we cannot remedy, and that in the future life we shall know and understand much which is now hidden from us. But, besides these troubles over which we have no control, and for which we are not responsible, there are many evils in the present day which might be and ought to be remedied, and which you and I can do something to remedy. Shakespeare has put into the mouth of Hamlet the following words :—

"The time is out of joint : O cursed spite,
That ever I was born to set it right !"

Now, the time is out of joint in very many ways, but I hope that none of you will be saying—"O cursed spite, that ever I was born to set it right !" You and I can do a great deal to set these times right, and we ought to do a great deal more than we are doing. Well, where shall we begin? Why, of course, where charity begins—at home. This is put before us in some quaint rhymes, which I read in a book the other day :—

“ Oh ! folks of this mad age, just hark to an adage,
 With wisdom enough for a tome,
 In all kinds of sweeping, the rule to be keeping,
 Is—make a beginning at home.”

Yes, if you want to sweep the dirt from the street, begin at your own door. Now evil, you must remember, my dear friends, always arises from the violation of the law. It may be very often our unconscious violation of a law, and in cases of this kind, what is wanted is better knowledge and better acquaintance with the laws of God and man. As to the laws of man, they are sometimes wise and good, and sometimes neither the one nor the other, but anyhow, you and I cannot make them—we are not in Parliament, where they make them ; but we have a duty to perform even here—we can do something to influence those who make the laws which govern our country, so that they may be good and wise, or, if they are bad, may be repealed. But what I wish to point out is, that, when we have violated laws, even those which are made by man, punishment invariably follows, and this is especially deserved if we have broken the law with full knowledge. Now, go a little further, and look at the laws of God. These are always wise and good, and if we could only trust Him more than we do, to make the best arrangements for the general happiness of mankind and for the separate happiness of each individual, half the evils of which we complain would be speedily remedied, and would very soon disappear. I am not speaking only of the laws of God, which are contained in the Bible. These, as we well know, are good and holy, and nothing could be better fitted to make men happy, and remove their troubles, than a more faithful observance of the Ten Commandments, and the rules of the New Testament. But there are other laws of God, besides those which are in the Holy Book. They are written in the great book of nature, and they are equally His rules—for the welfare and happiness of His creatures—I mean the laws of health, and those that affect the human body ; and passing into a higher sphere, the laws of morality, conscience, and duty between man and man, and man and his Maker. If we could only understand those laws better than we do, we might be saved from a great part of the evil and mischief which now afflict the human race. Our first duty then is to discover what the laws of God are, our next is to see how they may be best fulfilled. Take the case of a man who finds himself placed in an ordinary rank of life, having duties to perform in the world in which he lives. For example, look at three simple things over which he has ever to keep a very strict watch, in order that he may not transgress those rules of God which were made for his happiness. The three things to which I refer, are temper, money, and drink. What shall I say of temper? may I compare it to a strong horse? A horse is a faithful servant, but he requires to be bridled and curbed, in order that he may do his work well. Well, temper, too, is a valuable part of any nature. A man or woman without temper has little energy, or soul, or impulse, and very little power of doing the hard work of life. Still this temper needs to be kept constantly under control. Therefore, I compare it to a strong horse. I do not think you could do better than imitate the example of a working-man, who found his temper difficult to control, and his wife suffered from the same difficulty. They had to live together for better or worse, and so they came to this wise conclusion, that as they were obliged to live together, they had better establish some mode of living in comfort, and pass their days in peace. They arranged that, if either of them were bothered or vexed by anything that had taken place during the day, the other was not to speak, so as to increase the irritation any more. But how was each of them to know that the temper of the other had been ruffled or tested? To meet this, they agreed upon a code of signals—a very useful thing by land or sea. The man, if he had been troubled at his work, and put out during the day, was to pull his cap down over his brows when he came home. Then he said to his wife—“ Look here, I will tell you what you must do : you must tuck up your apron when you have been vexed.” That compact was observed. One day the man came home with his cap so far down over his brow, that it almost concealed his nose ; and, strange to say, on the very same day the woman had her apron tucked up so high, that it could scarcely be seen. What were they to do? They kept their compact, and neither spoke a word. When they went to bed, they had a good laugh over the matter, and next day they were happier than they had ever been in their lives. So, my friends, one of the first faults that I want you to begin to sweep away at home, is that of an uncontrollable temper ; and in all seriousness, bad temper, uncontrolled temper, is the cause of untold evil and misery, and many a time goads men and women into sin, which they would not otherwise have committed. The next thing I want to speak about is money. Now money, I compare to a man's right hand,

Money is an instrument—it is of no value in itself, but it is a means of doing good, just as your hand is the instrument by which you work. And if you want your hand to do the work which you entrust to it well, you will not be wasting its power, and you will keep it in order, as a good serviceable tool. That is what you must do with your money. Do not hoard it unnecessarily; on the other hand—and I think this the more useful advice—do not squander it needlessly. Do not worship it as a thing good in itself, but look upon it as God's gift to you, to use for His glory, for your own benefit, and for the welfare of mankind. Use it as you would use your right hand, as a faithful servant, a useful servant, as it has been committed to you by God for good and useful purposes. What shall I say about the third thing, drink? It has been so well spoken of this evening already by Mr. Ring and Colonel Everitt, that it only needs one little word from me. I have compared temper to a strong horse, and money to a useful right hand; I will compare drink to a fierce dog. Now, what are we to do with a fierce dog? Some people keep the dog inside of the house. I am one of those who advocate keeping the dog outside of the house. I believe a dog does better service outside than inside, and I am sure it would be a great deal better for many of us if we kept the drink outside. Though I am a total abstainer myself of many years standing, I am not a fanatic on the subject, and I feel the greatest respect and love for many who take their drink in moderation; but, I say, keep the dog outside if you cannot coax him, if you cannot prevent his biting you; only have him inside if you know how to manage him properly. Only one word more. I believe in the ultimate triumph of good over evil. I am an optimist. I have read my Bible, and after all that has been said to you this evening about loving the Bible, I trust and hope you are reading it too. And if you look into the first chapter of the Acts of the Apostles, you will see that the last attitude of the disciples, when they parted with their dear Lord and Master as He rose into heaven, and the first, with which they turned round to address themselves to the new work which He had bequeathed to their care, was this: they stood, "looking up steadfastly into heaven," but while their eyes were fixed on heaven their feet were planted on the earth. Well, this is to be our attitude too—our feet upon the earth, because we have our work to do; our eyes on heaven, because our Master is there, because our hope is that He will prevail and conquer all his foes. The archangel Michael has been painted, by one of the grandest of the Italian painters, with his right foot firmly set upon the dragon's head, and whoever has looked upon that picture knows what it means. It tells us more plainly than any words can do, that truth and right and holiness will finally prevail, and we, my friends, must all do our part in the great battle of which this is the assured issue.

The Right Hon. CECIL RAIKES, M.P., Her Majesty's Post-Master-General.

MY LORD BISHOP,—Some years ago I was told by an enthusiastic young clergyman who used to frequent the Church Congresses, that the painful duty of the clergy was to preach, and the happy privilege of the laity to listen. Now, to-night, in common with the mass of this vast audience, I have enjoyed the happy privilege of the laity, and I have no wish or inclination to encroach upon the painful duty of the clergy. I rather desire to speak to you to-night, not as one who can claim any mission to exhort or teach you, but rather as one who has had, from particular circumstances, no small acquaintance with the working-classes of this country. I have represented two very large working class constituencies, and I would rather speak to you, if you would allow me to do so, as one of your servants. I know it is the duty of our spiritual guides and pastors to lay stress upon those terrible sins and imperfections which deface human nature, and we have heard much of them to-night. But from the point of view I hope it may be permitted me to take, I would rather wish to remember that the great bulk of the working classes of this country are temperate men, and not drunkards, and although there may be too much of impurity in all classes in this country, it is certainly not to the working class I should look to find it. From what I have seen and know of the working classes I should say, perhaps, that the danger they have to guard against most is a certain fondness of flattery, a little too much inclination to be led away by those who prophesy smooth things to them, and too

little inclination to listen to those who tell them of their faults. I think that is a fault which they share very largely with the rest of humanity. I am not going to lay it at all especially at their door, and I will most gladly admit that in those sterling qualities which go so far to dignify and exalt manhood they fairly hold their own with any other class in this or any other country. And it is because there is among them so strong a sense of justice and so liberal a generosity, so genuine a sense of sympathy with those poorer neighbours who surround them, and such a love of truth for its own sake, that I am especially anxious to see these good and great qualities more largely enlisted in the service of the Church of Christ than they are at present. It is because the material is so good that one wishes to see it worked up into the highest perfection, and it is because I believe manhood cannot be made perfect except by a continual endeavour to approximate to the example of our great Master and Founder of our Church that I am anxious to say one or two words respecting the Church to the working-men. I do not in the first instance even urge upon you the necessity for closer ecclesiastical observance, but you all have your Bibles and most of you, I believe, read them. I want the working-classes when they take up their Bibles to read them with this particular aim and object at the time, to reflect upon the great position which they find that Christ has given to them as members of His Church. There are a great many people in this country who go about trying to provoke animosities and jealousies between class and class, who feed upon envy themselves and try to spread the infection abroad. Now, they are always telling you how much better off other people may be than those who earn their bread by the sweat of their brow, and in things temporal there undoubtedly are great disparities. But if you look beyond the narrow sphere of this little life, and you realize how small a part it is of the existence to which we are all destined, when you find how great a position is given to the Church and its members in the world beyond and even in the world that now is, those feelings of envy and jealousy which are the surest parents of discord and suffering are likely to be allayed, and that happier spirit of Christian contentment will come to sweeten many a bitter and weary life. You may say it is a great thing to be a member of the House of Commons; you may say it is a great thing to be a minister of the Crown; you may say it is a great thing to be a hereditary member of the House of Lords. Well, whatever importance attaches to such honours, remember it is a very much greater thing to be a member of the Christian Church. You know that those who are its members are not merely the holders of such titles as I have adverted to, but that they are made kings and priests to God; that they have a higher rank and a higher position in the eyes of their Maker and the angels who wait upon Him than any that attaches to the loftiest crowned heads in Christendom. And it is not merely that they have a high position, but I would remind you of this also, that this is a matter which I think touches nearly the sentiments which now-a-days prevail among the working-classes, that within the Church all are equal. There is no such thing, there never has been such a thing, there never will be such a thing as equality in the things of this life, but in the eye of God all men are equal, and the lowliest member of the Church is as much entitled to its highest privileges, as much entitled to the ministrations of its ministers, as much entitled to participate in the ordinances of the Church and partake in the highest of Christian privileges in the sacraments as a king when he takes his coronation oath. And if men would just sometimes turn their thoughts to this aspect of the Church, and see how there is in our Church that which satisfies all the aspirations of humanity for a higher and more elevated place than that which we may at present occupy in the world, and if they will also reflect upon the message of consolation which the Church brings to them in the hour of suffering and of deep distress, when they see the sympathy which unites together true Christians, a sympathy and a brotherhood such as no other association in the world has ever paralleled; when they realize these things, and when we know how anxious the Church is, and daily grows more and more to serve their immediate wants as well as those lofty spiritual longings, then I think they will see that the Gospel which she brings to you is the Gospel of the life that now is as well as of the life that is beyond. Those persons in the world who are better placed are, very many of them, only too likely to forget the useful teaching of our Lord. If the working-man takes in hand any of the Gospels and studies our Lord's parables he will see how they are all drawn from the ordinary incidents of His daily life, and the teaching is the teaching of to-day, in the workshop and in the fields of to-day, just as it was the teaching of the workshops and of the fields of Judea and Galilee nineteen hundred years ago. It is as applicable to every man now before me as it was to those who heard the sermon on the mount, and they will find that more religious difficulties are pointed out in the case of the

rich and the highly placed ; and those who are more highly placed are most dishonest if they do not acknowledge them one and all in their own personal experience. It was to the poor in the first instance that the Gospel was preached, and it was by poor men that that Gospel was first made known among mankind. If you wish to be partakers of an ancient inheritance, here it is for you ; if you wish to share in prospects brighter than this world can offer to any man, here it is for you ; if you wish to have beside you a consoler and elevator of your whole life, here it is ; and I do not believe that the working classes of this country as they come more and more to this aspect of the Christian doctrine will be so wanting in self-respect, in reason, and in intelligence, as to turn their backs upon the most priceless of all the great gifts with which God has endowed His creatures.

The Very Rev. CHARLES JOHN VAUGHAN, D.D., Master of the Temple, and Dean of Llandaff.

MY LORD BISHOP.—You ask me to say a few words. I thought it was bedtime, and I think some of you are of that opinion. Nevertheless, a good-night from a friendly neighbour can do you no harm, and for that simple purpose I rise for a moment or two. A man must have a very hard heart who is not touched by such a gathering as that which is before us. I see at this moment a noble gathering of men ; I would rather call you men than anything else. I often think of a sentence of a famous Lord Chancellor, who once thought himself insulted in the House of Lords by a great duke. He turned upon him and said, "As a Peer of Parliament, as Speaker of this right honourable House, as Keeper of the Great Seal, as guardian of His Majesty's conscience, as Lord High Chancellor of England—nay, more, in that character in which the noble duke would think it an affront to be considered, as a man—I am at this moment as respectable, I beg leave to add as much respected, as the proudest peer I now look down upon." Friends and neighbours, it is for the sake of these three words "as a man" that I have quoted the somewhat bombastic passage to which you have just listened. That surely unites us at once. If we are not all (in the common-sense of the word) working-men, at least we are all men, and on that common footing, and on that platform of a common manhood, I stand before you to say good-night. You have, perhaps, heard a very old story of a great Oxford don who was nearly approaching the age of 100 years. A young man visited him in the later days of his old age, and said this to him, "Sir, I think at your advanced age, and after so long a life, you must have some precept, some maxim, that you would think it worth while to impart to a young man." What do you think was his answer ? The old man replied in these three words, which sound perhaps to our ears somewhat cold and comfortless, but which have a great moral in them, "Verify your quotations." He spoke as a scholar, an experienced scholar, a well-known and trustworthy author, and he gave that sagacious counsel as knowing how very few people, whether readers or writers, do verify their quotations. The reason why I refer you to this singular dying speech, is simply that it reminds me of one very brief text which I should like to leave with you, if I may venture to add it to the many wise counsels which have been given you this evening. As you pass from this meeting of working-men, I wish you to remember these wise words of S. Paul himself, "Prove all things ; hold fast that which is good." Yes, my friends, prove all things. This old man spoke of proving quotations. And how often people are taken in now by professed quotations. Let me say this to you, there is nothing against which you have more reason to be on your guard than against centos of quotations professing to come from patriotic authorities, but so strung together as to have lost their balance and their proportion, and, with these, their real meaning and application. I say, verify your quotations. I go further and say, verify other things besides quotations. The world is full at this moment, our world, the world of Wales, is full at this moment of rumours—rumours of every kind, and on every subject. I say verify them. I say further, verify figures. I might go one step further still and say, verify facts. I would venture to add as a climax to these maxims, verify your verities. Ask yourselves, why it is you are Churchmen. Ask yourselves, why it is you are Christians. Depend upon it there are plenty of reasons for it, not far to find, but which require to be found, to be looked into, and to be laid to heart. I do not care much for the Churchmanship of that man who is a Churchman because he was born so ; that is the

reason with which most of us begin. But in these days we must have a better reason than that. We must verify the verity of our Churchmanship. We must go further, we must verify the verity of our faith. God has not left himself without witness, and even in these days of rebuke and blasphemy you may depend upon it that a working-man, an uneducated working-man, can find reasons for being a Christian, and it is very important that he should have such reasons, and be able to give them. It is impossible at this late hour to pursue so large a train of thought as that on which I have entered. I will only say one thing. I will only remind you of what our Lord said to those who were seeking signs, asking external and visible proofs of His Messiahship. "Why even of yourselves judge ye not what is right?" Yes, there is a man within the man which knows the voice of Him who made him. I venture to say that there is that in the Gospel, there is that in the person and character of our Lord Jesus Christ, which will enable a man even of himself to judge what is right concerning Him. I must add yet one word upon the second half of the text which I am pressing upon you. "Hold fast that which is good." My friends, there is a great deal in these days of the opposite thing—which is, holding truth loosely. Every man ought to have his faith in himself in his own heart. He ought to know what it is to be able to say to his brother man who is in doubt, or in scepticism, "Therefore, I believe." St. Peter tells us to have always a reason ready to give to those who ask for one as to the hope that is in us. "Hold fast that which is good." I think it is a good thing that a man should hold fast to the Church to which he belongs. I think that every man ought to have a Church, and I think that every man ought to have a place of worship, and I do not much admire that sort of to and fro, that sort of vacillation and oscillation between church and chapel, or between church and church, which is so common among us—merely to hear a pleasant sermon, or to go where there is a pretty service. I do not think much of the Churchmanship of the Christian unattached. On the other hand, I do not think much of the Christianity of that man who is frightened from his propriety by the first word of rebuke or doubt which meets him in the workshop or counting-house. Depend upon it there is a day coming when, inasmuch as we cannot carry anything away with us, it will be quite necessary to have something inside us which will pass with us into the everlasting habitations.

COLONIAL HALL,

WEDNESDAY EVENING, OCTOBER 2ND, 1889.

The Right Hon. the Lord TREDEGAR in the Chair.

POPULAR AMUSEMENTS IN RELATION TO THE CHRISTIAN LIFE.

(a) GENERALLY.

(b) AS ASSOCIATED WITH GAMBLING AND BETTING.

PAPERS.

Major SETON CHURCHILL, White Hall, Lichfield.

It is recorded of an old Scotch divine, who evidently had a good deal of dry humour, that when commenting on that text, "Put off the old man," he remarked that the Apostle did not mean to inculcate that we were to put on the old woman! So long as there are young men, and young women too, in this world there must be amusements of some

kind for them. One has but to watch a lot of young animals, whether colts, calves, lambs, puppies, or kittens, to see that the instinct for play is more or less common to everything that has youth on its side. To attempt to put a stop to all amusements would be as foolish as it would be useless. I once heard a stump orator say that not all the Acts of Parliament in the world could ever put a stop to courting between young persons, and he might have added with equal truth that they could not put a stop to amusements. The bow must not be always strung too tight or it will lose its power, and perhaps snap; and in the same way we must have our hours of recreation, for we are so constituted that the mind cannot stand the continual strain of work, and experience shows that "All work and no play makes Jack a dull boy."

Defiance of any of God's laws cannot be right, so we may rest assured that there is no real conflict between true religion and amusements in the abstract, and, in the lines of the hymn, we sing with truth that

"Religion never was designed
To make our pleasures less."

I, for one, pity the man whose faith is so shallow that he cannot turn aside for a time from the serious duties of life to take a little recreation without injuring himself, and I cannot think that any real Christian will find life less real because now and then he seeks relief in amusements that are not in themselves injurious. Indeed, I would go further, for I submit that popular amusements of some sort are absolutely necessary, and that it is our duty to encourage them. Especially would I contend that we ought as Christians to encourage such out-of-door amusements as cricket, football, tennis, fives, hockey, boating, riding, and cycling, as it is in such occupations that nerve power is developed. Young men who grow up without nerve will not be fit for much in the battle of life, and there can be no question but that the student or merchant who neglects to cultivate that part of his nature which demands recreation, will sooner or later have to pay the penalty by the loss of nerve power himself, or at all events by handing on a delicate constitution to his offspring. As a duty, therefore, to the future generations of this country, I submit that those of us who "profess and call ourselves Christians" ought to encourage popular amusements.

It has been my lot to travel a good deal in this world, and, in addition to countries which are at all events nominally Christian, I have had opportunities of watching popular amusements in non-Christian countries such as India, Burmah, South Africa, and Egypt. It is not, however, necessary for us actually to travel to be enabled to acquaint ourselves with the different forms of popular amusement that prevail, or have in the past prevailed, in various countries. So many able books have been written by travellers and historians that one can soon acquaint oneself with the different forms of popular amusements that have existed in the past, and that are still being carried on. The study of popular amusements teaches us one thing clearly, and that is that the Evil One seeks to use the instinctive craving for recreation most vigorously. If people do not have healthy, innocent recreation provided for them, the Devil takes good care that the instinct shall not lie fallow, but that it shall be prostituted for his vile purposes, and to a certain extent we can classify these forms of popular amusements. The lowest grade of all is, perhaps

the one in which human beings find pleasure in witnessing the suffering of their fellow-men. Thus the prisoners taken from our own soldiers in the Kaffir war were reserved by the natives for festival days, to be tortured to death to provide amusement for the people. The recent Italian Exhibition in London has doubtless reminded those who saw it how even a highly civilized people, as the Romans once were, could find their highest popular amusements in witnessing gladiatorial fights between human beings. We are thankful to think that wherever Christianity has spread, popular amusements of this kind have ceased, and a healthier public opinion has prevailed. But still in so-called Christian countries, the populace even now find their greatest pleasure in witnessing the suffering of animals, and in Spain the depraved popular taste still demands the bull fight, and not so many years ago even in this country cock-fighting was a favourite pastime.

Another passion of the human heart to which the Evil One appeals in his attempt to make popular amusements work out his purpose is that of sensuality, which element he seeks to introduce into theatres, music halls, and dancing saloons. The real objection that earnest Christians have always had to recreation of this kind is that they pander to some of the lowest passions of the human heart. In recent years have arisen some who contend that they have power to cleanse these Augean stables from the pollution and corruption which for so many centuries have been associated with them, and, though we may not feel very sanguine of success, we must all be glad to hear that there are some bold spirits willing to take part in the forlorn hope.

The second part of the subject of popular amusements, brought before us to-day, is in their relationship to Betting and Gambling. I have already referred to other passions of the human heart to which the Evil One has appealed in connection with popular amusements, but this one, which is avarice, has no connection whatever with any of the foregoing. There is no doubt that a frightful amount of cruelty is inflicted by men on their fellow creatures in connection with gambling and betting, but it is not the pleasure of inflicting pain, but to the love of money, and the desire to obtain it easily without work, that the appeal is made.

An enlightened public opinion has ceased to find pleasure in cruelty to human beings, and we are gradually reducing the various forms of pleasure by which suffering to animals is involved, and we are waging war with those forms of pleasure which pander to sensual passions, and now we find ourselves confronted by another evil of enormous magnitude.

The gambling spirit is the abuse of the spirit of adventure which has done so much to make us a great nation. There is much truth in the old proverb, "Nothing venture, nothing gain," and the general or admiral who refuses to risk an engagement because he cannot be certain of the issue, would never attain to the eminence of a Wellington or a Nelson. I remember one nervous old colonel in India to whom a certain proposal was made by a subordinate officer, who replied "I never undertake anything unless I am positively certain of success." As we can never be positively certain of anything in this life of uncertainty such a statement implies that the speaker never meant to undertake any enterprises of any sort. I need hardly say that we would not be the

leading country of the world, had our countrymen never embarked in any enterprises in which a certain element of risk existed. A spirit of enterprise is absolutely essential to success, and few have ever succeeded in life who have shrunk from the responsibility of running risks. There is a use and there is an abuse of this spirit of enterprise, and while it is our duty to reduce risks to a minimum, we must remember that we cannot entirely escape from the element of chance. The enterprising merchant, the devoted missionary, the adventurous traveller, the dashing general, the daring admiral, all understand what it is to risk something.

But while there is a legitimate use of the spirit of enterprise, there is also a corresponding abuse of the same principle, and gambling is by no means a modern development of evil. Its origin dates back to pre-historic times, and there are few countries in which the inhabitants do not gamble in some form or other. It certainly is no new evil in this country, as our ancestors were by no means strangers to this vice, but though the evil has existed for many years in this country, it is only lately that the disease has become so prevalent. This is doubtless due to the existence of cheap newspapers which insert betting news and help forward the cause. Gambling in olden days used to be confined more or less to the richer classes, but now we fear that the evil is as widespread among the lower classes as it used to be among the upper classes. Nor is this all, for many years ago gamblers as a rule used to confine themselves to certain definite things such as horse-racing, cards, and billiards, but one of the features of modern gambling is that it seizes on almost every innocent game and turns it into a medium for betting purposes.

When swarms of locusts pass over a country they leave it without a single green thing on which the eye can rest with pleasure. In the same way if something is not done to arrest the modern gambling spirit, this loathsome disease will soon taint every innocent form of recreation, and we shall be left without any form of popular amusements which we can encourage without running the risk of thereby exposing our young people to the danger of acquiring a spirit of gambling. In this modern evil, however, it is satisfactory to know that the games themselves are not to be blamed, and therefore we must direct our attention to the disease itself, rather than to the symptoms.

If new games were invented to-morrow, and they became popular, they would be corrupted with the taint of the gambling spirit before the year was out. There could not be a more innocent, healthy game than that of football, but I am sorry to say that in the north of England from where I have recently come, not an important match is played without thousands of pounds passing hands by means of bets; and even that most modern of innocent games lawn-tennis, is used for the same purpose. There are some institutions like horse-racing that seem to be almost hopeless, for I am one of those who agree with the late Lord Beaconsfield, who was not a strait-laced individual, and was a man of observation, when he said of horse-racing that it was "a vast engine of national demoralization." There is, however, a Church and Stage Guild composed of persons sanguine enough to think that they can reform our theatres, and it is possible that there may yet be a Church and Turf Guild formed for a similar purpose. Be that as it may, I most earnestly

contend that we must make a great effort not to yield any of our other popular amusements. Games have an intrinsic value of their own, apart from their associations, and our duty must be to wage war with the disease itself which is attacking every form of recreation.

We may differ among ourselves how best to commence the attack, but I think there can be no question that we ought to examine ourselves, to see that we do not in any way encourage the evil, or give cause to others to stumble.

Many here present were no doubt glad to read that at the last sitting of the Lower Convocation of the Southern Province Archdeacon Farrar said that since he had noticed that the gambling spirit was so prevalent, he had decided to give up playing even for penny points at whist. I hope that example will be followed by every member of this meeting, for what we want to impress upon the public is that the principle involved in gambling and betting is wrong. One of our newspapers, edited by a gentleman whose opinions I value on many points, has been trying to make it appear that betting or playing for money is only wrong when the stakes are higher than the players can afford. It seems to me that this is merely putting the evil a degree further back. We want to attack the disease in its initial stage, and not wait till it has acquired force. This truth, unpalatable as it may be to some of us who have been guilty of playing cards for small sums, making small bets, and putting into raffles, has been forced upon me by a very sad incident.

Many years ago, a brother officer of mine, who was very comfortably off with about £1,200 per annum of his own, began playing roulette at some races for small points. No one could question the fact that with his income he was able to afford this apparently mild form of dissipation. But unfortunately for himself he was very successful, and, being rather of an excitable temperament, went on step by step to larger sums, and frequently used to land £100 and more. His head was turned by degrees with his success, and nothing would satisfy him but to get a few days leave now and then to go off to every race meeting in the country. One night after mess he was sneaking off to some gambling place in the town in which we were stationed, and he had to pass through the gate where I was on guard. I guessed where he was going and invited him into the officers' guard room for a chat, and I went straight for him. His arguments were those one hears over and over again, as to his being able to afford his losses, and as to his good intentions about stopping when he had won enough, and other arguments to the same effect. His conscience was, however, pricked, and he tried to drag me into partnership by offering me the tempting bait, that we should share profits and that he would bear all losses, almost for me a case of "heads I win and tails you lose." Nothing but a conscience could have made a man make such an offer. My answer was frightfully prophetic, though I little thought it at the time. "If ever anything happened to you and you were ruined I should never forgive myself for having encouraged you." He laughed at my folly as he thought it and went off, to chaff me next morning as he had won over £100. A few years from that time he had lost everything he possessed, in addition to the value of his commission, as a captain, which he realized. The excitement of his reverses broke his constitution, and after trying his hand at several things he died a pauper in Paris. Need

I say that since that time I have felt most strongly on the subject of gambling even in its mildest forms?

It is the little leakage in moral principle that helps to remove the barrier that keeps off greater evils, and if Christianity teaches us one thing more than another, it is the spirit of self-sacrifice for the sake of others. There may not be in the abstract much harm in playing for penny points at whist, or betting with a lady for a pair of gloves on a game at tennis, but when we remember that there are many brethren, and sisters too, of the weaker sort, who cannot remain contented with small gains and losses, I cannot but think that earnest Christians ought to ask themselves solemnly as in the sight of God, if it is right for them to have anything to do with this cursed thing that has been the cause of the ruin temporally and eternally of so many. Even at the risk of being laughed at by some of the fair sex, or sneered at by some of our own, let us refuse to have anything to do with the appeal to the fickle goddess of chance.

Let us be encouraged by the success that has followed the earnest efforts of our temperance friends, who have been waging war with another form of evil. The complete change of public opinion on the subject of drink during the last quarter of a century, should at least encourage us to hope that now that Christians of all sects and denominations seem to be aroused to this great evil, a change may by degrees be effected. Public opinion is, however, slow to move, and we must be careful how we proceed. It is at present customary to talk of debts of honour when speaking of gambling debts, and thus to throw around the whole subject a glamour which it does not deserve. A century ago it was the fashion to speak of duelling as an affair of honour, and even as recently as 1853, that great and good man, Lord Shaftesbury, was challenged to fight a duel by Lord Mornington, and in 1829 the Premier of England, the Duke of Wellington, sent a challenge to the Marquis of Winchilsea. But public opinion has so completely changed that nobody in this country looks upon that relic of brute force as an affair of honour now-a-days. May we not aim in the same way to change the tone of public opinion on gambling, and instead of speaking of debts incurred by betting as debts of honour, may we not appeal to our legislators to remove all protection to debts of this kind? It is true now that gambling debts cannot be recovered in a court of justice, and for this we are more than thankful; but may we not go a step further? How often we hear of men scrupulously paying all their gambling debts, and leaving honest tradesmen's bills unpaid. Surely it might be made possible that when a gambler pays his so-called debts of honour, and dishonourably leaves honest tradesmen's debts unpaid, that the law should empower the tradesmen to recover their debts from the person who took money which in reality belonged to them.

Could not some gentlemen of eminence unite together to bring influence to bear on the press, so as to get the more respectable papers to discontinue the pernicious habit of publishing betting news, and thus throw off the reproach from the press that it is a huge medium for gambling? It is true that news of this kind is a great source of revenue to newspaper proprietors, but still one cannot help thinking that some would prefer respectability to huge dividends brought in by such disreputable means. Respectable newspapers, as it is, do exercise a good

deal of discrimination in the admission and rejection of advertisements, and all we ask is that the proprietors shall turn their attention to this subject, and not lend their aid to the spread of the gambling spirit of the age.

It is not, however, to the law courts and the press so much as to society that we must appeal in this matter of seeking to rescue our popular amusements from the corruption of the gambling spirit. Ladies especially have a great influence in this matter, as, indeed, in most others. Betting for gloves may appear to be a very harmless form of recreation to them, more especially as they generally do not have to pay when they lose, but when we point out to them that it is but part of a great evil that is undermining the manhood of our nation, and that it is spoiling the popular amusements of our country, and helping to ruin thousands every year, surely they will not be so callous and indifferent to the evils of the age as to refuse their help, and do their best in every possible way to discountenance and make unfashionable this great evil? The clergy might also use the pulpit now and then to wage war with this national besetting sin, and also should use the opportunity given to them at the time of Confirmation to impress on candidates the danger of allowing themselves in a greater or in a lesser way, to have anything to do with an evil which has such a demoralizing and degrading effect on the victims, who are step by step led into the fascinating charmed circle which surrounds the goddess of chance.

EDWARD TERRY, Esq, of Terry's Theatre, London.

PERMIT me, at the outset, to express my sense of the liberality of spirit displayed by the Congress Committee in the invitation to one who is so humble an exponent of the dramatic art. It was with a lively appreciation of the compliment conveyed that I, in the absence of a better man, and after mature deliberation, determined to comply with a request which is, in itself, an exemplification of the vast change that has taken place in the relationship of Church and Stage.

I am, as a Churchman, glad that the Established Church is, as in the past, taking the lead in this matter. Our friends, the Dissenters, will, I hope, copy the example set them, and not endorse the following paragraph, which appeared recently in a Baptist paper:—

“All the way along there has been held to be an antagonism between Church and Stage, but now this is to be reconsidered”—why not? “It is never too late to mend,” and surely it will do some amount of good to both parties. Churchmen will find theatres and actors are not so black as they are occasionally painted, and actors will have more reverence for their pastors when they find the bigotry shown towards them, as in the paragraph I have just read, has entirely disappeared.

Again quoting the paper, the writer puts the question, “Has the stage become religious, or the Church theatrical?” I, for one, am certain that there is no fear of the latter contingency, but surely even this gentleman must admit that the former is a “consummation most devoutly to be wished.” Finally he asserts—“The true Church of God neither wants the theatre, or would accept its aid.”

Without going into the question as to which he considers the true Church, I must say the writer is in error. The Church in years past did accept the aid of the theatre—*vide* the miracle plays, also a drama, by one Ezekiel, who was called the tragic poet of the Jews, which is said to have been written shortly after the destruction of Jerusalem, the subject being taken from "Exodus, or the departure of the Israelites;" the object being to animate his dispersed brethren with the hope of a future deliverance from captivity.

It is no less strange than true, that in some of the announcements of ancient Catholic and Protestant drama, we find quotations of chapter and verse as in a sermon, one being, "Read the fifth of the Galatians, and there you shall see that the flesh rebelleth against the spirit." Again, all authors agree that tragedy, which originated in Greece, became in due time a solemn feast, and as it were a religious ceremony; and we are told that a play, written by a pupil of Thespis, was so sad and realistic, and had such an effect upon the audience, that a repetition was forbidden. At the present time we have a survival of the religious play at Ober Ammergau. I shall never forget the impression made upon me when witnessing a passion play, and, without advocating for an instant the performance of such plays in this country, I could not fail to perceive with what reverence the sufferings of Our Saviour were depicted, and the emotion, sympathy, and veneration exhibited by the audience.

It may seem a very strong assertion, and I may be considered as speaking from my own point of view as an actor, but I will venture to say that the stage is a necessity of the times. It is the refined pleasure of the people, from the happy fiction of the scene, and the consequent seeming reality—the action is, as it were, example, and precept is then enforced by its verification in practical life. Then, as we may learn to practice virtue and avoid vice by the instructive lessons of the drama, cannot the stage be made to answer the most useful ends?

A perfect tragedy is one of the noblest products of human nature, and capable of giving the mind one of the most improving entertainments—"A virtuous man," says Seneca, "struggling against misfortune, is such a spectacle as gods might look upon with pleasure." May we not experience such a pleasure in witnessing the representation of a well-written play? I know it has often been contended that the same, or even more, satisfaction can be obtained by reading, as by witnessing the performance of a play. That, in short—it is more enjoyable in the study than on the stage. I totally dissent from this view. Is there not frequently almost as much in the manner as in the matter?

Can it be urged, for an instant, that reading a sermon at home would have the same effect, and do an equal amount of good, as in hearing it delivered by an eloquent preacher? Would those great divines, who have adorned both church and chapel, by their eloquence attracting and swaying multitudes, leading them to better lives by the effect upon their emotions, would the printed sermons of those divines have had the same result? I cannot think so. Can it be said there are no sermons in Shakespeare's plays? The text abounds with them. In King Lear what a picture is given of the sinfulness of filial ingratitude and its punishment. In Othello, does he not plead for temperance in the words,

"O, that man should put an enemy into his mouth to steal away his brains," and "Every inordinate cup is unblessed, and the ingredient is a devil." Can any individual witness the sleep-walking scene in Macbeth without almost sharing the remorse and horror of Lady Macbeth at her terrible crimes? Mark the lesson and warning against overweening ambition he gives in Cardinal Wolsey's lamentation—

"Had I but served my God with half the zeal I served my king,
He would not in mine age have left me naked to my enemies."

Then note the effect upon an audience, aye, and frequently upon the players themselves, when a clever actor holds the "mirror up to nature, shows virtue her own features; scorn her own image." These great lessons are, of course, not limited to Shakespere, but as our greatest and best known dramatic poet, I use his works for illustration. The majority of dramatists have, however, written with the same purity of motive, from the time of Heywood, whose "*Woman Killed by Kindness*" is a splendid example, to that of Addison, Colman, Oliver Goldsmith, Sheridan, Sheridan Knowles, down to the authors of the present day, of whom we may justly be proud. It may surprise many of my hearers to know that amongst the writers for the stage, the clergy have been strongly represented; notably by Dean Milman, whose tragedy of "*Fazio*" is an admirable work.

That there are, occasionally—I repeat occasionally—reprehensible performances upon the stage, cannot be denied; we sometimes feel the want of a dramatic censor, but as there are plays and plays, so there are pictures and pictures, books and books. Surely it would be as inconsistent to avoid the theatre for that reason, as it would be to forbid the reading of books because of the folly and impurity of some of the works.

Primarily, of course, the object of the dramatic author is to amuse as well as interest his audience; but there is one law he must strictly adhere to, which is—virtue triumphant—villainy defeated. Woe to the author who deviates from this wholesome rule, for he is bound to wreck his play. I remember only one exception, which the audience resented, and the piece was a failure. In the East End of London, where melodrama is chiefly played, there is good work done amongst the poorer play-goers. I have seen rough men, women, and children weeping bitterly over the trials and sorrows of the hero or heroine, and these poorer play-goers, I am pleased to say, would be the first to resent any impropriety in the performance. Again, your regular play-goer is, as a rule, a sober man, and a fairly-educated man; for one who witnesses a wholesome English play has abundant opportunities of intellectual improvement, with this great advantage, that the lessons are given, as it were, on the kindergarten principle, and made amusing as well as instructive.

So far I have chiefly spoken of tragedy, that being the highest form of dramatic art; but the same remarks will, in a lesser degree, apply to comedy, and even to that which is considered the lowest form—burlesque. As Aristophanes in his works satirized the vices and foibles of his time, so Planché, Brough, Byron, and Burnand, satirized and corrected the absurdities and faults of the old-fashioned melodrama. I have alluded to occasionally impure plays, fortunately exceeding rare, and, mostly, I am glad to say, of foreign origin, and I cannot help

thinking that for these performances the clergy are somewhat to blame by holding aloof from the theatre, and condemning the stage and its belongings unseen and unheard, whereas by their very presence they might ensure propriety from the respect due to their cloth. Let them not forget the lesson given in Puritan times, when the theatres were suppressed, and the general body of actors treated as rogues and vagabonds ; and mark the result in the degraded drama of the Restoration, when the people, naturally rebelling against the suppression of a wholesome amusement, went to the other extreme, and supported a drama which was a disgrace to the nation. A mad answer to a foolish ordinance.

Thank Heaven there is no fear of a repetition of this state of things. Now and again there is an outburst of bigotry, which, from sheer ignorance of the subject, is unscrupulous in slandering an honourable profession and a great art, but the good sense of the people revolts against the injustice. I remember being once shocked by a clergyman in the Midlands, who, almost arrogating to himself the attributes of the Almighty, declared that the burning of the theatre and loss of two lives was a judgment of God on such places of entertainment ; forgetting entirely the calamities that have taken place in other buildings, notably the Cathedral at Santiago. Really one felt tempted to exclaim, "Oh, for the rarity of Christian charity under the sun !" As for the actors themselves, well, they are neither worse nor better than the majority of their fellow creatures ; they are subject to the same weaknesses, the same frailties, and are capable of being and doing exactly the same amount of good as the rest of the world. Actors are often spoken of as being thriftless and improvident ; well, if *charity* be want of thrift, and generosity improvidence, the actors must plead guilty, for the prime reason exists in their charity to each other ; and not only is their charity of *this* character, but displays itself in that higher form, which imputes not evil to others. I reiterate, the theatre is a necessity in the social life of the people. At the present time there are over fifty theatres in London catering for different degrees of intellect, but all representing pure plays. I have no doubt many of my hearers have never been inside the walls of a theatre, and have been told they are sinks of iniquity. To them I would say, judge for yourselves. It is not in accordance with British ideas of fair play to condemn without a hearing. The drama has survived many, many years of unmerited slander, and at present stands higher than it ever did.

In conclusion, I would quote Schlegel, the great German commentator, who, in his "Lectures on Dramatic Art," says :—"The theatre, where many arts are combined to produce a magical effect, where the most lofty and profound poetry has for its interpreter the most finished action, which is at once eloquence and an animated picture, while architecture contributes her splendid decoration, painting her perspective illusions, and the aid of music is called in to attune the mind or to heighten by its strains the emotions which already agitate it. The theatre, in short, where the whole of the social and artistic enlightenment which a nation possesses, the fruit of many centuries of continued exertion, are brought into play within the representation of a few short hours, has an extraordinary charm for every age, sex, and rank, and has ever been the

favourite amusement of every cultivated people. Here princes, statesmen, generals, behold the great events of past times, the philosopher finds subject for profoundest reflection on the nature and constitution of man. With curious eye the artist follows the groups which pass rapidly before him, and from them impresses on his fancy the germ of many a future picture. Age becomes young again in recollection, even childhood sits in anxious expectation before the curtain. All alike are diverted, all exhilarated, and all feel themselves for a time raised above the daily cares, the troubles, and sorrows of their lives." So says this great scholar. For these reasons, I say, the stage is *the* amusement for the people; and whether the stage is pure or degraded rests entirely with them, for remember

"The drama's laws the drama's patrons give,
For those who live to please, must please to live."

ADDRESSES.

The Rev. HERBERT A. JAMES, B.D., Principal of Cheltenham College; ex-Dean of S. Asaph.

WE live in an age of amusements. There are a hundred ways of spending a leisure hour now for a dozen which existed, or at any rate were accessible to the generality of Englishmen, in the time of our grandfathers. And it is a question that may well be discussed here, is this new development doing good or harm to Christianity? Does it make it harder or easier for men to be Christians?

In trying to answer that question we may begin with one or two broad points of view. How has this growth of amusement affected us as a nation? Can it be said that it has made us an irreligious people, or less religious than we were? That is not an assertion to be made or gainsaid lightly. But whatever national shortcomings we have to deplore, I venture to think that this age can boast as many saints, as many men of holy life and conspicuous self-denial, as any other; and I doubt whether there has ever been a time when the spirit of Christianity, in one form or another, has been more widely diffused or has been a more real force in men's lives in this country than now. A national development of amusement has not at any rate been accompanied by a national decadence of religion.

Next, I think we ought to recognise the fact—for I believe it to be a fact—that amusement of one kind or another is necessary to men. I dare say there are people who can do without it, just as there are people who can go without meat, or without books, or without society. But we are not concerned with exceptions of this kind; we have to deal with ordinary persons. For ordinary persons it may be laid down without fear of contradiction that amusement is a necessity of life. Deny it them in one form they will take it in another. Why is drink such a temptation to many of the poor? Simply because drinking is the one excitement of dull, joyless lives; the ginshop the one bright spot on a dreary horizon. Christianity, which must deal with men's lives as a whole, cannot, in the face of notorious facts, ignore the desire or recreation as a factor in them; cannot set its face against it as though it were a crime.

Having cleared the ground to this extent, let us come to details. The development of amusement of which I have spoken has been largely an athletic development. Athletics are no longer confined to schoolboys; the interest in some forms of them is as keen as it is widespread among people of all ages and all classes.

Now, a new element in men's lives is bound to displace something which existed in them before. What have athletics displaced in English life? Schoolmasters know what effect they have had upon schools. The result there has been perfectly well defined. They have almost killed bullying, and they have at least scotched the worst form of idleness—loafing, with some at least of its attendant vices. And I venture to think that a result not perhaps precisely similar, but in some degree at least parallel, has taken place in the world outside. To begin with, the development of athleticism has helped to expel such debased forms of sport as cock-fighting and (despite a recent recrudescence of it, which can only be temporary) prize-fighting. I shrink a little from laying it down without qualification that it has diminished drunkenness, because in the crowds that attend great athletic meetings there are, perhaps, temptations to drink. But we should not forget that a football player who wants to hold his own cannot afford to get drunk, and must live a tolerably abstemious life; and that many men now spend hours out of doors in playing or in looking on, which they would have spent in the public-house. I venture to think, then, that, to some extent at least, athletics tend to remove certain temptations to sin, and, therefore, certain obstacles to the Christian life.

But are they in themselves in any way incompatible with religion? Can a young fellow play football or cricket in the week, and then be in a fit frame of mind (say) to go to the Holy Communion on the Sunday? I am aware that the answer to that question, in Wales especially, is very often "no." The old Puritan dislike to games still survives; and I know of actual cases where young fellows (simply reflecting this public opinion) have admitted that playing games has kept them from the Holy Communion. Now I am clear that that is all wrong; it may be right if a player learns to cheat, if he habitually loses his temper, or if he permits athleticism to become his god; it may be right if he is tempted into wagering large sums on the victory of his side; but, if he simply plays for his health and for his happiness, I cannot conceive what there is to prevent his asking God's blessing on his game, and thanking Him for the health and happiness it has given him. God did not send us into the world to be miserable, and if a good game now and then, played for the pleasure of it, helps to give us strength of body, clearness of brain, courage, and self-control, it will make us all the fitter to serve Him.

But, unhappily, there is something else to be considered. With the growth of athletics has come the growth of the parasites of athleticism, betting and gambling. One is thankful that our great national game of cricket has (hitherto at least) been signally free from them; but when one hears how enormously prevalent they are in modern football matches, it becomes a matter of serious concern. It is grievous to think of a manly game prostituted to serve a degraded purpose. It is miserable to hear of young children sent to the field to make bets for parents unable to attend themselves. I am no Puritan in this matter. I am not saying, for I do not think, that it is any sin for a man to whom a sixpence is nothing to wager it. But that is not the point. There are people to whom sixpence is a good deal, to whom it means a meal for their families; and there are others who do not stop at sixpences. And directly the barrier is passed at which the money risked becomes of importance to the individual the guilt begins. No sophistry will argue us out of the conviction that for a man to endanger the comfort of his family or to imperil his own self-respect is a wrong thing, a sin which must estrange him from the friendship of God. And if athletics cannot go on without betting, then, whatever good they may do physically and (in an indirect way) morally, will be bought at a ruinous sacrifice. In other words, they had better stop. And it becomes the duty of Churchmen in these days, when there are so many athletic clubs

attached to parish churches and Sunday schools, to make it a *sine quâ non* of such clubs that betting, so far as that is possible, shall be excluded. It is not impossible. I am assured that it has been done even in towns where gambling is rife. But it needs strong measures; and it will not do to be half-hearted or mealy-mouthed about it.

There is another form of out-door amusement which is becoming increasingly common for the artisan class in great towns, and to which, in itself, no exception can possibly be taken. I mean travelling and sight-seeing. In itself it is not only innocent, but excellent; it is a mere truism that there is nothing which widens the horizon of men's thoughts, which saves them from narrowness both intellectual and spiritual, so much as going about the world. But here again it is possible to pay too high a price. That price in many popular districts is the surrender of the Sunday. I am no Sabbatarian, and Sabbatarianism is not the subject we are here to discuss; but if trips are to take the place of worship, and pic-nics of Sunday school (that is where the shoe pinches most), there can be no question whatever that the Christian life must and will suffer. Do not let us give up for any consideration whatever the great heritage of a Sabbath peace throughout the land which our fathers have left us.

Enough of active out-door amusements. I have no time to deal with those of the upper classes, such as lawn-tennis and fox-hunting, except to say that if a curate with a lawn-tennis bat constantly in his hand is not the noblest being in creation, on the whole I would rather be that curate than his neighbour, however good a Christian he may be (and I know there are many such Christians), who thinks it sport to hunt a fox or shoot a pigeon. Christianity has never yet faced this question of our treatment of animals. It was strong enough in its infancy to strangle the life out of gladiatorial fights; is it too weak in its maturer growth even to attach a stigma to sports which rest ultimately upon pain to God's creatures?

But I pass on, for I want to say a word or two on two popular amusements of a very different type, different not only from those of which I have spoken, but from each other. One is horse-racing, the other the theatre. I couple them here because one has heard them coupled again and again in sermons and religious newspapers as alike inventions of the Evil One; and one has been told as often by people on the other side that it is illiberal and bigoted to object to either. To my own mind there is the widest possible gulf between the two as looked at from a Christian standpoint.

Let me take horse-racing first. What is to be got by it? A day's amusement, no doubt; which may be got in a good many other ways. A few moments' keen excitement; which perhaps cannot be got, at least in so concentrated a form, in any other way. A pretty sight: no one questions that for an instant. Possibly, though I doubt it, it may make people love animals. But apart from that remote and problematical consequence, it has no educative power whatever; and is the benefit so gained to be weighed for a moment against the infinite mischief which is done by the gambling which is now beyond all question the main excitement and the main attraction of a race? For every person who goes there to see a field of fine horses, or a trial of speed, ten go to see how their bets will turn out. And then there is all the mischief done to morality by the collecting into one unhappy town of those dregs of humanity, the camp-followers of these racing meetings. Ask anybody who lives, for instance, in such a town as Doncaster what the effects are upon the place of the letting loose upon it periodically of this flood of corrupted and corrupting life. It would take a great deal to persuade me that the grand stand of a racecourse is a place for a Christian man or woman.

But if I am asked to deal out the same condemnation to the theatre I entirely decline to do so. It is a totally different thing. Apart from its artistic side, from its educational importance in the domain of culture, I believe that the moral teaching of

a good drama is often far more effective (because it is more indirect and put into a more striking form) than that of a sermon. No doubt all dramas are not good. But the best are ; and the worst would be better if good people instead of turning away from them, would lend the weight of their influence to make them better. I remember being told by a distinguished English clergyman how he once went into a theatre and heard an offensive piece of "gag." He wrote to the manager to protest, and got a curt reply, practically telling him to mind his own business. A day or two later came another letter. The manager had taken the trouble to listen for himself, and, recognising the justice of the complaint, had put his veto upon the objectionable passage. I believe with the late great Bishop of Manchester, that the stage may be made a great engine for good, and that it is a weak and short-sighted policy to taboo it. Whether we like it or not, it will be popular. Why should we treat it as a matter of indifference whether this popularity tells for good or for evil ?

In conclusion, let me express my deep conviction that our duty as Christians is not to try to banish amusements out of life, but to raise amusement to a higher level ; to educate public opinion and taste, substitute good for bad, what is elevating for what is degrading. Much may be done, I believe—to take only one instance—in the field of music. But whatever we attempt let us remember this, that the simple happiness of an innocent freedom will bring us nearer to God than the irksome discontent of a needless self-mortification.

The Rev. EDWARD CRAIG MACLURE, M.A., Hon. Canon of
Manchester, and Vicar of Rochdale.

THE Church has not awoke an hour too soon to the duty of showing her interest in, and sympathy with, the amusements of the people. For amusements are popular, and our country bids fair to become the "Merrie England" of the olden time. Money is more evenly distributed than it used to be, and the opportunities for enjoying sports and pastimes accumulate on every side. Thousands upon thousands of pounds are systematically deposited by our working classes in clubs (at Oldham as much as £60,000 in one year, by the operatives of a single firm), to be drawn out at the time of wakes and fairs, for the purpose of the annual jaunt, and to be spent in quest of pleasure and amusement. Every newspaper teems with the appointments of the weekly half-holiday for cricket and football, the gate-money of which is not seldom devoted to some charitable object. The race grounds of Chester, Manchester, York, and above all, Doncaster, attract crowds of eager northerners ; bent not so much on the frivolities and dissipations of Epsom and Ascot, as on the indulgence of an inveterate love of horses, and of the race course for racing's own sake. Nor are the autumn and winter evenings without their succession of constant entertainments, frequented by men and women, and our youth especially, who bring into their recreation spirits all the keener for having been on the stretch during the occupations of a hard day's work. It used to be thought that amusement was the monopoly of the gentlefolk ; and the great Duke of Wellington naturally enough resorted to the playing fields of Eton, and of our other great public schools, as the training grounds of the English army. He would not have dreamt of operatives, artisans, and clerks volunteering, for pleasure's sake and for purposes of recreation, as citizen soldiers, during "the piping time of peace," and exercising their thews and sinews with the best of their betters in sports and games of prowess and skill. "The old order changeth, yielding place to new." The locomotive, the great leveller of social distinctions, opens a way out of the monotony of every-day work for "Jack" to have

his "play"; and if your Britisher still takes his pleasure somewhat sadly, and sometimes unwisely, he takes it.

The Church must needs consider thoughtfully this phenomenon of the nineteenth century. Though her Divine Master was Himself "*a Man of Sorrows*," she conjures up the memory of His presence at feasts, and in times of rejoicing; and recollects that what He complained of was not that the rich were glad themselves, but that they did not entertain the poor and gladden them. We must, indeed, have a care that our people do not become "*lovers of pleasure more than lovers of God*"; and in the well-to-do classes there are not wanting signs that pleasure-seeking has an enervating tendency, and is at the root of much of the indifferentism and lack of earnestness which is everywhere so prevalent in matters social and political, no less than ecclesiastical. "*Let your moderation be known unto all men.*" But "*there is a time to laugh . . . and a time to dance*," and "*to every thing there is a season.*" S. Paul does not disdain to derive from the games an incentive to Christian effort. The real antithesis to spirituality is not recreation, but worldliness, which may be described as "*a predominant passion for obtaining the good things of this life, covetousness, addictedness to gain and temporal enjoyment.*" The enemy of the Church, and of the spiritual life of her members, is not so much recreation in any of its forms, as the engrossing spirit of those daily occupations which are nevertheless necessary as a means of subsistence, or the still more absorbing anxiety to win a few steps on the march to wealth, or to a higher social position. The great problem is how to keep the things of the world and the things of the spirit duly balanced and in healthy relationship, and to remember that "*there is a time to every purpose under the heaven.*"

"*There is a time*," I say, "*to dance*," and one of the most popular, and, we may add, natural inclinations to which human beings seem to be prone is to indulge in dancing. John Chinaman wonders we do not delegate this irksome duty to our servants. The servants might possibly not object if this were made one of the terms of engagement, but whether masters and mistresses would be disposed to change places or not is another consideration. Now, it may surprise a Church Congress to be told that the proprieties of dancing, both as regards occasion and method, are very often infinitely better observed amongst what are called "the people" than in the middle and higher ranks of life, and that the latter have something to learn from the former in this respect. In Lancashire we many of us suffer, and even encourage, our Sunday scholars to dance at their festive gatherings, and we do it on principle, in preference to playing games much more likely to lead to familiarity. We dance, however, between the hours of six o'clock and half-past ten of an evening, or on the greensward of the Whitsuntide excursion field, which we consider safer for health, and less likely to lead to excitement than dancing at midnight, or in the small hours of the morning. Girls do not vote it altogether slow or uninteresting to dance with girls, nor men with men. Our company do not arrive *décolletés*, or dressed so unbecomingly as their so-called superiors often are; nor is it indispensable that their strength and spirits for exercise should be constantly re-invigorated by recourse to champagne or claret cup. We believe it to be a libel on working folk to dub the rougher styles of the dance "kitchen dances." We have no romping dances after supper, simply because we have no supper after which to dance. Our master of the ceremonies has his programme of engagements posted up in a conspicuous place. It is interluded here and there by a glee or a song, and you would be astonished, and not less gratified, to see with what grace, and elegance, and courtesy our young people, and not a few of their elders, conduct themselves. We hope and believe that these recreations will not suffer from the contamination of bad example in higher quarters, and so long as we are left to follow our own fashions we shall continue to

hold that "*there is a time to dance.*" There should, therefore, be opportunities given, and places provided to dance in, and our people ought not to be relegated for lack of these to the dancing saloon in or near the public-house, and under circumstances which lead to temptation, and it may be to ruin. We use our churches more freely than we did for musical services, much after the fashion of well-conducted oratorios in cathedrals, and for kindred purposes. Why should we not utilize our schools, and make them more than we do the head-quarters of all reasonable and right recreation and amusement for the people? *Recreation*, I say, to wit, the renewal of the forces with which God has endowed us for the serious and active work of life. Half the recreation of the day in all classes is a misnomer. We "do" whole continents at railway speed that we may say we have seen this, that, or the other, and overdo ourselves, making a toil of our pleasure. And the worst of it is, that all this dissipates the love of home, and the duties of home life. I tremble when I read the programme of some of the young women's associations of the day (I hope that the Girls' Friendly Society and our Church guilds will avoid their example), and take a note of engagements for almost every night in a girl's week, and I wonder whereunto this will grow. It may be good for trade that our young women should buy all their clothes from the peg, and get their mending done by deputy, but what is to become of the housewifery of the future, when for disorder and unthrift "there's no place like home?"

"*There is a time to laugh.*" And this means for the people that they must have recourse to the music hall and the theatre. For their laughter-loving propensities are not catered for systematically elsewhere, and they have them, and will indulge them at their own sweet will. A paper warfare has recently set in, and is still being waged on this subject in the Manchester newspapers, *à propos* of the proposed introduction of a Theatre of Varieties into that city, with the accessory, however, of a licence for drink, which is quite another matter. Is it the duty of the Church, in the spiritual interests and well-being of her people, to hold aloof from all such entertainments, and to sit down under the imputation that we are unable, or unwilling, or both, to direct public opinion in a right channel, and to say that as Satan shall not monopolize the best tunes, so he shall not have the other resources of amusement all to himself? For the imitative faculty is very strong within us, and those who do not care themselves to participate in dramatic performances like to see others play, if they do not own to the soft impeachment.

Now, I think that here again what are called "the people," whom it is my special object to think for to-night, are "more sinned against than sinning." It is the melancholy evidence of not a few stage managers, and of Her Majesty's servants (we must not forget their honourable title) the players, that the lower class of pieces too often attract the largest houses, and are the most remunerative. But this, be it remembered, in houses much more generally frequented by persons of the middle and upper classes than by the lower orders. Public opinion travels downward, and it is the duty of those who can influence it high up at its source to make some effort before condemning the stage as impossible of purification and reform. It is not "the people" who appreciate French plays, nor is it to the people chiefly that indelicacies of gesture and sentiment prove an attraction. Indeed I can again state, from the experience I have had of performances within the walls of our schools, that the taste of our working people is capable of reaching a high tone, and that in no single instance have I heard of, or seen, any conduct that would not do credit to the most correct thought or feeling. Even in the penny gaff and East End theatre virtue must always be made to triumph, if not in the most approved manner, and vice gets the worst of it in the plot. There are persons who conscientiously believe that the theatre is, and may become still more than it is, an instrument of public teaching. It is not

confined, indeed, to Christians to argue otherwise. Plato gave up the drama in despair. So, and we cannot wonder at it, do many most excellent Church people. Yet there are theatres and theatres, plays and plays, and I cannot but think that the action of the Church and Stage Guild, to whom all honour is due for having faced this important question when it was a very unpopular and thankless office, has already done excellent service in asserting for the drama its due place, but no more, amongst popular amusements which may also be dignified with the name of "recreation." I do not like to think that, for sheer incompetency to direct it, we must abjure the stage, to which we are indebted for the plays of the ancient classics, and a host of worthy successors amongst modern nations. I do not care to repeat the experiment of suppressing it in common with Puritanism, only to run the risk of the indecencies of Congreve, Wycherley, and the dramatists of the Restoration. There is discernible in all directions a growing desire for spectacular entertainments, and in response to this demand a very mixed supply of all kinds of pieces is being furnished by enterprising playwrights, whose productions require not unfrequently a drastic censorship. There is no such censorship in my judgment as public opinion, and this each one of us in a degree may help to formulate. Let us accept the position, and make the best of it. Let us firmly and resolutely discourage all such performances as pander to the miserable love of sensationalism, *e.g.*, tight rope dancing, and the exhibition of women in a way awfully derogatory to the modesty which should mark their sex, and of almost babies on the stage and in the arena. Let us have pity on parents alike and children who for pelf resort to what they must most cordially hate, and for the doing of which they despise themselves. Let us rigidly abstain from places where such scenes are enacted. We may have to abstain from very many, by no means from all, but we may long for and try to hasten the time when public opinion shall have attained a higher level, and meanwhile we may think and say our say about stage reform.

I pass on quickly to the consideration of outdoor sports and amusements, which have developed that modern phenomenon known in all branches of the Christian Church as "muscular Christianity." And here it would appear at first sight as if there would be no difficulty whatever, and that all we have to say would be by way of complete approval. One may hazard, indeed, the suggestion that with characteristic selfishness the stronger sex have monopolized for themselves the whole arena of open air recreation amongst the lower orders. Croquet and tennis, and even cricket are indulged in almost to excess by our fair sisters of the upper and middle classes. Little if any provision, however, is made in the summer months for the development of the physical powers of working-women, who are left to the drudgery of the wash tub and the mangle. Girls' Friendly Societies and Young Women's Christian Associations may look to their laurels in this respect, whilst they should be earnestly entreated not to cater too much for their members, but for pity's sake to leave them to help their mothers, and to let their friendliness befriend the home circle.

But it is sad to think how thoroughly out-door sports, and every game, with the honourable exception as yet of cricket, are fast degenerating, and how the sphere of popular amusements is becoming the object of serious concern to the Christian Church. The turf, I fear, must be given up as hopeless in the light of recent disclosures, unless the nobility and gentry, who reasonably enough see no cause why horses should not be trained to run races, will dissociate the stable and the course from the disgraceful fraud and trickery at present in vogue; and the verb "to jockey" shall cease to be synonymous with to overreach and cheat.

And is it not simply intolerable that we cannot contemplate football, athletic contests, races on the river (except the inter-university match), and the whole region

of gymnastic exercise, without being met at every turn by the modern spirit of speculation, which threatens to corrupt all our sport and make it the medium of gambling and betting. Even for the Oxford and Cambridge boat race, we must needs encounter in every newspaper the odds; and as for football, and running, and rowing, professionalism is carrying all before it. Men are coming to be paid for playing, that spectators may enjoy the unhealthy excitement of risking money on each event; and pure and manly and health-giving exercise is quite a secondary consideration in comparison with the pecuniary results that are at stake. The fact is, that this accursed "*love of money*," "*the root of all evil*," is vitiating to a most fearful extent the whole life of the nation, so that it cannot even enjoy as recreation the most naturally invigorating pursuits which might serve to alleviate the pressure of the legitimate business of everyday life. We cannot get away, apparently, from money grubbing in our dealings one with another, either in our work or in our play; and the greed of what is really covetousness, "*the desire of other men's goods*," or of getting what we can without working for it, is spoiling our sports, and robbing us of their relaxation. I shall not trench on the department of our subject which will be dealt with by another and better hand, further than to say so much as this, that the very language, even of our boys and girls, is now highly flavoured with the phraseology of gambling; and that I have had awful instances lately of this vicious habit. One great Manchester merchant told me that it has reached such a pitch as to be more formidable in its effects than drinking or any vice, for that whilst others are discoverable in look and manner, this is so insidious as to conceal itself till its victim has ruined himself, and perhaps wife and family, and has probably cheated his master to boot, and become a villain and a thief. I cannot define the vice as risking "*that which we can afford to lose*," or descend to any distinctions in reference to it. My own candid opinion is that if it is wrong to gamble or to bet, it is wrong to do it for a penny as for a pound, and to play for money at all, or to wager trifling sums, and I should say, "*bet and gamble not at all*." It's a poor game that requires the excitement of a pecuniary risk; and if it does, there must be so far forth an anxiety to get for oneself what one's neighbour must lose. What can inferiors think of the chink of money at the card table or at pool? What but that the rich do in greater degree that which they may do in less! I care not to say what commandment is broken, or whether all, or none, by gambling. It is well defined by the Bishop of Manchester, as "*the desire to possess oneself of the property of another without giving to that other any adequate value or service*." In short, *selfishness* will be found to be the spirit which dictates recourse to any form of amusement or recreation hurtful to other people, and mischievous to our own soul's interest, and therefore sure to be the source of evil to others; and such selfishness largely characterizes, amongst all classes, the amusements and recreation of to-day. Our neighbour across the Channel, notorious for his love of pleasure, conjugates his verb thus, *je M'amuse, tu T'amuses, il, elle, S'amuse*. I think we shall avoid many pitfalls for ourselves, and be most likely to plan recreation and amusement for others, if we elect to take this as our rule: "*Let every one of us please his neighbour for his good to edification*."

Sir LAWRENCE JONES, Baronet, Cranmer Hall, Fakenham,
Norfolk.

NONE can doubt that we are in the presence of an epidemic of betting and gambling. I think it may fairly be called an epidemic, as I believe that it will presently pass by, though like all epidemics it will leave behind it a long train of misery and despair.

The question I propose to examine is, what are the conditions favourable to the spread of this epidemic? If we can do anything to improve out of existence these conditions we shall have done much to stop the growth of this evil. Now, those who do not gamble or bet may be divided into two classes—those who are too stupid, and those who are too sensible—in other words, those in whom the mental and moral development has not gone far enough, and those in whom development has gone too far. I think the Chinese nation an example of the latter class. Among the Chinese we find the spirit of gambling is not epidemic, it is endemic. They are an ancient nation with a certain degree of civilization, but there is at present no progress among them. They have reached a certain stage and stay there; growth is at an end, and they are driven to gambling as the only form of excitement and amusement they have. If this is the real state of things, and a spirit of gambling and betting is mainly to be found among those whose development is not complete, the remedy is a very plain one if not a simple one. It is to develop and educate human nature on all its sides. We have an intellectual, a moral, as well as a physical nature, and it is only when all these three sides are being developed in harmony that we shall be able to shake ourselves out of the state in which gambling is an attraction and a pleasure. In the scheme of education there are two points which must be insisted upon, and they should be insisted upon as much as possible. The one is the dignity and the other is the responsibility of human life. Let us in all our words and on all occasions insist on the dignity of human life; for poor and maimed, and narrow and short as that life may seem to be for many of us, we know that in the wisdom of our Father it has been thought worthy of being continued beyond the grave. If that is the real fact about our human life it is a very worthy thing, and a thing in which we should take great pride, and on which we should set much store.

The next point is the responsibility of life, and here we must remember that every one of us, whether we like it or not, are all closely connected one with another. Streams of influence are passing always from one to another, so that we are responsible in a great degree for our brother's actions. If these two points are really kept in mind we shall, I hope, lift those who are tempted by the selfish excitement of gambling and betting to see that it is an unworthy thing. I believe that one great advantage that would ensue from this aspect of the question is that we should be saved the necessity of denunciation. The first speaker to-night urged the clergy to denounce the practice of gambling and betting from their pulpits. I would deprecate any such thing, believing that such denunciation will run like water off a duck's back from those for whom it was intended, while it would stimulate the self-righteousness of those who are not tempted in this way. Much of the argument which has been adduced lately on this question reminds me of nothing so much as of that old Greek logical difficulty, called the Sorites. The form it took was this: suppose that 100 grains make a heap; then if one be taken away, 99 will still make a heap. In this way, by taking away one grain after another, you come at last to the statement that one grain makes a heap. The modern form of the difficulty is this. You will allow that it is wrong to play a game of chance for high stakes. Then for stakes which are not quite so high it will still be wrong. So you would come down to what many have felt, and what has been often urged, that a game of whist for penny points must be wrong, because you cannot make a logical distinction between that and playing a regular game of chance, such as roulette, for high stakes.

Again, most people would agree that putting large sums into lotteries is wrong, but there is no logical distinction by which you can draw the line between a lottery and a raffle at a charity bazaar; and therefore some people condemn a raffle. For my own part I cannot see anything wrong in the ancient and approved practice of drawing

lots to see whose something shall be, and I cannot see where the wrong comes in if a certain number of persons agree to pay a 1s. or a £1 as a price for their lot in order to help a lady selling at a stall to get rid of an expensive article which she cannot otherwise dispose of. The real answer to this difficulty is that you cannot give a quantitative definition of an indefinite word, such as "heap" or "wrong." We cannot give an exact definition of wrong, for what may be right for one person may be wrong for another. There are great differences in the sensibility of consciences, and what would very much go against the conscience of one person would not at all affect the conscience of another, and therefore we must take very great care lest we overstep the mark and get into what is really a perfectly untenable position.

But it will be said, "if we are not to do this, what is the way in which we are to treat the gambler and the man inclined to betting?" I should ask in the first place, "Is it worthy of you to spend your money in this way?" and in the second place, "Are you quite sure that in this amusement you are not injuring your neighbours?" But in dealing with a deficient sense of the importance of life there is nothing like showing the highest possible Christian doctrine and practice, such as is shown to us in the early Church at Jerusalem. There we read that no man said that aught he possessed was his own. No one asks us to carry that principle out to the letter at this day, but surely we can, and ought, every one of us to carry it out in the spirit. We can remember and ought to impress upon others that everything we have, our time, our possessions, and our opportunities, are not ours for our own sakes only, but have been given us that we should use them for the common benefit of mankind.

In conclusion, I would say that what is really needed at the present time is not new methods or new practices, but simply increased zeal. In the presence of an epidemic we should not find doctors and sanitary reformers sitting down to revise their theories, and, if possible, invent new ones. They would take the theories they had and do their very best to make their practice square with them, they would try and secure that healthy conditions should prevail, because in that case they would feel certain that the epidemic would die out of itself. And so let us strive to bring ourselves and those around us to a higher sense of the responsibility and dignity of life; let us attract our weaker brethren, by showing them the beauty and harmony of a well-filled and well-ordered life, with its varied interests, its large charity, its peace and joy. And just as an epidemic of fever distinguishes and heightens the contrast between the healthy house and the foul garret, between the broad street and the narrow alley, so I would ask you to let this spirit of selfish excitement serve to bring out into brighter contrast the eternal and essential distinction between the kingdoms of this world and the kingdom of our Lord and Master, Jesus Christ.

DISCUSSION.

The Right Rev. CHAS. WALDEGRAVE SANDFORD, D.D., Lord
Bishop of Gibraltar.

As I have had some experience of the misery and demoralization caused by the gambling establishment at Monte Carlo among our countrymen who, year after year, visit the Riviera, perhaps I may be allowed to say a few words, this evening, on the important subject of gambling. Most thankful am I to find that the sin of gambling is attracting the attention of Englishmen at home, and I hope the noble words which have been spoken this evening may open the eyes of our people who, season after season, visit the Riviera, to the terrible mischief which they are doing when they give Monte Carlo the sanction of their presence. It may be very difficult to define gambling, and

to put one's finger upon that particular element which makes it a sin ; but that it is a sin as leading to sin—a sin in its consequences, none who have sojourned in the neighbourhood of Monte Carlo will for one moment deny. Proofs of this are constantly brought to our notice in the wrecked fortunes, ruined reputations, and broken hearts which these gambling tables are seen to produce ; proofs we have in the discord which they introduce into family life, in the estrangement which they create between father and son, between husband and wife ; proofs we have in the effects which they work upon the character of the gamblers themselves, in the heartless selfishness, in the moral degradation, in the shame, anguish, and despair, not unfrequently ending in self-destruction. Gambling is an excitement and fascination which gradually and stealthily grows on a man, making him dishonest and deceitful, poisoning his whole being, and exercising over him a tyranny as absorbing and imperious as the tyranny of drink. Gambling is more perilous than even this form of intemperance, because in gambling there is little or nothing of that coarseness which in drink repels every refined nature. At Monte Carlo vice assumes its most smiling aspect. A further proof that gambling is a sin as leading to sin we have in the immorality of the place. The immorality of Monte Carlo is its worst feature. There are to be met the reckless, the unprincipled, the abandoned of both sexes, gathered together from all parts of the world. But our conscience and moral instinct tell us that gambling is a sin, not only in its consequences, but in itself. Money is a sacred trust, just as our lives are a sacred trust, just as our souls are a sacred trust ; no man has a right to gamble away his money any more than he has the right to gamble away his life or to gamble away his soul. Whether a man stake little, or stake much, the principle is the same ; in playing ducks and drakes with his money he is playing ducks and drakes with a most solemn trust, given him by God that he may use it to His glory and the good of His redeemed people. Thousands of our countrymen go to Monte Carlo not for the sake of making money, not like the professional gambler for the greed of gain—it is not the spirit of gambling, but the spirit of curiosity which takes them there—they may stake a Napoleon or two, but that is for the mere fun of the thing ; they never think that they are dipping into danger and dabbling in sin. They go there for the love of hearing good music, for the pleasure of gazing at exquisite scenery, or of witnessing for once a strange and novel spectacle. But these persons I would have reflect that they are adding to those wages of iniquity by which the place is supported, they are giving to it a semblance of respectability, they are increasing its attractions, and decoying brothers and sisters to their ruin. A new prince has just succeeded to the Principality of Monaco, by the death of his father. It is earnestly to be hoped that England and the Great Powers will take the opportunity now presented to them of entering into negotiations for the suppression of this gigantic scandal, which has converted one of the fairest spots in God's universe into a nest of temptation and sin.

The Rev. C. ARTHUR LANE, Forest Gate, Essex.

AMUSEMENTS in their general aspect have been put before us to-night in two sorts of ways ; first, as regards theatres ; and secondly, as regards social amusements in our parishes. I will confine my attention to the former. We have listened to one of the most celebrated representatives of the modern theatre to-night ; and in coming to hear him—for none can deny the fact that we did come to hear him—we have shown that we do not wish harm to the stage. It is a satisfaction to me to learn from Mr. Terry that it is only the very few of his profession who do not wish well to morality ; but I did not remark, in any of the subsequent papers and speeches, a single suggestion to the dramatic profession by which they and we might be brought more closely into harmony and sympathy. The drama represents itself to us, in modern days, in two forms—the historical aspect and the social aspect. And in both of these ways it may be made to teach us a great deal. Every child who learns Shakespeare's plays—and we all know that they are learned and studied in our schools—must feel in his mind a desire to see these plays reproduced in a manner that the writer himself would have desired ; and many of us have learned to take deeper interest in our country's history by seeing Shakesperian productions on the stage. Ten years ago, when first ordained, I had some misgivings of mind as to whether I ought again to see a play. But a love of Shakespeare from early youth impelled me to go and see a representation of Hamlet, by the greatest modern exponent of histrionic art ; and I was very much

surprised to find myself in the centre of half-a-dozen other parsons. I at once felt that if other clergy could go to hear lessons of elocution from Mr. Henry Irving there was no reason why I should not do so too. But there is another thought in connection with modern plays. There have been several reproductions of history, on the Shakespearian model, recently placed upon the London boards; and in some of them questions materially affecting the history and the faith of the Church have been put before large multitudes of people in an untrue guise. I think that in such a case we might offer a respectful suggestion to stage managers. I refer especially to "The Armada," which was produced at Drury Lane last year. I remember very vividly one scene in that play, wherein a soldier enlisted volunteers to fight against the Spaniards. In doing so, he had to enter into an argument with a representative of the Romish Church. The person who rallied the loyal sons of England to the standard of Queen Elizabeth, spoke of the Roman Catholic faith as though it were the old faith of England, and of the Church of England faith as though it were a new one. Most people here will at once see why I adduce such an illustration. When managers wish to place upon their boards any reproductions of historical events affecting our ecclesiastical history, is it too much to ask that they should enter into some sort of consultation with an accredited representative of the Church of England before the piece is laid before the general public? If such were done, we should have greater pleasure and satisfaction in attending modern representations of our national history, and we should be able to recommend our young people to spend a pleasant evening under such auspices. With reference to the social aspect of the drama, of which we have with us to-night a most popular representative, I feel that it would be well if there was a distinct expression of opinion on the part of the Church, that, although we do not wish any harm to the dramatic profession, we do want managers to purify the stage; for the difficulty that we find in attending modern representations of social matters is, that many of them are not fit for us to see and hear, because, to say the least of it, they are suggestive. We would like to see the dramatic profession increase in popularity, that it might be an increasing benefit to the country, and a real means of improving the minds of the people; but to that end all managers must do, as Mr. Terry has done in his delineations of modern life, and seek to purify the stage from every suggestion of immorality and vice.

The Rev. W. S. CARTER, Clerical Organizing Secretary to
the Young Men's Friendly Society, Northumberland Street,
London.

It has been said that the great secret of a successful meeting is to send the audience away in a good humour. I am not sure that I altogether agree with this. I think that a successful meeting is best proved by the audience remaining to the end; but, perhaps, that is hardly to be expected when so many have to run away to catch trains. I shall not, however, detain you more than three or four minutes. This great meeting would not have been possible ten years ago, for prejudice on this subject would have prevented its free discussion. Now notice, for a moment, the wording of the subject this evening:—"Popular amusements in relation to the Christian life." Then it is admitted that there is a connection between popular amusements and the Christian life! If so, the clergy ought to take their part as leaders of public opinion in this matter, and not abandon it to Dissenters or others, as I grieve to see the question of the settlement of the dock labourers strike was abandoned to Cardinal Manning the other day. All honour to him for it; but I could wish that our own Church had carried the matter through. We must strive, then, to elevate public opinion in the matter of amusements. And that in two ways. (1) By our sermons: for I believe in the power of the pulpit, and do not believe that an earnest sermon is ever really wasted; and (2) by starting clubs and other means for athletic exercises in our own parishes. I am not going to argue whether raffles are, or are not, such evils as they have been represented; or whether it is wrong to play whist, or other games, for trivial sums; these things seem to be comparatively unimportant. What we want—and this is what I rose principally to say—is some definite principle, upon which we should act, in relation to our amusements; and it seems to me that S. Paul has given it to us in two short sentences, in which he says, "If meat make my brother to offend, I will eat none while the world standeth," and "Whether ye eat, or drink, or whatsoever ye do, do all

to the glory of God." If we followed these principles out in our lives, we should not hear so much of the evils of gambling in relation to amusement. Do you say that you cannot do much, that your influence is very small? Granted, if you like. But I heard a story of a little child, four years old, who was pushing against the wheel of a wagon that was stuck in a ditch; and when asked what good he expected to do, replied, "I can push a pound." And you all know how, in fable at least, it is said that a mouse once gnawed the ropes of a net and set free a captive lion. The British lion has been declared to-night to be bound by the rope of gambling. If so, let each one of us do what we can to set him free. And, if we thus honestly strive to raise the tone of the people in relation to their amusements, I believe that, by God's grace, they will be freed in time from the evils which now encompass them.

The Rev. A. E. CAMPBELL, Rector of Castle Rising,
King's Lynn.

MAY I be allowed to refer to one point suggested by Canon Maclure's allusion to the Girls' Friendly Society? As a branch secretary of the Young Men's Friendly Society, and the only existing chaplain to the Girls' Friendly Society, I have had a certain amount of experience of our young people of both sexes, and would venture to suggest that clear explanations be given to what things ought to be done, and what left undone, when they take their amusements together; giving the reasons for such social regulations. Let us take an example to illustrate my meaning. You know that when young men and young women meet together, chaperons are a most necessary institution, and it is our custom to explain this to our young people. In Norfolk we are fond, now and then, of going for what we call a frolic; and these frolics sometimes lead to disastrous consequences—not so, however, when chaperons are taken as a matter of course. In two towns I know of, dancing classes were started. In the one, no such explanations as I have suggested had been given, and the class was described to me as a "hell upon earth." In the other town the practical teaching I plead for had been given, and the young men and girls who had got up the class of their own accord, applied to the clergy, saying, "Will you help us to get some married lady to attend our class?" The result was excellent—the meetings were always attended by one or more married women from different grades of society, and the class was brought to a conclusion without fault of any kind. There is great need of legitimizing the amusements in which both boys and girls take part, and which are not in themselves wrong. They require to be placed on a right footing. If this is done, we shall prevent much that is sinful and wrong.

AN OVERFLOW MEETING was held in S. Mary's School-room, Bute Terrace, the Rev. John Mitchell, presided; and the Papers and Addresses were again delivered. The following speeches were also made:—

The Rev. H. G. HOPKINS, Vicar of Clifton, York,

As an "Old Oxford Blue," and a Yorkshire clergyman, claimed to know something about popular amusements. He thought that they had heard a good deal about the amusements, but not much that was helpful towards the spiritual life. He feared that the latter was too sensitive and delicate a plant to be safely exposed to the atmosphere of many popular amusements in their present condition. He deprecated clergymen being seen frequently in theatres, for although it might do themselves no harm, it would tend to shock and alienate and grieve the more spiritually-minded of their flock. After mentioning the hindrance which the perpetual recurrence of cheap trips put in the way of Sunday school and other religious work, and the tendency to force theatrical performances and other exciting and exacting amusements upon their Bands of Hope, and various parochial gatherings, Mr. Hopkins proceeded to deal with the

question of athletic clubs. Of these he entirely approved, and thought much good might be done if the clergymen (as he had done himself) and leading laymen would take some part in their direction and management. He could only say, in reference to one important branch of the subject already frequently referred to, "From betting and gambling, and all professionalism, Good Lord deliver us."

C. E. NICHOLS, Esq., London.

THE thanks of this assembly are due to the preceding speaker for bringing us back to the subject of "Amusements in relation to the Christian Life." I do not appear as an advocate of the theatre, neither can I be numbered amongst those who absolutely condemn it. Theoretically there is no reason why, if properly conducted, the stage should be worse than any other profession. As a fact, the associations and surroundings of the modern theatre are not conducive to spiritual life or vitality. Far be it from me to condemn those who have chosen the stage as a profession. I can testify, from my own boyhood's recollections, that certain leading actors and managers of whom I knew something at that time, were devout and God-fearing. At one time I was apt to be severe on theatre attendance, but seeing the terrible evils wrought by the modern music hall, in which the social element is so prominent, and the apparent reason of their existence being to facilitate and encourage the consumption of intoxicating liquors, I was led to reconsider my views as to the theatre, which I believe has not yet adopted the temptation to drink as an inducement for attendance. As to the effect of social entertainments on the Christian life, I would say that, when, as a youth, I was led to think seriously, I avoided entirely all social gatherings on Saturday, and as much as possible on Friday, because the remembrance of them disturbed my worship on the Lord's day, and distracted my attention when I desired to profit by the preaching of the "Word." Further, when enjoying such entertainments in the beginning of the week, their tendency was to drive from my mind the instruction I had received on the previous Sunday. The impression left by some of the addresses this evening is that we live to be amused. Amusement as an object in life must tend to hinder our growth in grace; the mildest objection being that it is apt to occupy too much of our time, and thus injure our usefulness. It is as if we went as near the edge of a precipice as possible without falling over, when our wisdom should be to keep as far off as possible, remembering that our example may lead others into that which is temptation to them, but which might not be so to us. I have now in my mind the action taken by a young man, an actor, and belonging to a family of actors, who, having been religiously brought up, was led to offer himself for Confirmation, the instruction preparatory to which was the means of leading him to give his heart to Christ; the practical consequence being that he abandoned his brilliant prospects on the stage, and devoted himself to business—in his leisure time seeking the good of others. He has not taken the position of condemning either the stage or actors. His position is that he has higher interests to serve. Time is too short. He is now engaged in mission work amongst the poor, and also amongst other classes whom he now seeks to influence for the glory of God. We are not dull or miserable because we do not frequent the theatre and such-like amusements. The man whose Christian life is vigorous is always happy and cheerful. While he will not debar others of those enjoyments which are not in themselves sinful, he is not to be condemned if he refuses to encourage them.

PARK HALL.

THURSDAY MORNING, OCTOBER 3RD, 1889.

The Right Rev. the PRESIDENT in the Chair.

ELEMENTARY EDUCATION.

- (a) VOLUNTARY SCHOOLS WITH REFERENCE TO—(1) FREE EDUCATION;
 (2) NEW CODE; (3) MORAL AND RELIGIOUS TEACHING.
 (b) ORGANIZING OF DEFINITE RELIGIOUS TEACHING IN SCHOOL BOARD DISTRICTS.

The Right Rev. the PRESIDENT.

I WISH to state that I have received from the President of the Congress of Railway Servants at Hull assembled, a message of respectful greeting, and a statement that they are now considering the necessity of shorter hours of labour and the abolition of all Sunday work. They ask for the powerful assistance of the clergy to further their aims in this respect as well as with regard to the social condition of themselves and families. I ask your leave to thank them for that message, and to send them our best wishes for the success of their Congress.

(1) FREE EDUCATION.

The Right Hon. the LORD NORTON, Hams Hall, Birmingham.

WHAT is absurdly called "free education" means education paid for alike by all ratepayers, whether they have children to make use of it or not. This would-be-popular cry is for a national system in which A should pay for the education of B. I read a paper on this delusive cry, at the Wakefield Congress, 1886. Since then I have served for three years on the Education Commission, and signed their report, in which every argument about this proposition, pro and con, is stated, and the conclusion is drawn that "the balance of advantages is greatly in favour of maintaining the present system, established by the Act of 1870, whereby parents who can afford it, contribute a substantial proportion of the cost of their children's education in the shape of fees."—*Report*, p. 200.

In briefly summing up the argument, I first call attention to the fact that the education under discussion is professedly elementary, which is mainly what Parliament has agreed to be subsidized by public money. The term "elementary school" is defined in the Act of 1870 to mean one in which the principal part of the education is elementary. Much that is secondary and special has been since included, by departmental legislation. It is certainly not the wish of this nation that all education should be taken out of parental and private charge, and put, on the continental system, under State or public control. The question, therefore, before us is, whether our national primary instruction, now including elements of science and art, should be entirely supported by Treasury subsidy; and local rates, or subscriptions; without any fees being paid for its use by the recipients of whatever social rank? It must

be borne in mind that relief from fees in cases of indigence, is part of the present system, the continuance of which the Report recommends; and the objection made to the mode of this relief, as mixed up with poor law, is shown to be easily obviated.

That those who are able and willing should pay a small fee besides the common rate, for the education so provided for their children, seems so reasonable a proposition, that it requires an ingenuity of argument to set up any pretext against it.

One objection is, that children coming to school without fee in hand, at the commencement of every week, must be sent home again to get it.

Another allegation is, that any such exaction causes general irregularity of attendance, which, however, the evidence at once rebutted by showing that greater irregularity prevailed where no fees were paid.

Some argued that the necessary exemption of the indigent gave rise to many claims to exemption on the score of poverty being unfairly and injuriously made.

The mere collection of fees is objected to as a waste of a teacher's time; but this is a mere matter of arrangement.

The adjustment of fees to various cases is a more real difficulty; but a similar difficulty attaches to all kinds of contribution, whether grants or rates, which must, or ought to, vary according to circumstances.

The argument that freedom from fees is a corollary of compulsory attendance, is a strange confusion of ideas. England expecting, or even compelling, every man to do his duty does not impose on all England to pay the cost of every man's duty. Yet this untenable argument is pressed further to the point that no public aid should be given to any school where fees are taken; and that nothing extra should be paid, however much above the reach of most of the ratepayers the education may extend. This would be free education of the richer at the expense of the poorer classes. So barely plausible an argument betrays a prejudice against voluntary schools, which such a prohibition of fees would obviously leave in a hopeless competition of private subscription with unlimited public taxation.

Some are willingly paying higher fees to get their children publicly educated in selecter society, and if school managers were compelled, on pain of losing all public aid, to open their schools without any fees to all comers, such persons would become opponents to the school-rate altogether.

There is really no general complaint against the payment of fees by those who are able and willing to make use of the schools. It is even thought favourable to the cause of education, as the parents value more what they feel to be, in some degree, a return for their own money.

Mr. Diggle's great experience in the London School Board led him to give the Commission his opinion that, "the higher the fee, the better the attendance." Similar was the evidence from Liverpool, where schools having been started free were obliged to charge a penny fee to increase the attendance, even of the poorest class. I recollect a like experience when engaged in colonizing; that free land attracted no applicants, but on a price being attached, applications came in. What is advertised free is thought worth what is asked for it, that is, nothing.

A poor parent, if not actually destitute, takes a pride in paying something for his child's education, and feels that he is so far fulfilling his highest duty towards his own children, and not simply throwing them upon the public as a common charge.

Those who have no children in the National schools, feel imposed upon by having to pay the same educational rate as those who have.

The payment of fees, so equitable in principle, and generally acquiesced in, is also of no little importance in providing a very large sum towards this great national undertaking from private resources. It moreover creates a mutually beneficial influence between the parents and the teachers.

Mr. Cumin, the Secretary of the Education Department, gave the Commissioners his opinion that, "to take away the option to charge a fee would be a tyranny that would not be endured by the people." But he would "make free schools a question of local option." Would it not be a greater tyranny to empower school boards to extinguish voluntary schools, which many would be too glad to have the option to do? A local option might be exercised on grounds wholly irrelevant, or even hostile, to the interests of education, and turned into a struggle of political or religious jealousies.

School boards, in fact, have it already in their power, checked only by public opinion, to pay fees for as many as they choose, even to the extent of what they call entire free education. But what that phrase really means is, a Treasury compensation for the abolition of fees. The recently-passed Scotch Local Government Act is supposed to afford a precedent for this, by the application of the probate duty to the payment of school fees.

In England, a penny additional income tax would have to be voted to raise the million-and-a-half necessary to compensate for the loss of fees. No one proposes to throw this compensation on local rates, as it would not be tolerated. Would the tax be tolerated? In Scotland, moreover, a general compensation is easier because almost all the elementary schools are board schools, while in England, more than half are voluntary, and more dependent on fees. The rough allotment of a fee compensation fund would be, therefore, much more difficult in England than it has already proved in Scotland, and, whatever the terms of the present composition might be, it must, in the long run, become fatal to the more highly fed voluntary system. Where is the money to come from to make up the difference between higher fees and the calculated average? The Scotch probate duty is taken from other appropriation, which must be made up by fresh taxation. It does not cover all school fees, and must, therefore, be limited in its application, or made up by an increased school rate. In England, probate duties, together with others, are already handed over to County Councils.

To a Church Congress this loss of a large portion of our educational resources would seem fraught with a still greater danger, as a special blow to those schools in which the elements of Christian knowledge are considered a necessary part of national instruction. Moreover, the freeing of schooling from fees, by rates or taxes, must involve a proportionate interference with private management.

On the consideration of the whole subject, I think the conclusion to

which the Royal Commission came must be allowed to be the most sensible, if not the only, practical view to be taken in relation to the system of national education, which has grown up from such very special circumstances in this country.

The REV. JOSEPH R. DIGGLE, M.A., Chairman of the School Board for London.

OUR present arrangements in connection with Public Elementary Education are the outcome of the zeal for the welfare of children which religious people, mainly in connection with the Church of England, have displayed during the last half century. This zeal led, in the first instance, to the establishment, without cost to the State, of schools supported by the voluntary gifts of those interested in them, who also exercised complete control over their management. Then followed the period when the State contributed, first to the cost of the building, and afterwards to the maintenance of such schools. With this money contribution from the State came also the system of organized State control. And finally, there came the period when local school boards were instituted in order to establish, wherever it was found to be necessary, side by side with the pre-existing or so-called "voluntary schools," other schools, and to charge the cost and maintenance of them upon the local rates. We have now, therefore, two sets of public elementary schools; one, under the management of local authorities directly elected by the ratepayers, and the cost of which is defrayed by contributions from the State, the parents, and the ratepayers; and another, the cost of which is defrayed by contributions from the State, the parents, and the subscribers to the schools, whose representatives are responsible for their management.

Such being the present state of our educational arrangements, it is proposed by a number of active politicians to modify them by the enactment of a general law which will make it a condition of receiving any contribution from the State, or from the local rates, towards the maintenance of the school, that all parents shall be forbidden to pay, and the managers of the school to receive any school fee, as such, in support of the education of the children. This is a perfectly accurate and impartial statement of the policy of so-called "free education," and I think that it would tend to the better understanding of the question if both those who support and those who oppose the policy would deal with the exact facts of the case, instead of indulging in the unintelligent repetition of vague and general phrases.

The immediate and direct result of giving effect to this policy at the present time, would be to transfer the payment of an annual amount, now paid by the parents of children attending elementary schools, of over £1,860,000, from the parents to the ratepayer, or taxpayer, or both. If the parents may not pay, in some form or other the public must. If the charge is thrown upon the rates, then the average school board rate of 7d. in the £ would be at once raised to 1s. in the £. If it is thrown upon the taxpayer the contribution from the State must be increased by nearly 60 per cent. of its present amount.

Under these circumstances it is well to remember two facts. The first is this, that the original idea of elementary schools being established for the sole purpose of providing education for the children of the poor, is wholly absent from our existing arrangements. The children of the poor form but a minority of the children in elementary schools. The second fact is this, that the parents of children in elementary schools, and the body of ratepayers and taxpayers, by no means form the same body within the community. It is true that the parent of a child in an elementary school either directly or indirectly contributes towards the rates and taxes. But the converse is not true, that every ratepayer or taxpayer is either a parent, or being a parent directly benefits as such by the existence of the elementary school. The ratepayer or taxpayer moreover, as distinguished from the parent, is often the poorer person of the two. From this point of view the policy of "free education" appears to be a form of class legislation. It aims at giving to the parents of children attending a certain kind of school special advantages at the cost of the general community.

But it must not be forgotten that results other than the immediate and direct ones to which I have referred, would also be produced by giving effect to this policy. Take, for example, the practical difficulty of substituting, with perfect fairness to the schools of different localities, any other payment for that of the existing variable amounts now accruing from the payment of school fees. This is a difficulty with which the school authorities in Scotland have now to contend. The Scotch Local Government Act, which has just come into operation, assigns to the purpose of paying school fees, an annual amount to be received from the probate duty which would otherwise have been applied to the reduction of the local rates. In the first year this amount will be equal to 13s. per child in average attendance. But for subsequent years it is not likely to exceed 9s. 6d. per child. In any case, however, it is to be awarded as an uniform amount per child to every school. The scale of fees, however, fluctuates from less than 7s. per child in Roman Catholic schools to more than 20s. per child in schools connected with the Free Church, whilst the average fee in schools under school boards is about 12s. per child. It is obvious that the future uniform grant of 9s. 6d. per child, whilst it will much more than pay the fees of all the children in attendance at the Roman Catholic schools will only partially meet the case of the other schools. The position in Scotland, therefore, at the present time, is this: in the Roman Catholic schools fees can be abolished throughout all the standards, and from the uniform grant, in lieu of fees, the managers of these schools will obtain a considerable surplus; whilst in the other schools the total abolition of fees will create a deficit in the income of the school, which can only be met either by an increase in the local rates, or by continuing to enforce the payment of fees in the higher standards. To what extent and in what direction the latter arrangement will prejudice the best interests of education, it is not difficult to forecast. It will afford to every indifferent and careless parent who does not send his child to a Roman Catholic school, an excuse for terminating, at an early age, and with the compulsory standards, the education of his children. The alternative arrangement of increasing the local rates will, I fear, operate to the prejudice of educational progress in another direction. When the burden becomes heavy,

those who have to bear it are apt to listen to any plausible suggestion for lessening it. If the cost of education becomes burdensome, it is obvious that suggestions for unduly limiting its scope and restricting its opportunities will not be wanting ; and the result will be ultimately seen in the application of the principles of the poor law to the elementary school.

For these and other cognate reasons the experiment now being tried in Scotland demands, and will receive from us in England, most serious attention. In one respect Scotland differs from us. There the great mass of the children are in attendance at schools controlled by school boards. With us the majority of the children are in attendance at schools not controlled by school boards. In what manner would the abolition of school fees affect the future of these schools? In one direction the acceptance of this policy would have enormous and far-reaching results. The whole character of these schools would be changed. Take, for instance, the schools in connection with the Church of England. At present the State contributes 46 per cent. of the total cost of these schools, and exercises accordingly an excessive amount of control within the school through its inspectors. The parents contribute 30 per cent. and exercise only an indirect but none the less a powerful influence upon the welfare of the school. The subscribers contribute 24 per cent. and practically nominate the official body of managers. It is obvious that if the contribution from the State is increased from 46 per cent. to 76 per cent. of the whole cost, owing to the abolition of the parents' contribution, that increase of contribution must be accompanied by such an increase of control as to render them practically State schools. If, on the other hand, the ratepayer is substituted for the parent, I think that it is equally obvious that the ratepayer would obtain a more direct representation upon the management of the schools than the parent now enjoys. In either case the schools would cease to retain the independent character which now marks their management, and which has hitherto influenced their progress ; and little except the existence of voluntary contributions would exist to distinguish them from schools under school boards. That little would soon disappear under the circumstances which I have detailed, and practically the era of universal school boards would be ushered in. Universal school boards, I am aware, is the battle cry of a few whose efforts have hitherto been directed to cripple the means and destroy the present organization of the Church of England ; and I do not doubt that in the minds of such men, the existence of universal school boards, even if not coupled with secular education, would tend to accomplish those ends. I believe they are utterly mistaken. This little coterie is given to much magnifying of itself ; but even the wildest imagination has not yet ventured to identify them with the people of England ; and it is by the people that this controversy will be ultimately decided. Of the result of an appeal to the people upon the question of Christian education I have not the shadow of a doubt, and so long as the Church of England remains true to the ideal of Christian education, so long Christian influences will continue to permeate the schools, under whatever form of representative government they may for the time be placed.

A sufficient number of considerations have, I venture to think, been now adduced to point to the general conclusion that, in order to give

effect to the policy of the compulsory abolition of the payment of school fees, large and far-reaching changes would be necessary. It involves a further interference of the State with parental control, and parental responsibility; it involves the question of the fair incidence of taxation, and a further application of the theory that it is desirable that the responsibilities entered into by one class of the community, of their own will and unchecked by any public control, should be borne by the community as a whole; and it involves a complete reconstruction of our present arrangements with reference to public elementary schools. Changes of this description ought not to be lightly made; and before they are made, substantial reasons ought to be adduced for making them. I proceed, therefore, to examine the pleas which are advanced in favour of the proposed change. These pleas divide themselves into two series; one of a theoretical, the other of a practical nature.

Of the theoretical pleas, few are more frequently urged than the example of other countries, and of some of our colonies. We are asked to abolish the payment of school fees in England because the payment has been abolished somewhere else. Under what circumstances the payment of school fees is not required somewhere else, and what the condition of school attendance, and the level of school instruction in those localities is, and whether the non-enforcement of a school fee has had any effect upon these things, and, if any, what that effect has been, are, one and all, points upon which information is, I may say, never given. We in England have to decide according to the circumstances in which we find ourselves to be placed. To make a change for the purpose of bringing ourselves into line with the practice of some other community, without ascertaining whether that action means for us progress or retrogression, would seem at the outset to be an absurd proceeding. No doubt the example of others is an encouragement to do the thing which is right, when it has been ascertained to be right. Until then, what others do is not an encouragement, but a warning.

It is urged that it is right to abolish the payment of school fees because the parent is compelled by law to educate his child. It is not sufficiently noticed that this parental obligation is of universal application. The poor parent and the rich parent are equally subject to the same law. If there is any force in the theory, then some other school fees than those in elementary schools ought also to be abolished. But there is in truth no connection whatever between compulsory education and the abolition of school fees. Compulsory education, and the payment of school fees, have existed side by side for nearly twenty years, and it is indisputable that, under the educational arrangements of which these are co-ordinate, and not antagonistic parts, an immense advance has been made. It is urged, however, and with force, that under our present arrangements the parent only pays in schools under school boards about 21 per cent. of the cost, whilst the State and the local rates pay the remaining 79 per cent.; and that in Church of England schools the parent only pays 30 per cent., whilst the State and subscribers pay the remaining 70 per cent. of the cost; and that, under these circumstances, although it may be right that the parent should not be released from a sense of parental obligation, yet that it is expedient, since the State has gone so far in the direction of relieving parents of the cost of education, that it should now consent to bear the whole

burden. This plea of expediency raises at once the question as to the separate responsibility of the parent and the State for the education of the child. The late Mr. Fawcett urged that, in the true interests of the community, the parent should pay a larger, and the State a smaller, share of the cost of education. And I believe that when all the issues which depend upon the solution of that problem are clearly apprehended, public opinion will, it may be slowly but still surely, incline towards the view which Mr. Fawcett held.

Allied with this plea of expediency, what I may call a plea of sympathy is frequently presented. It is said that the school fee is an unfair tax upon the parent, because he is called upon to pay it at a period of life when other and similar burdens arising from the dependence of the family upon his exertions press heavily upon him. It will be found, I think, that this is the plea upon which so much State aid is already given. But it must not be forgotten, even in the case of the parents themselves, that the abolition of school fees means increased permanent taxation in one form or another. In the long run the parent with few children would lose by the conversion of the payment of the school fee for a short number of years into some form of taxation for life. It is probable that the parent with many children might perceive some immediate alleviation; but these are cases which can be dealt with in detail, and do not form a substantial basis for an universal alteration of the law, and a re-arrangement of the responsibilities of parentage.

I now approach the consideration of the practical pleas alleged in support of the proposed change. It is said that the collection of the school fees involves a large waste of time on the part of teachers. I have never met with any information showing how much time is alleged to be daily wasted in this way. The collection of the fees is at present an integral part of the registration of attendance. The fee involves one entry out of twelve made in connection with every child in each week. Perhaps some supporter of the abolition of school fees, who may use this plea, will calculate for our investigation the precise period of time which might be set free for educational purposes. We could then accurately count the cost. At present it appears to me to be so slight as not to influence judgment upon the question either one way or the other.

And finally, it is urged that the existence of the school fee is a bar to regularity of attendance. I venture to say that not an atom of substantial proof can be produced in support of that allegation. The whole of our past experience flatly contradicts it. So far as the school fee affects attendance in general, it has been found to affect it favourably. That is precisely why it came into existence. It was found that when parents had nothing to pay their interest in the attendance of their children at school was generally slight. School fees were instituted, and the interest of parents immediately quickened, and the attendance at school generally improved. It is my firm conviction that, if the payment of school fees were at once abolished, the attendance of children at school would be more uncertain and irregular than it now is.

In fact, upon close examination, every plea urged in favour of the abolition of the school fee breaks down, except the plea of poverty. Under our existing arrangements it is attempted to deal with cases of poverty by the system of remission. But the guardians of the poor

and the school authorities so deal with this question as to introduce into the administration of the law so many conflicting and opposite theories that the general result of their application is a practical inequality amounting to injustice. To abolish school fees altogether would introduce practical inequality and injustice in another direction. Do we not fall into a mistake in attempting in either one way or the other to lay down an uniform practice for the whole country? Uniform rules and practices, I do not doubt, are dear to the officials of the so-called Education Department, from whose autocracy managers of schools have suffered long enough. The time has now come when it seems to me that the Education Department ought to have less, and the local managers of schools larger, powers and responsibilities in connection with their schools. If any alteration is found to be necessary in the present practice of requiring the payment of school fees, I would throw the whole responsibility and cost of it upon the local managers of the schools and upon the locality concerned. If, for example, the County Councils were compelled by law to pay to the managers of any public elementary school, who should elect to have no school fee in that school, an annual amount equal to, say, 11s. od. per child in average attendance, in lieu of school fees, that would enable managers of schools in poor districts to meet the cases of general poverty. Any parent who can afford to pay more than 3d. per week for the education of his children, cannot be classed amongst those afflicted by poverty. But whether this should be so or not ought to depend upon the managers of schools, and the public opinion of the locality concerned, which ought also to bear the whole cost of the experiment. Beyond that point it would never, in my judgment, be necessary to go. Upon general grounds I believe that the true policy in the interests of the community and education is to be found in insisting that parents ought to take a larger, and the community a smaller, share in connection with the education of their children. I believe that to make the cost of education burdensome is to run the risk of making education unpopular, and so of limiting its scope and of marring its quality : whilst from a financial point of view I believe it to be a mistake to concentrate the income of a school upon a security so liable to fluctuate as popular favour. And lastly, I believe that if the experience of the past, which has been one of continuous advancement from the plan of no fees to that of moderate fees, be lightly disregarded and set at naught in the settlement of this question, the result will be to strike a serious blow at the present prosperity of our schools.

(2) NEW CODE.

The Rev. Prebendary ROE, Rector of Yeovilton, near Ilchester, Prebendary of Wells, Rural Dean of Merston, and Assistant Diocesan Inspector of Schools in the Diocese of Bath and Wells.

THIRTY years ago on 27th April next, the first Education Code was ordered to be printed ; and on 29th July of the following year was issued the famous "Lowe" Code, which during the next nine months gave rise to more severe criticism and acrimonious debate than any or all of its annual successors have done down to the latest of the series, the

New Code, which was presented to both Houses of Parliament on 19th March of the present year, and was withdrawn on 11th July following. It is this New Code for 1889 with which I have been asked to deal; and, I may say at once, in view of a possible preliminary objection to the effect that the document about to be discussed is no longer in existence, that the leader of the House of Commons in withdrawing it expressly reserved the right of re-presenting it another year. Here are his words: "I regret that it appears to be necessary to withdraw the Code from the consideration of the House *so far as the present year is concerned*; but I do not despair that a fuller study and examination of the proposals contained in it may perhaps make them more palatable and acceptable to the honourable gentlemen who now differ seriously from them." The document, as such, is withdrawn; but its proposals are still before the country, and will, therefore, very properly supply the text for my present argument.

And here, at the beginning, let me point out that whilst the New Code professes to have adopted many of the recommendations of the recent Education Commission, there are two distinct groups of those recommendations which find no place in the Code. Some of these are not only proper subjects for treatment by Code, but so desirable in themselves that they may well be pressed for in the Code for 1890. The itinerant teacher of science, or drawing, or cookery (and perhaps also the organizing inspector) ought certainly to be recognised and in part paid for, as the Commissioners suggest, out of the parliamentary grant. Facilities should be given in every suitable district for starting the system of central teaching for pupil teachers; and where this cannot be attempted, extra grants should be made for excellence attained in this work by other means. In large towns schools should be graded, and various curricula should be drawn up to suit the different grades of schools, as well as alternative syllabuses for the class subjects. Four class subjects should be permitted, and also be paid for, where satisfactorily taught. Grouping should be allowed to supersede, or, at any rate to simplify, the "standard" system in the small schools; and evening schools should be granted much greater freedom than now, both as to their curriculum, their examinations, and their aims and objects. And let me say again that all these changes, which were warmly advocated by the Commissioners, are easy to bring about by new regulations in the Code.

There are, however, some other recommendations of the late Commission which, however loudly called for by the exigencies of the case, could not be dealt with otherwise than by statute law. To give to voluntary managers the right, under certain restrictions, to supply a deficiency of school accommodation in a board district; to preserve to trustees the power of veto in a case of proposed transfer of a voluntary school to a board; to furnish voluntary managers with a grant for part of the cost incurred in enlarging a school building which has already been certified as sufficient under the eight-foot rule; to relieve all school buildings from the burden of local rates; to arrange for the payment of school fees for children of the non-pauper poor without compelling the parent to "pass the board"; to improve and extend the existing regulations for compulsory attendance; to revise the somewhat cumbrous conditions at present regulating the election of school boards; to start a teachers' superannuation fund; and, over and above all, to

raise the 17s. 6d. limit to 20s., or, under certain conditions, to abolish it altogether—all these are changes which most of the true friends of national education would like to see adopted, and which all would be glad to have discussed. None of them, however, could possibly find their place in any Education Code until Parliament has given them one in the statute book of the realm.

But there is another and a still larger group of recommendations—recommendations concurred in practically by all the Royal Commissioners—which the Education Department has more or less completely dealt with in the Code now to be considered.

I.—*Organization*.—Some of these may be treated together under the general head of organization. (i.) The Commissioners unanimously reported that the time has come when the State may be more exacting in requiring, among other things, “a proper amount of air, light, and space,” and they went on to express their approval of the ten-foot rule for all future erections. The Code somewhat “bettered” the recommendation by announcing that the Department would “endeavour to secure at least 100 cubic feet of internal space and ten square feet of internal area” per child “*in every case*.” As the number of voluntary schools in which this new requirement would have inflicted serious hardship must be limited—for even upon the new scale the accommodation in those schools exceeds the average attendance by 600,000 school places—and as the department practically consented to make their new rule prospective only, I need do no more than express the hope that one of these days children and teachers, and examiners too, may have everywhere the benefit to be enjoyed now in most rural schools, of a thorough sufficiency of air, light, and space. (ii.) As to the publication of the balance sheet and the annual report, as recommended by all the Commissioners, and proposed as a new requirement of the Code, I can see nothing but good which can result to voluntary schools from the suggested change; for where publicity is shunned there the public, whose duty it is to support schools founded for the public good, are apt to leave that duty to others who are admitted behind the scenes. (iii.) The freedom of classification, which has been a constant demand for the past quarter of a century, is conceded by the Code in fuller measure than was even asked for; for not only is mental capacity, along with health, allowed to weigh as much as age in deciding a scholar's standard, but a child deficient in aptitude in one subject and perhaps more than ordinarily clever in another, may be classed, for instance, in the third standard in arithmetic, the fourth in writing, and the fifth in reading. More: the old hard and fast rule of progressing a standard a year is now supplanted by the far less imperative requirement: *In ordinary circumstance*, scholars should be advanced not less than one standard in a year.

II.—*Staff*.—Under the head of Staff the Commissioners made suggestions for large modifications of existing rules. Most of these, in one form or another, have been adopted in the Code. (i.) The Commissioners recommended a considerable increase of the minimum staff; and the Code responds with a rise of about 12 per cent—a change which can but little affect Church of England schools, in which the aggregate staff will still be 30 per cent, above the new requirement. (ii.) Most people will welcome the new proposals affecting pupil teachers. It

is most desirable that they should be relieved of part of the burden of their many examinations; to escape, therefore, the admission examination and great portions of the examinations at the end of the third and fourth years must prove a great boon to them. It is essential, again, that their own personal tuition should be as effective, and yet at the same time as little exacting, as possible; the rational changes, therefore, in their curriculum—especially one requiring them at the annual inspection to give lessons in arithmetic, and particularly in its principles—the new requirement that managers shall see to their being properly taught; the permission given by the Code for part of their instruction being taken in school hours; and the penalty for the first time threatened of depriving a head teacher of his right to have pupil teachers when it is proved that he has been guilty of neglect—all these proposals must, if adopted, result in pupil teachers being far better prepared than now for their future work. Then, once more, the quality of the whole teaching staff is seriously deteriorated by the existing practice under which incapable pupil teachers and such as have no real liking for their work, are retained throughout their apprenticeship, are allowed afterwards to become very inefficient assistants, and in the end are certified—of course in the very lowest division—as qualified to hold the position of head teacher, and in that position, alas! to become a perpetual burden to their scholars, their managers, their inspectors and themselves. All this the Code would have changed; for it would by its very stringent examination at the end of the first and second years have weeded out the incapables when they were not yet too old to enter on some other calling; it would have suffered no pupil teacher to become an assistant if he had not—at least on a second attempt—gained a place on the Queen's Scholarship list; it would have required all untrained teachers to pass at both the first and second year's certificate examination; and it would have held out opportunities for a course of training at a day college where difficulties prevented candidates from being trained at a residential college. (iii.) To head teachers the relief under the Code would have been enormous. All "classes" in the grade of their certificates would have been abolished and the single distinction set up in their place of the certificate qualifying or not qualifying its holder to instruct pupil teachers. There would have been no more endorsements by the inspector, no more revision or reduction in consequence of those endorsements, no more distinction as between certificates before or after a certain date; all would have been simplicity itself, teachers who are placed above the third division at the second year's examination, would, all other things granted, become fully certificated; all the rest must by repeated examination earn this place in the list before being so qualified.

III.—*Curriculum*.—The alterations under the head of curriculum, although all of them are in the right direction, form perhaps the weakest part of the improvements the new Code sought to bring about. (i.) The introduction of a strange reading book at the examination would, however, have counteracted that reading "by rote" which all condemn. (ii.) The relief given to girls in the arithmetic, and the more rational arithmetic syllabus prescribed for all, would have been distinct educational advantages, although not adequate to the needs of the case. (iii.) The encouragement given to drawing by introducing it into the boys' curriculum in infant schools, and by requiring it to

be taught in a boys' school of 100, under the penalty for omission of forfeiting the highest "general" grant; the similar encouragement given to repetition; the freedom of choice among the class subjects, it no longer being compulsory that grammar should be the first chosen, or that needlework must be relegated to the second place; the permission accorded to schools in Welsh districts to substitute translation from Welsh to English for the dictation exercise in the three higher standards—all these proposed changes must have tended to promote efficiency as well as ease in school work. (iv.) The new requirement that the hours devoted to cookery (which must never have been less than two at a time) should be set forth on the time-table, would have introduced regularity into the teaching of this subject; whilst the refusal to examine in specific subjects any school that in the previous year had obtained only the lowest "general" grant would have secured fair play for the three R's and the general efficiency of the school teaching.

4.—*Examination*.—The labour of the examination day would, by the Code, have been considerably lightened. (i.) In infant schools, for instance, instead of the merit grant being assessed in part upon the efficiency of the instruction in the three R's *throughout the schools*, the test would have been held to be satisfied if the children in the upper division only passed the examination in those subjects. (ii.) In schools for older scholars all the worry of the exception list, and the twenty-two weeks' rule, and the excuses for withdrawal and so forth, would have been set aside by the regulation that all scholars whose names are on the registers must be present at the inspection and would be liable to be examined. (iii.) In place of compelling every child to undergo individual examination in each of the three R's, some sort of "sample" examination would have been adopted, under which probably one-third of the scholars would have been examined in reading, another third in writing, and the rest in arithmetic.

5.—*Grant*.—(i.) Simplification would have ruled supreme over the award of grants. The much-abused system of "payment by results" would have been so modified that, whereas at present the variable part of the grant might range conceivably from nothing to 11s. 4d. a head, the whole amount of variation under the same heads by the new Code would have been from 12s. to 15s. 6d. Again, instead of the variation being penny by penny for every change of a unit in the percentage of passes—a system which has tempted all parties to apply the screw with the utmost vigour, it being known that the least possible rise in the results would produce a corresponding rise in the amount of grants—the whole difference of 3s. 6d. would be passed over in two unequal steps of 2s. and 1s. 6d. respectively. A teacher, therefore, who knew that he had no chance of securing, say, the 15s. 6d. general grant would occupy his time, not in cramming a few "doubtfuls" to bring them up just to the pass-point, but in making more thorough the results that will secure for his school the less ambitious grant. And, inasmuch as no school could have been awarded less than the 12s. general grant, until it had had a year's warning that this measure might be dealt out to it, this sum of 12s. would practically have been a "fixed" grant. The classifying of schools into fair, good, and excellent—an arrangement which has led to so much heart-burning and disappointment—would have been abolished. The hitherto all-dominant percentage of passes would have

disappeared. The moral qualities of a school, as distinct from its merely intellectual attainments, would have had to be considered by the inspector in making his award. [See the long paragraph following Article 100 (a) vii.] And whereas in here and there a large successful school the new grant might possibly inflict a very slight loss of income, there are thousands of poor struggling schools to which the new grant would bring a very real accession of means. The last report issued by the Department states that there are 1,414 schools which last year failed to secure 70 per cent of passes, and in 89 schools the percentage fell below 50. To all these schools there would have resulted a gain of from 8d. to 2s. 4d. or more a head by the award of the 12s. grant. Another batch of about 2,500 schools last year gained 70 but less than 78 percentage of passes; all these would have gained from a penny to 8d. a head—making close upon 4,000 schools, and those the weakest, the smallest, and the most struggling, which would have gained from a penny to 2s. 4d. or more a head by receiving the “general” grant of 12s. a head. No less than 983 of those schools failed to get the “fair” merit grant of 1s. a head; in their case the gain under the new Code would have been an additional 1s. a head. If, therefore, the whole increase in the Parliamentary grant resulting from the substitution of the general grant for the old “fixed grant,” the percentage grant, and the merit grant, would have been but small, the re-adjustment would have provided more money just where an increase of income is most needed. (ii.) But small and struggling schools would have derived help from the new additional special grant of £10 which was to be awarded over and above every other grant in parishes where the population fell below 400. There are 1,460 parishes in England and Wales with populations varying from 300 to 400; and over 2,600 parishes are now in the receipt of the £10 or the £15 special grants as having populations below 300 or 200 respectively. Over 4,000 schools, therefore, would presumably share in this new additional special £10 grant. But here the 17s. 6d. limit would work very mischievously. Out of a total of 108 Somerset schools in populations below 400, from which I have collected statistics, no less than 22 would lose the whole of the promised new grant, 26 would secure varying proportions of it, and 60 would be awarded the whole of it. Whereas the new grant would seem to offer £1,080 to those small schools, the 17s. 6d. limit would take back £350, leaving but about £7 a school on the average with which to make up for the increased expenditure on account of the larger and considerably improved staff that must have been employed.

Is it too much to ask that the Department, before presenting to Parliament the Education Code for 1890, will supplement the present proposals with provisions for the employment of itinerant teachers, for paying for work done in the teaching of pupil teachers, for grading schools, for introducing varied curricula and alternative syllabuses for class subjects, for grouping in small schools, for allowing four class subjects to be taught and paid for, and last, but by no means least, for the thorough reformation of evening and continuation schools? And is it unreasonable to expect that the Government, in the interests of the ratepayers, as well as of voluntary subscribers, will next year earnestly and vigorously promote a bill for the modification or the abolition of the 17s. 6d. limit, and for the freeing of school buildings from the obligation

to pay local rates? With these, or most of these, suggested improvements adopted either in the Code or in an Act of Parliament, I have no doubt myself but that the Draft Code of 1889 so modified will prove to be the best Code in point of success, as it certainly is already the best Code educationally, which has ever been issued by the heads of the Education Department in Whitehall.

(3) MORAL AND RELIGIOUS TEACHING.

The Rev. EVAN DANIEL, Hon. Canon of Rochester, Principal of S. John's Training College, Battersea.

HOWEVER widely the late Commission on Education differed on some points, they were unanimously of opinion that religious and moral training is a matter of supreme importance to children, parents, and the nation; and that (to use their own weighty words) "the only safe foundation on which to construct a theory of morals, or to secure high moral conduct, is the religion which our Lord Jesus Christ has taught the world." Systems of ethics may, of course, be constructed apart from religion. Such duties as truthfulness, honesty, temperance, and purity may be shown to arise out of the facts of human nature and of society, just as the obligations of sanitary science arise out of the necessity of accommodating ourselves to physical laws. They are not the capricious demands of the Divine will, but conditions of our highest well-being; and the consequences of disregarding them admit of investigation in the same way as the effects of violating a law of health. I will go further, and say that I do not think morality is adequately taught until reason has been brought to the support of authority. But while I admit that the reasonableness of morality is demonstrable, and ought, as education advances, to be demonstrated, I have no hesitation in saying that systems of ethics, not based on religion, are inadequate to the needs of human nature—especially of child-nature—and are inoperative as compared with Christian morality. What morality calls a blunder, religion calls a sin; where morality leaves us to our own unaided efforts, religion calls in Divine omnipotence; where morality shows us only the temporal consequences of conduct, religion extends our horizon to a life beyond; where morality talks of expediency, religion reminds us of our obligations to our heavenly Father and our loving Redeemer.

Kant says that we ought to be guided in our conduct by considering whether a meditated action could be safely followed as an universal rule of conduct; and a French professor of philosophy has recently told the teachers of France that he considers this rule "very suitable for application in the instruction of children;" but, however valuable such rules may be for persons whose will and reasoning faculty have been already trained, they are of little service in the moral education of immature and uncultivated minds. There is, indeed, something ludicrous in the assumption that a little child, when tempted to steal a lump of sugar, will gravely stop to consider first the probable effects of a general yielding to saccharine temptations to dishonesty. It credits him with a power of ethical imagination, and with a deliberation of judgment, that exist, I fear, only in the lay-child of a psychologist. Children at first need some directing and controlling power that shall

act more promptly and certainly than the conclusions of imperfectly developed reason; they need the voice of authority, and that the highest; they need the support of religious motives, and those, the strongest; they need an example, and that the best. Long before they can understand the expediency of right action, they are capable of appreciating the goodness of that Almighty Father, who has already prescribed their duty, and of feeling the constraining power of the love of Christ, which helps to render obedience hearty and easy. It does not follow that their morality is always to rest on authority. Far from it. In proportion as their intelligence develops, and their knowledge of the issues of conduct widens, both should be invoked in support of authority. What I am contending for is, that the teaching of morality must be regulated by the stage of development of the learner, and that submission to authority must precede the dictates of reason. It might seem unnecessary to elaborate this point, but it should be remembered that large numbers of people in this country believe that children can be trained in morality without reference to religion; that in the State schools of France, of Holland, of the United States, and of most of our colonies, the instruction is purely secular, and that the tendency of State education everywhere is in this direction.

If it be true that the highest morality must rest on Christianity, it is equally true that, in proportion as Christianity is stripped of its distinctive doctrines, the mainsprings of morality are weakened also. There is no essential doctrine of religion that has not its practical bearings on conduct. Life is the outcome of belief. Both the ends we have in view, and the means by which we seek to attain them, are determined by what we believe. A mutilated Christianity means, therefore, not only a mutilated religion, but a weakened morality also.

Is the religious and moral training given in our Church schools satisfactory? It is often asserted that a large part of our so-called religious instruction consists of a dry skeleton of Scripture history, and the bare memorising of the Catechism; but anyone who will look carefully over the syllabuses of the various Diocesan Boards of Education will see that the subjects prescribed are eminently suitable to the capacities of children, and, if properly taught, cannot fail to be of the highest service to them. Critics sometimes forget that what they contemptuously call the mere husks of religion are necessary to the preservation of the kernel, and that any attempt to teach young children purely abstract doctrines would be doomed by the laws of mind to utter failure. A child lives in a concrete world, and must learn the abstract truths of religion through the concrete—through history, type, parable, allegory, ceremonial, sacrament. Unwise teachers may, indeed, dwell unduly on trivial details, passing over the spiritual aspects of the subject they are treating; but such errors of judgment are not peculiar to the teachers of children. I have heard of an adult going to church in the hope, as he said, of hearing something about the way to heaven, and complaining, on his return, that all he had heard was about the way to Jerusalem. Christianity is not a religion evolved out of a philosopher's brain, but an historical religion; and history must be the record of facts before it can be the exemplification of principles. This order of teaching is not arbitrary; it is the order that has been followed by God in the

education of the world ; it was the order observed by our Blessed Lord ; it is the only order suited to the unfolding faculties of a child. But though our teaching must begin with the concrete side of religion, it ought not to end there. Intelligence should be brought to bear on religion as on morality. The truths that have been gathered from concrete presentations should be clearly defined, co-ordinated, and embodied in a form of sound words. It is at this stage that the Catechism will be found most useful, though I am far from thinking that the teaching of the Catechism should be deferred until children can fully grasp its meaning. By all means let ideas, as far as possible, take precedence of mere words, but let us not postpone the teaching of useful formularies until their meaning is perfectly apprehended. We apprehend truth gradually, and a whole life-time may fail to exhaust the meaning of a few simple words learnt at our mother's knee. One of the gravest defects in the religious instruction given in board schools is the absence of any formulary, presenting the great truths of religion in due relation one to another, and in a form that might be easily committed to memory. I remember an able Nonconformist colleague of mine on the London School Board expressing his deep regret that the board had no such formularies as the "duty towards God," and the "duty towards our neighbour."

Unfortunately every Church school does not accept the diocesan syllabus, and, of those which do, a considerable number do not accept it in its integrity. With a view to conciliating Nonconformists, some Church schools do not teach, even to Church children, the first part of the Catechism, though the Church advisedly makes the baptismal covenant the starting-point of religious education ; nor the part relating to the Sacraments, though the Church pronounces the Sacraments "generally necessary to salvation." Where such is the case, it is difficult to see with what object Church schools are maintained. They are Church schools only in name. As a matter of fact they are unsectarian schools, for which Churchmen are foolish enough to pay. For this weak, unfaithful, and irrational policy there is no excuse. Nonconformists' children are protected by a conscience clause, and, so long as this clause is faithfully observed, there is no reason why, even in those districts where Nonconformity most abounds, the full teaching of the Church should not be given to Church children. Let our teaching everywhere be conciliatory ; let it always be positive rather than negative ; but let us not rob our own children of the spiritual food which our Nonconformist brethren refuse for theirs.

Is the religious and moral training in our voluntary schools conducted in the right way, and in the right spirit ? Here almost everything depends on the religious character of the teacher. Good training is impossible without earnest-minded, religious teachers ; and I fear that managers are sometimes tempted, by our mischievous system of payment by results, to set too much store in the appointment of teachers on ability to gain high percentages, and too little on religious character. There is also a danger, begotten of examinations, lest, even with religious teachers, religious education should be reduced to religious instruction, and that again to preparation for the inspector's visit. It is easier to instruct than to train ; to cram the memory than to cultivate the intelligence ; to fit children for passing an examination than to form

their characters. I call attention to these matters, because it is of the utmost importance to the Church that we should not be deceived by superficial tests of the work done in our schools. The best tests of religious and moral training are the tone of a school, and the conduct of the children out of school, and after they have left school. Are the children honest, truthful, modest? Do they show a disposition when they have left school to do spontaneously what they have previously done under direction? These are results that can only be imperfectly appraised by an inspector, and are sometimes missed when the results, as measured by examinations, would seem most satisfactory. Yet a Church school that fails to produce them has little to boast of, even when compared with a school that gives no religious teaching at all. There is something worse than the absence of religious training, and that is, the pretence of it without the reality.

The religious influence of Church schools would be greatly increased if the clergy would exercise a larger amount of supervision over them—not in the way of meddling interference, but in watching over the aims, tone, and spirit of the religious teaching, and in coming into personal contact with the children. I sometimes hear of schools which the clergyman does not visit from one end of the year to the other. Now, if a clergyman can teach, he is, in virtue of his office, the best teacher of religion; if he can examine, he is, in virtue of his personal knowledge of the children, the best examiner; if he can neither teach nor examine, his presence and sympathy may largely compensate for his deficiencies in both respects.

Serious complaints are made by the diocesan inspectors of the frequency with which the religious instruction is broken into, or wholly set aside. With a view to correcting unpunctuality, the Commission recommend that the school registers should be marked before the religious instruction begins; and it is to be hoped that this practice, which at present obtains in only about eight per cent. of our voluntary schools, will become general. One effect of marking the registers when the religious instruction is over is to produce the impression on children, parents, and teachers alike, that the religious instruction is of less importance than the secular instruction; another effect is that the children who most need to come under religious influences are enabled to escape them. So far as these children are concerned, the Church school is a secular school. The excuse that is usually made for encroachments on the religious hour is, that it is impossible to earn the maximum grant for secular results without them. This may be a reason for keeping a watchful eye on the demands of the Education Department; but a Church school does not exist for the sake of the maximum grant, but for the religious and moral good of the children; and when this good is disregarded, the reason for the existence of the school is gone. The house is sacrificed to the scaffolding.

On a general survey of the religious training given in our Church schools, we shall find, I think, much reason to be thankful. I do, indeed, sometimes hear expressions of disappointment at the after-results of the religious training given in our schools; but, if the harvest has not been all that we could wish, shall we give up sowing the good seed? The true lesson of our failure, if failure there has been, is not that God has not kept His word in the blessing promised to religious education, but that we have not sown the right seed, or not sown it in

the right way. It may be that we have leaned too much and too long upon mere authority, and too little on intelligence ; that we have relied too exclusively on texts without appealing to reason ; that we have attempted too much, instead of driving home a few definite essential principles. It may be also that we have not sufficiently followed up our seed-sowing. We have expected too much from our schools. A Church school is not a manufactory, where children will be infallibly turned out good men and women, warranted to go to church every Sunday all their lives long, and never fall away from faith or duty. It is only a first help in the spiritual life, and must be accompanied and followed up by suitable helps of other kinds.

Granted the value of religious education, is it necessary to maintain our day schools for the purpose of giving it ? Have we not our Sunday schools, and our board schools ? We have, and both are doing valuable work ; but neither, nor both together, can take the place of Church schools properly conducted. The time given to religious instruction in Sunday schools is necessarily very brief ; the teaching is not always of the highest order, and, worst of all, the children who most need the influences of religion do not go to a Sunday school at all. A recent census at Birmingham showed that there were 20,000 children in that town who attended day school but not Sunday school. As to board schools, while I thankfully recognise the value of the religious and moral training which many of them afford, I would point out that it could not, at its best, be accepted by Churchmen in lieu of the training given in Church schools. It is a painful duty to dwell on the shortcomings of either Sunday schools or board schools ; but when the alleged sufficiency of these schools is used as a reason for giving up our day schools, it becomes necessary to state the exact truth with regard to them. When a prominent statesman publicly claims, on the authority of a clergyman, that the religious instruction given in board schools is quite as good as, if not better, than that given in voluntary schools, it is time to inquire what the religious instruction given in board schools is. It has been described as a new religion. It would be more accurately described, I think, as, in theory, a religion of residues ; in practice, an allotropic religion, varying with each expounder of it ; and, as defined by Act of Parliament, a religion orthodox in proportion to its indefiniteness. It is a religion without a creed, without a Church, without sacraments. It is a religion that takes no cognizance of what a baptized child is, what he is to believe, what he is to do, and what means of grace are open to him. I do not blame school boards for these deficiencies. They are inevitable, and we must console ourselves with the thought that though much is taken away, much is left behind. A little is better than nothing at all. Even out of the hem of Christ's garment went power to heal. But we cannot accept as sufficient for Church children those remnants of Christianity which are all that the exigencies of the board school system allow to be taught.

Even if the religious teaching given in board schools were all that is wanted, we have no guarantee for its continuance. It may at any moment be reduced, or entirely withdrawn. No less than ninety-one school boards, of which seventy, I regret to say, are in Wales, have no religious teaching of any kind ; not even the reading of the Bible, and no religious observance. We must remember, too, that it is not only unbelievers who are opposed to religious teaching in elementary

schools, but considerable numbers of religious men who, for various reasons, contend that such teaching should be given elsewhere, either by the parents, or by religious bodies. As long as we have voluntary schools, there is some ground for hoping that religious instruction will continue to be given in board schools; but once voluntary schools are surrendered, we should, I am convinced, be within measurable distance of an absolutely secular system, like that which now prevails in Victoria, where, as one Minister of Instruction recently admitted, the very name of Christ has been banished from the school books.

We are told by persons who would have us give up our schools, that the hundreds of thousands we now spend on them would be liberated for other and more important Church purposes. For my own part I know of no Church purpose that is higher or holier than the religious education of the young; and I trust that whatever we do we shall not attempt to lighten the ship by throwing the children overboard. Such a policy would be inevitably followed by an awful and deserved Nemesis. The neglected child would turn against the unnatural parent, and the Church having sacrificed the school, the school would, in its turn, sacrifice the Church. The command to feed Christ's lambs was given to the Church, and she cannot pass it on to school boards. It may be necessary for her to make great efforts to maintain her schools, but I trust that we shall hear no more the craven cry of "Surrender." Let us rather close our churches. "The world," says the "Talmud," "is saved by the breath of school children. Even to rebuild the temple the schools must not be closed."

Let us be quite clear, however, what it is we are resolved to maintain. It is not schools which are Church schools only in name, but schools where children are brought up in the full and definite teaching of the Church into which they have been baptized; where morality is treated as a part of religion; where the means of grace are unfolded side by side with the obligations of duty, and where the cross of Christ is set up at once as the measure of human sin and of Divine love.

(b) ORGANIZATION OF DEFINITE RELIGIOUS TEACHING IN SCHOOL BOARD DISTRICTS.

The Rev. ROBERT GREGORY, Canon of S. Paul's, 2, Amen Court, S. Paul's, E.C.

In attempting such an organization, it is important that the difficulties of the task should be fully realized. Religious teaching must be worthless if it does not include the direction of moral conduct. The moral law laid down by our Blessed Lord is as much part of the Gospel, as is the promise of supernatural help to enable us to fulfil its requirements. More than mere instruction is required to instil the knowledge of religious truth into the human heart, as its entrance there is opposed by the inborn corruption of our nature. "Line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little," is a direction which applies with special force to the inculcation of moral and religious truth. The task, therefore, can be only very imperfectly fulfilled when definite religious instruction is limited to exceptional and more or less inconvenient times; and whilst it is our duty as Churchmen to do what we

can with the opportunities allowed us, it is well for us to bear in mind that this limitation of opportunities must present, in all cases, a serious obstruction to the religious training of our people, and that it is possible for the restrictions to be such as to effectually hinder the object which earnest people have in view. No more melancholy proof of a narrow sectarian spirit could be found than that afforded by the professed friends of religious liberty, who would exclude religious teaching from elementary schools, and prefer that the rising generation should grow up in ignorance of the Saviour who died for them, and of all definite religious truth, which alone can influence their future lives and conduct, rather than permit the religious people of the country to impart to them that knowledge which can make them wise to salvation.

With the thought of this difficulty in our minds, let us examine what organizations are possible in school board districts from which definite religious teaching is made difficult by Act of Parliament, and in many places, especially in Wales, rendered impossible by the action of school boards.

First amongst these I would place systematic catechizing in church. For such catechizing to be effective, there should be previous instruction of the children to be catechized in the Sunday school. The union of the two has great advantages. Some children who would not attend the Sunday school, may be taken by their parents to listen to the catechizing in church; and if that catechizing is carefully prepared for, and wisely and spiritedly given; if some one definite point is aimed at on each Sunday so that some one truth may be taught, it is possible that seed may be scattered which will not prove unfruitful. But then the catechizer should be prepared with illustrations suited to the minds of children, which will interest them, and be such as they can easily recall. He must be in no hurry to teach all that he has to teach, but be willing to go on step by step, feeling that if some of those whom he is trying to instruct should only come irregularly or occasionally, it is far better to have impressed upon their minds some one definite idea, than to have given a much larger amount of indefinite instruction, which is tolerably certain to fade away from the mind so soon as the lesson is over. Moreover, the teacher must not shrink from repeating himself over and over again; he should be perpetually recurring to what has been taught in previous lessons, so as to make sure that the foundations laid in the past, and on which he is endeavouring to build, have not crumbled away. With the children who attend the Sunday school, and who will be questioned by him in church, he will be able to do still more; for by a judicious selection of passages from the Bible, and occasionally reading to them portions from standard authors bearing on the subject, he may lead the more intelligent of his scholars to a more thorough understanding of that which he is anxious to teach them. I am satisfied that no better text for such instruction could be found than that which is furnished by the Church Catechism. Its words should be thoroughly learned by rote whilst a child is in the lower classes; and its understanding of what it thus learns should be cultivated by its listening to the older children in the higher classes being publicly catechized in church.

So much has been already suggested about Sunday schools, that it might seem unnecessary to say more than has been already done concerning them. But when board schools are in the ascendant, it is most

necessary for Sunday schools to be developed wisely and carefully. The difficulty always is to find efficient teachers, who will not compare unfavourably with the able teachers now found in most elementary schools. No trouble is better bestowed by the clergy of a parish than that which they give to securing and instructing their Sunday school teachers. These ought to constitute a band of persons, male and female, able and willing to give time and thought for the spiritual good of the children under their charge. Their influence should be felt out of the Sunday school as well as in it. They should sympathize with the good and evil fortune of those whom they are appointed to teach : they should seek to become their friends, to whom they will gladly resort for counsel and advice in after life ; they should unite with them in clubs and guilds, and seek to further their temporal fortunes when they have the opportunity ; to promote their happiness and well-being in some of the many ways which those of maturer age, or greater culture, or higher position, or more liberal incomes, are able to do ; and in all ways they should strive to be their trusted friends. This of course involves trouble and self-sacrifice, and unselfish devotion to their duty on the part of Sunday school teachers ; but what are Sunday school teachers worth who lack such qualifications ?

Then again with regard to the teaching given in Sunday schools, it should ever be remembered that it is only what is definite that is remembered. To read over a few chapters in the Bible, asking a few simple questions, and explaining a few difficulties, will profit but little ; whilst laying a foundation of definite instruction concerning the fundamental doctrines of the faith will enable the child to learn something that it can remember, and will help it to teach itself in after life. Half the sermons preached in church are absolutely useless, because those to whom they are addressed have never been made to understand the rudimentary truths of the Gospel. Hence the importance of that catechetical instruction of which I have spoken, and which is made more impressive by being given in Church. Teaching that may be of some value when children attend day schools where definite religious instruction is given, is nearly, if not quite, valueless where children attend schools where no such instruction is imparted. It must be remembered that they have to learn that there is a God who made them, a Redeemer who has died for them, a Sanctifier through whom alone they can do that which is good and well pleasing in the sight of their Heavenly Father ; and that unless these elementary truths are impressed upon their minds at Sunday School, they will probably never learn their value.

Another possible instrument for imparting religious truth would be a night school on one or two evenings in the week, which should be made attractive in some form or other. Boys might be induced to attend such classes in the winter by having cricket clubs formed in connection with them for the summer months, and football clubs for the winter ones ; girls might be persuaded to attend during portions of the year by having instruction during other portions of it in some feminine pursuit or art that happened to be popular in the neighbourhood. In some places uniting those who attended such classes in guilds or clubs would be found to have considerable influence, and might help to secure a higher moral and religious tone amongst their members. But with regard to all such efforts it has to be borne in mind

that personal influence is the all important factor. Where the clergyman or layman or woman is endowed with a large amount of sympathy, with a loving gracious manner which attracts others, and with a self-denying love of the work that counts no labour a trouble if only it can benefit those for whose good it is given, then classes, such as those just spoken of, will prove a success, for they will furnish the opportunity needed for such qualities to find the required field of labour; but where these qualities are lacking, little good could be expected from such an effort as that proposed, which depends almost entirely upon the attractions it presents to those for whose welfare it is started. And in estimating the amount of good which such classes may effect, the thought of the numbers who may assemble ought to hold a very secondary place. A few, in some instances a very few, well taught and really influenced by what they are taught, may do more good than if there was assembled a much larger number, who would be less fully instructed. It is most important for those engaged in such an undertaking to realize that what is wanted is depth, not a large seeming success; something to be effected for the good of the children, and not a parochial success to be talked about. Half a dozen boys or girls trained to be good earnest Christians, will have infinitely more influence for good upon a parish in the long run, than a much larger number superficially affected by what they have been taught. And it may be well to remember that real earnest work for the Great Master is never without fruit; it always has some influence upon those who witness it.

A plan akin to this is the establishment of a Saturday school, in which children may be taught the rudiments of the Christian faith. In some places such a school has been held with success, at least so I have been told, but I have no personal knowledge on the subject. The conditions under which such a school could be held are similar to those which affect evening schools of the kind of which I have just spoken. The difference between the two is simply this: is it better for children to have an additional hour's instruction after the time they have been in school, or to devote part of their Saturday holiday to being religiously taught? Where the parents earnestly desire such instruction for their children, probably the Saturday school is to be preferred; where the parents are indifferent, the choice should be determined by the time at which the best teachers can be secured, and this would probably be in the evenings. But it must be steadily borne in mind that neither of these plans is likely to have much influence for good on the children who most need religious instruction. Vicious and ungodly parents are not likely to value highly for their children what they neglect or scoff at for themselves; whilst the children of such parents are not likely to make sacrifices of play time or pleasurable occupation spontaneously. There may be a few exceptions, a few cases in which parents may be conscious of the misery of living without God in the world, and who may be desirous to save their children from the wretchedness of which they themselves are conscious; but such cases will, I fear, be few indeed. In no inconsiderable number of board school districts, in which either no religious teaching is imparted or where only nominal attention to the subject is given, we must expect, at no distant day, an amount of opposition and avowed infidelity greatly in excess of what we have hitherto experienced; and it will be strange indeed if such infidelity is not the precursor of a fearful amount of

vice and violation of law and order. Partisanship for some nominal form of Christianity will probably, at first, be substituted for religious conviction; and whilst falsehood, perjury, dishonesty, and all kinds of uncharitableness abound, there will still be an ostentatious profession of religious zeal, just as there was not infrequently found in past times amongst those who hurried martyrs to the stake. There is no sadder spectacle than is to be found in such a hypocritical mixture of professed religion and real ungodliness, unless it be in the indifference of religious men to this subject, and of their apparent willingness to allow a multitude of children to grow up in the extreme of heathen darkness, rather than permit them to be taught by a Christian Church with whose tenets they do not wholly agree. It seems as if they regarded the influence of the Church of England as a more deadly evil than the unresisted sway of the powers of darkness.

Another and more possible way of helping forward instruction in the truths of Christianity in school board districts, is by making provision for the regular instruction of the pupil teachers. There are places in which the members of the school boards, and these generally the boasted advocates for religious liberty, directly or indirectly discourage, if they do not openly hinder, the pupil teachers from profiting by the instruction in religious knowledge which the clergy of the parish are anxious to provide for them. But whilst such cases do exist, there are far more where the pupil teachers are left at liberty to avail themselves of the proffered advantages; and I am satisfied that there are few spiritual works which can occupy the time and thought of the clergyman of a parish with greater advantage than that of religiously training the pupil teachers. A class for an hour in the week or on a Sunday can do some good; if the time be doubled or trebled, so much the better. If there are voluntary schools, as well as board schools, in the district, then by all means let the pupil teachers of both sets of schools meet in the same class, so as to show that all are recognized as equally the care of the pastor of the parish. Anything which shows loving, self-denying care and thought has an influence for good, and will certainly produce some good fruit in the long run, though in the immediate present it may seem somewhat barren of results. It is a great help to the success of such classes when the subjects in which the pupil teachers will be examined when they seek for entrance into a training college are made the basis of the instruction given. With older children who have been better educated, and such must be the position of pupil teachers, it is easier to enlarge upon any text and to convey through it whatever instruction is thought desirable, than is possible with younger children. The popularity of such a class may be further heightened by taking up some other subject which may prove useful at the examination for Queen's scholarships, where the clergyman has the requisite knowledge and power of teaching. It is also well, where it is practicable, to provide some summer treat for the members of such a class. In the country this is often best done by asking them to assemble for an afternoon on the parsonage lawn, and in a town by providing some excursion to a place of interest, or showing some hospitality at home. But in all cases the great object to be aimed at is the cultivation of kindly, friendly feelings between teacher and taught, so as better to enable the former to exercise moral influence over the latter for good.

There is one form of attraction to all the classes named to which I think there is a serious objection. I mean the distribution of prizes, whether in money or in books or in other things. It is doubtful whether there may not be a reflex influence in such gifts, leading those who receive them to consider that there is a gain in godliness, of a kind which it is undesirable for them to imagine.

I am painfully conscious of the inadequacy of the plans proposed to supply the place of daily and systematic teaching in the truths of Christianity : in a professed Christian country this ought to be the heritage of every child, and in my opinion a very heavy responsibility rests upon those who in any way interfere with its being given. The bitterness of party spirit, the hostility engendered by partisan zeal, the dread of strengthening the opposite political party, the real indifference to true religion which seeks to hide itself under the cloak of earnestness for purity of doctrine and furtherance of the truth, may make opposition to definite religious instruction in our elementary schools seem religious or praiseworthy to the blinded eyes of the careless bigot or the godless politician ; but I am satisfied that it will assume a very different appearance at the day of doom, when all things shall appear in their true colours in the light thrown upon them by an Omniscient Judge.

ADDRESSES.

The Rev. E. F. M. MACCARTHY, Head Master of King Edward's School, Five Ways, Birmingham, and Vice-Chairman of the Birmingham School Board.

I GATHER that I owe the invitation to address you, with which I have been honoured, to an opinion on the part of the organizers of this Congress, that you would like to know what is being thought and said upon this question of free education in the camp of advanced educationists. I hope I may assume that you will ratify the terms offered me by your committee, and that the widest possible latitude will be allowed me in presenting the views that I represent.

I alluded to the camp from which I came. The term "camp" has a hostile connotation, the appropriateness you will recognise in the face of long-standing controversies. The advocates of the school board system and the advocates of the voluntary system have, ever since 1870, been ranged as opposing hosts. I come from the enemy's camp—under a flag of truce—and claim, as I feel sure I shall receive, a patient hearing.

This question of free education, long "in the air," has been brought nearer the region of practical politics by two recent events :—The first is Mr. Chamberlain's new attitude, adopted in 1884, proposing to employ imperial funds for the abolition of school fees in *all* schools, board and voluntary, leaving voluntary schools in possession of existing privileges of *private* management ; his subsequent (1886) separation from the Liberal party on the Irish question, and his alliance with the Conservative Government now in power.

The second is the passing of the Scotch Local Government Act, 1889, containing provisions for applying the probate duty as a grant in lieu of school fees to public schools, board and voluntary. Now, let me refer to this second effect just for a moment, in order to say that this Act of a Conservative Government, with whom

Church clergy are mostly in political accord, should dispose of certain *à priori* objections to free education constantly raised by them :—

- (a) That moral harm would be done by the weakening of parental responsibility.
- (b) That free education would undermine the independence of the working classes.
- (c) That, as people only value what they pay for, attendance under the free system would be *less regular*.

For what has happened, is that the Scotch nation has converted the English Government to belief in free education, and My Lords of the Committee of Council have put upon record an authoritative confession of their new faith (see Blue Book for Scotland, p. xv.), the substance of which is, that relief from school fees will (a) confer a substantial *benefit* on parents, (b) abolish necessity of *resort to the machinery of the poor law*, and (c) promote *efficiency* of education by encouraging *more regular* attendance and longer stay at school, and by securing a *more successful* enforcement of compulsion.

Now, this has all along been the belief of the advocates of free education, and we accordingly welcome Her Majesty's Government as converts, and rejoice in the existence of a common creed on this subject.

But these remarks are by the way, and I turn at once to the immediate issue before us, which has been narrowed—wisely, in my judgment—to the position of voluntary schools in relation to free education.

Mr. Chamberlain's proposals, first brought before the clergy by correspondence with the Dean of Wells in 1885, seemed to open a way to a Concordat with the Church of England, on the basis of the *status quo* as to *private* management. But they have produced a split in the free education party, the line of cleavage of which runs *transversely* across that made in the Liberal ranks by the Irish question, a fact not without its bearing upon the prospects of immediate free education legislation for England.

Mr. Chamberlain's method of freeing the schools (propounded at Glasgow, February, 1889) is as follows :—

The amount of fees is to be made up to schools by a Parliamentary grant, either (1) by striking a general average of fees now paid, or (2) by dealing with each *school* separately, or (3) by dealing with each *school district* separately, leaving the District Council to apportion the grant between schools as it thought fit.

My criticisms upon these proposals are that the third plan would threaten such elements of discord in the new and untried district councils as to be fatal; and the second plan is open to *many* serious objections, as for example, that high-fee schools in well-to-do neighbourhoods which want least would get most; and that managers of voluntary schools, who have been raising fees to meet dwindling subscriptions, would be *rewarded*; while on the other hand, school boards (e.g., Birmingham), where the inhabitants, supporting the policy of low fees and generous remissions, have been heavily rating themselves to make up the balance not levied in fees (6s. per child or so), would be *permanently fined* for their public spirit.

These objections leave the plan of making the grant equal to the average fee now paid the only feasible one.

It must be noted, however, that, as regards schools under denominational management, this involves considerable endowment to Roman Catholic schools, and a sensible endowment to Church of England schools in rural parishes; on the other hand, some voluntary schools in towns, especially Wesleyan, would *suffer*; but, if acceptance of this grant were *permissive* under certain conditions, many such schools would preserve their position as fee-charging schools, and be independent of the free education grant.

Now, let us turn to Scotland, where free education became law on October 1st, and state the conditions under which free education has been granted to Scotland, and examine by contrast the effects of similar conditions if free education were introduced into England.

First, in Scotland school boards are universal, and the school board education rate is universal, and public schools are used by almost *all* classes of the community. The Scotch Local Government Act aims to apply an imperial tax to relieve local taxation; and the Act of Parliament, instead of relieving the universal education ratepayer, has relieved the universal school feepayer. In England, only little more than three-fifths of the population live under school boards; two-fifths or nine and a half millions, pay *no education rate*. Consequently, if Parliament is induced to bring free education into England, *other* considerations must weigh and other grounds must be found than have been effectual for Scotland.

Secondly, in Scotland, *board* schools educate five-sixths of the school population, of the remaining one-sixth, half are Roman Catholics (principally in Glasgow); there remain only about 40,000 children in voluntary schools *outside* the school board system, in the sense that voluntary schools in England are outside it.

Only, then, to this *very limited* extent are State funds to be applied to schools not under popular control; and so (according to the legal *maxim de minimis non curat lex*) the principle which is opposed to this stands practically uninvaded. In England, barely two-fifths of the school population are in board schools, the remaining two-fifths, numbering two and a quarter millions, are in voluntary schools, and of these one and three-quarters millions (nearly) are in Church of England schools. Obviously, the dimensions of this large number—forty times as great as for Scotland—at once raises the invasion from insignificance to one of the greatest importance. Moreover, the Church of England claims, as no other denomination in England and no denomination in Scotland claims, that it is capable of performing, and does perform, a national duty in the matter of secular education over large areas, efficiently and sufficiently; and in virtue of this, a powerful organization existing for religious purposes has obtained, and justifies to the country the retention of, a monopoly of the means of secular education over those areas, and (subject to no local popular control, but only subject to the individual will of the vicar, and to the minimum Code requirement) complete control of the *amount* of secular instruction, and of the *charges* levied upon parents for imparting this to their children.

This position of the voluntary schools in England is naturally being challenged all along the line, when no such challenge would be heard in connection with the voluntary schools of Scotland, which make no such assumption.

Thirdly, in Scotland, free education is *compulsory* in board schools (with special exceptions by favour of the Scotch Educational Department), but is *permissive* in voluntary schools; also, the *same* grant per child is paid in lieu of fees to *all* schools, whatever the amount of previous fee. The probabilities are—(1) that low-fee Roman Catholic schools will take advantage of the grant; and (2) that the grant (9s. 9d. per child) will not compensate the Church of Scotland and the Free Church schools for the loss of fees, and that the transference of these to school boards, which has been slowly going on for some time, will be precipitated; and (3) that the higher-fee denominational school will decline the grant, and, trusting to parents desiring a “select” school for their children, will continue to charge fees. In England, free education would be *compulsory* in board schools (with, perhaps, special exceptions as in Scotland); and it might be made *permissive* in voluntary schools, provided sufficient accommodation in a free school existed within reach.

The reasons why Church of England control over secular instruction cannot

be retained, much less strengthened, as it would be (for a time, at least) by the free education grant, are—(a) the important constitutional principle: "No State grants on a *large scale* without popular control" would be set aside, partially in areas under school boards, completely in the large areas where no board school exists; (b) the rights of conscience, at present invaded by an ineffective conscience clause, would remain unprotected; then (c) these grounds, strong in themselves, are rendered *stronger* by the fact that Church of England schools are inspired by *meagre ideals* of what education of the people should be, in range, character, and equipment; they are *poorly* supported; subscriptions are dwindling, and much of the so-called "voluntary" contributions are *extorted* (as a voluntary rate) under threat of a school board; and they fail to enlist the interest of local population (parents, etc.) in educational affairs.

When I speak of Church of England managers being inspired by *meagre* ideals, I do so in no carping spirit; it is perfectly natural that it should be so. No man can serve two masters. The average human mind cannot be dominated by *two* engrossing and exacting ideals. For the last twenty years, the clergy, seeking how to serve more faithfully and effectively the cause of their Lord and Master, have been elaborating grander ideals of their Christian functions, and have been widening the horizon of their spiritual activities; and the result is shown in that vast expansion of the Church's instrumentalities which has given the Church of England a new claim to the admiration and devotion of the people of England—*Si monumentum queris, circumspice*—not only its renovated churches, brightened services, and improved Sunday schools, but its missions and other socialistic efforts for the soldier and sailor, the navy and deep-sea fisherman, to the waifs and strays and outcasts; its brotherhoods and sisterhoods; its bands, nay, armies, enlisted in the cause of temperance, of purity, or for the reclamation of our heathen at home, and the winning of the heathen abroad.

While the minds of the clergy have been thus pre-occupied, *other* minds have been working out a new ideal of what *education* can do, may do, and must do, for the intellectual, social, and moral uplifting and happiness of the people. The vastness of the problem, its intricacy, its difficulties, have impressed themselves upon these workers in the educational field, the more they allowed their minds to play freely round the problem, the more they gained practical experience, through opportunities which the Education Act of 1870, by creating popularly elected school boards, gave them, of the work of school management.

These two streams of thought—one working on the lines of spiritual means, and the other of intellectual and moral means for the uplifting of the people—have been moving parallel to each other, and, like parallel straight lines, do not meet. Hence it is that whereas we of the new educational ideal believe that the proper environment of a school child in cubic space of air, in ventilation, in playground, in appliances, cannot be placed on the ground under from £8 to £10 per child, and that adequate staff and apparatus for the effective development of his mental faculties cannot be supplied for less than 40s. per annum, the clerical authorities and clerical managers still assert that schools "of the most approved kind" (see chapter on Day Schools, by Archdeacon Smith, in the "Manual of Parochial Work," published by the S. P. C. K.), can be erected for £5, and even £3 per child, and that 30s. per annum is ample for school maintenance, instead of 40s.

And school boards are charged with extravagance, up-hill and down-dale, in endless iteration, so little is the new ideal appreciated and understood; nay, so utterly misapprehended is the phenomenon, so incomprehensible our motive, that otherwise rational men have sought refuge in the thought to which they have boldly given

expression in speeches and pamphlets, that all this extra expenditure is encouraged and entered upon for the *express purpose* of crushing out the voluntary schools, with the connivance, forsooth, of ratepayers, who freely put their hands into their pockets—how like ratepayers!—for this purpose. But such allegations refute themselves by their transparent absurdity, and I dismiss them.

Before I conclude, let me present what I consider would constitute satisfactory proposals for legislation, with the view to introducing free education into England. These are:—

(1) School boards should be universal, with the unit of area sufficiently large to ensure efficient local administration (including compulsion).

(2) Voluntary schools should be transferred to school boards for the hours of *secular* instruction (except under circumstances named below), leaving the religious instruction in the hands of the present managers.

(3) Either a board school, or a voluntary school transferred as above, should be within reach of every child.

(4) Such school should be free of any payment on part of parents *for fees or books*.

(5) A fixed grant of (say) 12s. 6d. per child, in average attendance, should be paid out of the Imperial Exchequer as a free education grant.

(6) A voluntary school (with the consent of the Educational Department) need not be transferred to a school board for secular hours, and may charge fees, provided a board school, or a voluntary school, transferred as above, is within reach of every child desiring such a school.

The free education grant might be paid in a lump sum to each school board for all children in average attendance within the area, and apportioned according to the needs of separate schools for the cost of secular instruction.

These proposals would remove the *financial* objection to free education, as money would not be required for sites and buildings for *new* board schools, but only for the improvements and extensions of transferred voluntary schools; they would also remove the *religious* objection, for full denominational teaching, unrestricted by the Cowper-Temple clause, might be given in all transferred voluntary schools.

In conclusion, let me state my conviction that Church of England schools, whatever they have been in the past, are no longer, as regards their hold on *secular* instruction, “bulwarks” of the Church, and that it is unwise to consider them so. Rather, they are *crumbling redoubts*, which should be evacuated for the more effective defence of the citadel, which will have to endure, I very much fear, more vigorous and concentrated assaults in the future.

The Rev. J. NUNN, Rector of S. Thomas', Ardwick,
Member of the Manchester School Board.

THE history of codes has been to too large an extent the history of departmental mistakes. Witness the famous age clauses, which caused someone unkindly to suggest the question, whether the Department had ever seen a child? These clauses were propounded in one code, deferred in the next, suspended in the next, and disappeared from the next. The last code was a mistake altogether. The Royal Commission had reported and made many important recommendations. To carry these out, to give voluntary schools the help necessary to enable them to meet the unequal competition of board schools; to give special aid to the numerous schools in thinly-peopled places; to secure general improvement in elementary education all round, a new Act of Parliament was needed, and not a mere code. First and foremost, the Compromise,

made under the Act of 1870, needed to be called to mind, and its working enquired into.

Under the inducement of the promise of additional Government grant, the supporters of voluntary schools were persuaded to forego their claim upon the local rates. Mr. Gladstone assured them that the addition to be made to the grant was such as would enable voluntary schools to compete fairly with board schools, and would enable the boards to keep their rate below 3d. in the *£*. What would have been said at the time if the course and conduct of some boards had been foreseen? The Compromise needs to be revised. We ought plainly to demand, either that, seeing education has become so expensive, and school boards so extravagant, the Government grant should be largely increased, or the question should be urged, upon what ground are the parents of children who attend voluntary schools in school board districts deprived of their share in the rates that they pay? Why should they be called upon to provide educational luxuries for their neighbours, and be denied any share in the spoil, except upon foregoing their religious preferences and privileges?

This question should especially be considered in connection with what is known as the "17s. 6d. limit." The local rate was shut off from the voluntary schools, on the promise of additional Government grant. Thus their possible local resources were diminished. But by and by the very Government grant promised them is clipped, because their local resources are not sufficient to meet it. Under these circumstances it is plain that a new Act is required.

But the new code, besides being inopportune itself, would aggravate the very evils which the Commissioners would remove. I am aware that the advocates of the code claim for it several virtues. They say that it is a following of the suggestions of the Commission, that it would cause a great advance in education, improving school accommodation, as well as the teaching power and the curriculum, and that it would in great part meet the objections raised against "payment by results," and would generally ease the labour of the education department, the inspectors, the managers, teachers, and children. I venture, on the contrary, to maintain that the code favours the views of the malcontent sub-minority of the Commissioners, rather than those of the Commission itself; and that the supposed advantages offered by it are illusory, while it would greatly embarrass the poor voluntary schools, both in town and country. Let us take, to begin with, the new rule as to school buildings and accommodation. This rule would seem to subject all new buildings to the approval or censure of the Department, that is, "their lordship's architect," and that although building grants have ceased. Many managers have already gone through much trouble in this matter. Then, with regard to the requirement of ten square feet for each child. No difference is made between the space required for infants and that for older children. We are told that the rule will not be retrospective, if there is sufficient sitting accommodation; but we are not told what this may be interpreted to mean. We are made to understand that it will be a great improvement to secure this enlarged space, and then in another breath we are told that there are few schools which would be affected by the change. But this is clear, that if this rule be passed, an excuse will at once be found by aggressive school boards for opening a vast number of new schools. A theoretical deficiency of accommodation will be discovered all round, and though the voluntary schools may not be filled up to the ten square feet limit, a plea will be set up for more buildings.

(2) But let us take another point. The code, in its tenderness for pupil teachers, seems to propose to exempt them from two of their present formal examinations at the end of the third and fourth years. This would be a distinct loss to the pupil

teachers, who would miss this test of their progress. It would, no doubt, ease the inspector's work. But with the examination, the code also takes away the pupil teachers' grant. This grant, first made in Lord Sandon's code, has been very helpful to poor voluntary schools. But just as the Department took away the scholarship grant created by the same code, so now it seeks to take away the pupil teachers' grant. This grant amounts to no less than £38,000 a year. It exceeds the amount which the schools lost last year under the "17s. 6d. limit." If it is worth while to seek for an Act of Parliament to remove that limit, are we tamely to see a larger sum deducted from the grants with the stroke of a pen, by the secretary to the Education Department? But Mr. Cumin proposes—for it is his proposal all through—to give this sum to the schools in poor and thinly-populated places. This is a kind and thoughtful act on his part, and it will have the advantage of costing the Exchequer nothing. But, even the small schools must bear in mind (1) that they will lose their pupil teacher's grant, if they employ one; that (2) they may have to provide a larger staff under the code; and (3) that the 17s. 6d. limit may take away much of what they may think to gain. We search the Royal Commission Report in vain for any such suggestion as this—to "rob Peter to pay Paul." It is an invention, the credit of which belongs wholly to the Education Office.

(3) But the Commissioners have some proposals, not to diminish the grants, but to increase them. They propose that the fixed grant should be raised to 10s., and that the variable grant should amount on the average to another 10s. Now, the present total average grant is 18s. 2d. The Commissioners would therefore increase the present grant by about 1s. 10d. per head. How does the code deal with this subject? It proposes a "general" grant, with a minimum of 12s. It also proposes that the variable part of the "general" grant should not exceed 3s. 6d. The other grants remaining the same as before, a careful calculation shows that the total grant would remain almost precisely what it is at present, *i.e.*, 18s. 2d. In this way we get a fixed amount of 12s. and a variable amount of 6s. 2d.; one-third variable, and two-thirds fixed.

Now, on turning to the recommendations of the sub-minority, Mr. Lyulph Stanley and his friends, we find that this is precisely the proportion that they, and not the Commissioners, recommend. (Report, p. 332.)

But has not the code, at any rate, this advantage, that it does away in great part with "payment by results"? On the contrary, there is very little change, and that change is in the wrong direction. Looking at the matter in detail, we find that in infants' schools the payment is made upon precisely the same terms as at present, except that the acquirements of the lower division in the elementary subjects are apparently not to be taken into account. This is the children's loss. It may save the inspector some little trouble. In departments or older scholars, we observe that the payment for specific subjects is as before—a payment on individual passes. The payment for class subjects remains as before, strictly a payment on results. It is in the elementary subjects only that we observe a change. At present, each child who has been six months at the school is examined (unless specially excepted), and the results are carefully noted, tabulated, and every success or failure tells in the grant awarded. The pass-grant goes up or down by a scale of pence.

Now, if payment is to be by results at all, and it seems at present impossible to escape from this system, we might say that first, the results should be worth the payment, and that there should be some sort of proportion between the payment and the article paid for. The system of payment by results, intended to secure the careful teaching of the poorest and most backward children has developed or degenerated into a vast prize system, under which the greatest rewards go to those who need least

help. What are we to think of a system which, under the auspices of the Science and Art Department, enables a youthful grant-earner in the Birmingham Bridge Street Board School to extract £6 1s. 6d. from the public purse in consideration of a smattering of ever so many sciences, and rewards the managers of a poor school which has picked up half-a-dozen poor boys out of the streets, but has had only moderate success in teaching them the elementary subjects, with possibly nothing at all, but with rather a mulct on the school at large, and a "fair" merit grant?

What we want to see is, payment by pains, rather than by results. The examination should regard not only the quality of the passes, but the quality of the scholars who are required to pass.

A school in a poor district that does its duty *deserves*, as well as *requires*, a larger rate of grant than a school in a well-to-do neighbourhood, attended by children whose parents could probably afford to pay the whole cost of their education.

The evils of the present system are these. The greatest sums are paid where they are least needed. All classes of children are treated as on equal footing. All children are measured upon the same Procrustean bed, and expected to keep time and pace together.

What does the New Code do to remedy these evils? Nothing. We are told that it allows liberty of classification. I ask, where? We read, "The scholars must be taught suitably to their age and capacity." The word "capacity" is new. We must see the instructions to inspectors to know what it means. But we also read, "In ordinary circumstances, scholars should be advanced not less than one standard in a year." If this rule is to be observed, and the inspector is to enquire into its observation, how does it differ from the present rule, that exceptions shall be "notified and explained in writing"?

But has not the pass grant disappeared?

What has been done in this? The old pass grant and the present grant have been merged, with the fixed grant, into a "general" grant. This "general" grant is to go up or down by three stages, 12s., 14s., 15s. 6d. The 12s. is the fixed part, the variable part amounts to 3s. 6d. Now this variable part is to be the measure of the merit of the school in a great variety of particulars. The inspector is to consider the number and quality of the passes in reading, writing, and arithmetic. Here are six matters to be taken into account. Then he is to regard the efficiency of the instruction generally. Then he is to take account of the premises, staff, organization, and discipline. He is, besides, to consider the results of any "visits without notice." He must also enquire whether care is taken to bring the children up in habits of cleanliness, punctuality, and other virtues. How much are each of these points of excellence to count for? At equal values they might be worth 3d. per virtue.

The Commissioners tell us, that in the assessing of the variable grant, special stress should be laid upon the elementary subjects. But this suggestion is wholly disregarded in the code, for they are merged in the general grant, along with apparatus and general moral excellence. The special reward of the whole catalogue of virtues together does not reach the amount of 4s., paid per pass in the rudiments of Latin.

There is, however, one subject which may fail a school and reduce the general grant to its lowest point, whatever the condition of the school in management, morals, or success in elementary teaching. This is "repetition."* Here, at any rate, is the "*reductio ad absurdum*" of Code making.

* Art. 100 (ii).—No School shall receive more than 12s., unless the Inspector reports that the Scholars throughout the School are satisfactorily taught Repetition, as set forth in Schedule 11.

Instead, therefore, of the Code doing away with "payment by results," this principle prevails as before in all other subjects, except the elementary subjects. In the case of these it is still a payment by results, only instead of results evidenced by scholars who have been for a reasonable time in the school, results carefully and individually taken, tabulated exactly, and so capable of being checked and revised, we have results, gathered from the children, without regard to the time they have been in the school, by some process of sampling, or class examination, which may, or may not, be tabulated, but which it will be impossible to check. Such a process of examination may save inspectors and the Education Office trouble, but will be wholly unsatisfactory as a basis for assessing the grant. The abolition of the individual examination will be a distinct loss to the children and their parents. A perfect pass in a particular standard is a legal qualification for labour. The parent has a right to have his child's progress marked.

It is difficult to discover a single substantial redeeming feature in the Code. It will injure Church schools in towns, and it will give no certain help even to those country schools to which it offers £10, at the expense of their neighbours. It is our duty as Churchmen to oppose it, and to make it clearly understood by those who are in high places, that much as we value this or that party, or combination of parties, one thing above all is dear to us—the maintenance of our schools; for upon this mainly, under God, the Christian education and character of the people of this country depends.

The Right Rev. the PRESIDENT.

BEFORE we enter upon the discussion of the deeply interesting subject set down for consideration this morning, I wish to state, for the information of the Congress, and I do so with very great pleasure, that we have received from the body of Scandinavian Christians in Cardiff a most friendly greeting and an earnest prayer that God may speed our work. The next statement I have to make is rather a humiliating one. It is that I have lost the document, and therefore cannot read it; but I am quite sure you would all have deeply sympathised with that which it contained.

DISCUSSION.

The Rev. DAVID MELVILLE, D.D., Hon. Canon of Worcester,
Diocesan School Inspector, Rector of Great Witley,
Stourport.

OUR excellent friend, the Canon of S. Paul's, dwelt only on what I shall call the outside and accidental opportunities which the Church might have of teaching definite doctrine in board schools. Will you let me consider what I hold to be a more essential element of the subject, by asking you to go inside the board schools and think in what way we can best express our compassionate consideration for those schools, rather than such an alienation of feeling, if not altogether disregard, which up to this time has been generally shown by the Church. I cordially agree with the very eloquent and wise words which have fallen from the Chairman of the London School Board and from Canon Daniel, to the effect that it is of prime and paramount importance to uphold the integrity and independence of the Church's religious system in its own schools; but, at the same time, I cannot see but that the Church has a moral and positive duty in extending its compassionate regard towards board schools in relation to their religious teaching. The question is, are the board schools to be religious or irreligious? After what we have just heard to-day we surely cannot be in any difficulty or doubt as to whether or not the religious character of board schools is at

stake, and in what I am going to say I wish especially to vindicate board schools from that absolute secularism into which some people wish to precipitate them. Is there not then, I will ask, a religious basis on which the teaching in board schools can be placed, which, whilst according with the legal enactments of the State, would not offend the conscience of the Church? We all know that it is the Cowper-Temple clause which directs the teaching of religion in board schools. That clause does not prescribe, nor proscribe, but only permits—or rather I should say invites—religious teaching, upon the condition that it shall not be singular but more or less comprehensive. To jump at a conclusion—which I am obliged to do under the exigencies of time—the Apostles' Creed complies with that condition, for I would maintain that no person calling himself a Christian can disclaim that creed as not distinctive of his own, or as distinctive of any particular denomination, it certainly is not, and never has been, being as it is the creed of Christendom. No one seems ever able to quote this clause correctly, or cares to do so. Even the Royal Commissioners left out the most significant word in reference to the meaning of the Cowper-Temple clause. The clause says:—"That nothing must be taught by creed or formula which is distinctive of any particular denomination," the word "particular" does not appear in the report, although I know that word was distinctly added by the author himself to singularise its application, so as to make it clear that he meant distinctive of any single or separate denomination as such; so that what two or more taught in common might be taught. And therefore the Apostles' Creed is legitimate under the clause. I am released from any further expansion or argument on this subject, because in July last the Vice-President of the Council in the House of Commons, when challenged by Mr. Cobb, unequivocally stated that both he and the whole education department admitted the legitimacy of the teaching of the Apostles' Creed. Now let me say one word as to the conscience of the Church in this matter. I quite admit that there is a much more important point than that of the acquiescing in, or fulfilling the condition of the legal enactment. I would answer the question as to whether or not it is to be admitted as not offensive to the conscience of the Church, by referring you to what is laid down in the Baptismal Service. Therein, as you well know, is an instruction laid down, first of all, that a person baptized is to be taught the Creed, the Lord's Prayer, and the Ten Commandments, and you are aware that towards the end of the Formula this instruction is repeated with an additional instruction to teach, besides, the Church Catechism. Therefore, I maintain, in the Baptismal Service you have distinctly two things. One of an educational or scholastic character, and the other the direction of the clergy with reference to the discharge of their purely pastoral office, with exclusive reference, as it plainly declares, to the rite of Confirmation, though I am perfectly aware that in former days the clergy were apt to relegate the whole of this duty to the schoolmasters. In these days we are totally free from that most grievous error, and we ourselves recognise the distinction which the baptismal service itself recognises between educational and pastoral work. Of course the Catechism, as a whole, cannot be taught in board schools, as it belongs exclusively to the National Church, but I understand that the Creed, the Lord's Prayer, and the Ten Commandments can be, and I think these would be one way in which the Church may soundly and securely supplement the now uncertain and insecure religious teaching in that great and growing department of our national system of education. Let me just summarise the advantages to be derived from the course I advocate. One would be the rescue of the religious teaching of board schools from their religious uncertainty, or rather I should say their irreligious certainty, if things go on as they are. Another would be that we should furnish a chart and compass in these schools to teachers, and provide a link of fellowship between our training colleges, and those teachers who, in very large numbers, go out from them into board schools, and therefore between these institutions and board schools themselves, which greater identification by them with the whole national system is so important at this crisis. Finally it would result in relief to those Churchmen who find themselves elected on school boards, and who do not like to think they are there merely for the secular routine, and yet do not know what to do in order to escape the difficulty, if not mortification, of their present position. I urge this upon the notice of this great Congress as the Church's opportunity for presenting a systematic design to the State and nation, whereby to affect the conscience and influence the conduct of the children taught in board schools, of whose daily routine the element of religion is the most important element: and by this I understand religious principle based upon definite doctrine; for every subject of instruction must have at least some basis or formulated system. Why then deny, or not be anxious to supply that element, which, more than any other, gives to education its supreme value?

CHAS. T. WHITMELL, ESQ., H.M's. Inspector of Schools,
Cardiff.

It would of course not be right for me to criticise what I have to administer, so that I hope it will be understood that I am not attempting to discuss the Code. Free education has been adopted by many countries abroad; it has quite recently been very largely adopted in Scotland—a country pre-eminent for its appreciation of education—and it seems very probable that we may be within measurable distance of something of the kind in England. Voluntary schools will naturally be largely affected by such a change; and it would be well, therefore, for those interested in them to seriously consider beforehand a matter in which they must be keenly interested. In some countries education is free from the elementary school to the university, and this, to my mind, is the only logical position, as it takes away the objection that one class is paying for the education of another, provided that every man is directly taxed for the support of what is, in all democratic communities, a national necessity. The restrictive action of Art. 114 of course applies to all schools; but, as a matter of fact, it seldom practically affects schools other than voluntary ones; and many managers have expressed to me the discouragement they have felt owing to the reduction of the grant under this article. The object of the restriction is to stimulate local contributions; but it is true that the majority of those who suffer by it, regard it as a discouragement. Drawing, in many schools, would have ceased to be taken up, had it not been again placed under the Science and Art Department. In Cardiff, at one school at least, cookery has not been taken up, because the grant for it would not, under this article, have been available. Visiting all sorts of schools, it is part of my duty to observe the moral tone and training of the children in those schools, their manners and language, cleanliness and neatness, their habits of obedience, their honour and truthfulness in word and act. In these deeply important matters, the best schools are those which have the best teachers. The teacher influences by what he *is*, even more than by what he *does*; and the silent sermon of a lofty life does more than aught else to raise those brought within its influence. Secure, then, for your teachers, men and women who will set the example of a noble life. Forty years ago, Dean Hook, called by Mr. Gladstone the greatest parish priest in England, outlined a scheme which he believed would solve many difficulties. He suggested that schools should be established by the State, and that in them secular instruction should be given; but that arrangements should be made to allow the different religious bodies to give, at certain times, religious instruction to their own children. He believed that such a scheme would involve a sacrifice, not of principle, but only of prejudice. For further details of this remarkable scheme, I refer you to chapter ix. of Mr. Stephens' "Life of Hook." The official statistics show that this district is in a very efficient condition. The present blue book (1889) states it to be third in the whole country in the proportion of schools classed excellent. This shows that the majority of the voluntary schools here must do very well. The self-denial and personal sacrifices of the managers are well worthy of recognition. They have done their best to raise and keep their schools up to the requirements of the time. Among Cardiff clergymen, the name of one of your secretaries—the Rev. C. J. Thompson—deserves to be recorded for his life-long service to the cause of education. One other I trust also to be allowed to mention, one who had been in Cardiff nearly thirty years, and whom to know was to love. The late Rev. Vincent Saulze, in relation to his schools, was a model manager. But three short months ago, God's finger touched him, and he sleeps now beneath the shadow of our beautiful cathedral. But his work for good remains, and I, who sadly miss his well-known face, would reverently ask to lay this poor garland of affectionate respect upon the grave of that just and faithful knight of God.

The Rev. C. J. THOMPSON, Vicar of Cardiff, Senior Secretary
of the Congress.

A SECRETARY of the Church Congress ought to hold himself ready to perform any duty at the bidding of his lordship, however distasteful and disagreeable that duty may be, and as I am called upon to give this meeting a sort of decent interment, I think no one will envy me my position this morning. We have, I think, had a grand

educational meeting, but somehow or other I never go away very full of heart from these meetings. It seems to me it is very much with us managers of schools as it was with the tenant-farmer and his landlord's claret—we never get any "forrarder" towards the ends at which we aim. I looked forward with a certain amount of hope to the report of the Royal Commission, of whose investigations the New Code was the speedy outcome. But I am a very disappointed man. I think we parsons are the most ill-used men in the country, and there seems to me only one thing to do, namely, to make ourselves as disagreeable in the future as we have been conciliatory and amiable in the past. Let me illustrate my meaning by an example. A long letter in coarse whitish-brown paper was on my study table this morning, such as we are all familiar with. It was the report of the recent examination by my friend, Mr. Whitmell, of the Tredegarville National Schools in my parish. Well, all three departments of the schools had "excellent," but out of a grant of £500 I am quietly mulcted of £55. I say it is an iniquitous shame. Of course it is very nice for us, as a body of Churchmen, to come here and discuss the best means of making our schools efficient, but what we really want to do is to see our way to keep them. For my part I will not part with a brick of my buildings. It is interesting to hear all the details which have been forthcoming during this meeting, but there are a few points on which we ought to fasten our attention. (1) We do not want help from the rates—at least I do not. I do not know what you think of it, but I am not going to part with the guidance and control of the national education within our own sphere. I will not accept money from the rates; I will not part with that old charter of our national schools, which seems to me to be the *raison d'être* of their existence, that they are voluntary schools, that they are largely supported by voluntary contributions, and are the outcome, first and last, of the religious enthusiasm of the national Church. (2) Then I protest against the idea of uniformity. Of course it is very nice for the Education Department, though I do think that some of the ministers of that office and many of the underlings ought first to be managers of schools before they try to carry out their official duties. I think there is more practical common-sense to be found among a body of school managers than—I will say, is often the case elsewhere; and I think the Education Department would be all the better for having some of our experience before proceeding to legislate for the schools. You cannot have uniformity in your school method and management if you want life. Why should not the voluntary school and the board school exist side by side? Why should there not be variety? We do not want a cut and dried system. We mainly want three things. (1) We want freedom from payment of rates, and ought to have it. That ought to be the first point in our charter. It is not for me to suggest who shall be our leaders in this conflict, but I do think the contest in which we are engaged being a contest for the preservation or loss of our schools is a question of a standing or a falling Church. I do believe that if the united episcopacy of the land were at our head on this great question, we should only have to put our reasonable requests forward and there is no government, present or future, that would refuse to grant them. (2) The next thing we want is the abolition of the 17s. 6d. limit. We could all do well if we only had fair play. That limit means just this, that we are fined for doing our best—not only for giving our people good education, but for providing them with a lesson in political economy in reference to the practical government of schools. (3) The next thing we want is a proper way of applying the remission of fees to indigent parents of poor children. Our people will not go to the guardians; they will not consent to be treated as paupers. I heartily sympathise with them, and it seems to me that the same measure of fair play ought to be meted out to the managers of voluntary schools, such as without any hesitation is granted to the school boards everywhere. Let us decide to ask for these three things, and then we shall not only keep our schools, but shall be able to increase them, and we shall add yet further confirmation of our claim to be, as I trust we shall always claim to be, come what may, the national Church and the great educator of the people of the land.

COLONIAL HALL.

THURSDAY MORNING, OCTOBER 3RD, 1889.

The Right Rev. the Bishop of S. DAVID'S in the Chair.

THE CHURCH'S CARE OF CHILDREN.

- (a) WAIFS AND STRAYS.
- (b) IN WORKHOUSES AND FACTORIES.
- (c) BOYS WHO HAVE LEFT SCHOOL.

PAPERS.

- (a) WAIFS AND STRAYS.

J. TREVARTHEN, Esq., Secretary of the Reformatory,
Redhill, Surrey.

As the honour of reading a paper on this subject has been "thrust upon" me, and was in no way solicited, I hope I need not apologize for being what some excellent representatives of the Athenian school designate as "inevitable" at the Church Congress. Within the brief limits allowed me I can only hope to deal with the subject in a rudimentary way, taking an historical and practical view of it. Having had nearly thirty years intimate and continuous connection with Church work amongst juvenile criminals, I hope I may be pardoned should I express myself, perhaps, with a certain amount of confidence and candour. My remarks will be mostly on that section of the subject with which my experience and observation have been connected.

That the care of the young is a bounden duty and privilege of the Church—the natural instinct of a mother—I need not insist upon in such a meeting as this. I shall assume it is admitted, theoretically at least, by "all who call themselves Christians," for it must ever be one of the characteristic marks of those who are disciples of Him who said "of such is the kingdom of heaven." While heathenism neglected and exposed its little ones, or offered them in sacrifice, Mohammedanism has treated them and their mothers as of an inferior caste, and infanticide notoriously has prevailed in other dark corners of the earth. It has been well said, "The Gospel alone opens its warm bosom to the young. Christianity alone is the nurse of children. Juggernaut presents a grave, the mosque contempt, infidelity neglect, the bosom of the Son of God alone finds them a nursery and a home."—*Salter*.

I must not dwell on the supreme importance of the Church providing for all her little ones an education worthy of her sacred responsibilities. The present century, and especially late years of it, has seen grand efforts made for this purpose, and I sincerely trust that, in spite of all difficulties, Churchmen will never allow their schools to be secularized to the exclusion of religious teaching such as our consciences demand. From a Churchman's point of view "little ones" who are denied this privilege of early training must inevitably become a legacy of regrets. Religious elementary education is at this moment worthily occupying the attention of the Congress in the large hall.

"Waifs and strays" are the subjects of which I am to speak, and something like a definition of the familiar phrase seems necessary; for I think there is a distinction between the two things. The dictionary informs us that "waif" is a term of Scandinavian origin, meaning "an article that no one claims, a wanderer, a neglected homeless wretch." "Stray," from the old French, is, primarily, "an animal that wanders from its owner, an estray, one who has strayed and is lost." I will therefore venture to apply the terms respectively—the first to what are commonly known as neglected, and the second to criminal children. I propose to deal particularly with the latter, leaving the other branch of the subject in the able and experienced hands of Mr. Horsley, who can much more effectively discourse than I can upon the efforts which have been made for our little outcasts by "The Church of England Central Society for providing homes for Waifs and Strays," founded by an old friend of mine some eight years ago, and which I find has under its care no less than 1,300 children, having so increased its numbers from fifty-two in its first year of operation. I must, however, allow myself the satisfaction of saying that the principles and work of the society are entitled to the highest commendation, and are deserving of the most hearty and liberal support of the Church. Moreover, I am persuaded that in the extension of its work lies the best method of preventing much of the misery and mischief which ripens into criminality in the ranks of the neglected classes.

Though it may sound very commonplace, I must be allowed to say that in matters of crime "prevention is better than cure," just as it is true of many other things. In the present state of society, and for a long time to come, both are, or will be, necessary, and those who most realize the need and blessedness of curative efforts, are the first to recognise the importance of preventive measures. A few days ago we read in the newspapers of a lamentable landslip in Quebec, which resulted in serious injury to the dwellings and persons of a large number of poor people. The first effort of the authorities was naturally for the benefit of the injured, and then precautions were taken against a recurrence of the calamity. So we, who are engaged in what I may call the hospital and ambulance treatment of that section of the neglected classes who have become baneful to themselves and others, are most sympathetic with those who are dealing with the same problem in its earlier stages—diminishing the causes of contagion and infection. There is this important difference between curative and preventive efforts, that for the former it often is "now or never." It is pretty generally admitted that most criminals begin their unfortunate career under twenty years of age, and more than half under fifteen. Preventive work, therefore, most certainly applies to the child age, and it will hardly need proof that when neglect has necessitated curative treatment it should be called in as soon as possible. I can but just mention in passing that amongst the best preventive efforts which Churchmen can make for many who must otherwise become Waifs or Strays, are increased and practical attention to the homes, the occupations, and notably the recreations of the people.

Curative efforts in matters of criminality are popularly and rightly called reformatory, and I shall venture to point out the great blessing which has so far attended labours of this kind, for I fear neither

the efforts nor the results are as generally known as they should be. These efforts are, however, preventive as well as curative, as I shall hope to show. Bad as things undoubtedly are, even now, in our large towns, matters were much worse in the early part of this century, for the extent of juvenile crime at that time was simply appalling, and the treatment of it monstrous. Even boys of twelve, fourteen, and sixteen were hanged for comparatively small offences, *e.g.*, there is a noted instance of a lad named Leary, who commenced by stealing apples at the age of eight, and after a progressive series of petty thefts, became head of a gang, and at thirteen years of age was sentenced to be hanged, but was let off with transportation for life. There were said to be 200 flash houses in London, frequented by 6,000 boys and girls wholly occupied in thieving. In 1816, when the metropolis had about one-third its present population, it had 3,000 in its prisons under twenty years of age, one half of them under seventeen; and 1,000, at least, of these juveniles were convicted of felony. In 1884, with a population of twenty-seven millions in all England and Wales, there were only 275 prisoners, at one time, under sixteen years of age, and but 3,276 between sixteen and twenty-one; and, thank God, the improvement continues.

How has this gratifying change come about? By private voluntary benevolent action, procuring remedial treatment of the objects of criminal law, which law has itself been modified and improved as the result of enlightened experience. In the year 1788, two years before the death of Howard, the great prison reformer, the Philanthropic Society was founded by Robert Young, inspired by Howard, to befriend juvenile offenders, and the children who were worse than orphans under the then Draconian system of capital punishment. I am proud to say this was a Church institution, and that it has been my happiness for twenty-seven and a half years to be its secretary. It began its beneficent work by placing out a single child to nurse, in the (then) village of Hackney, where, eventually, children were boarded out in families of twelve, to learn the happiness of home, and the benefits of careful training, moral and physical. The society afterwards established itself in S. George's Fields, Southwark, was legally incorporated in 1806, and continued its work in London till 1849, when it removed to Redhill, where its farm school has thriven ever since, and at this moment has its five houses of sixty boys each, varying in age from about twelve to twenty years, on what is practically an agricultural colony and school of industry, with about 300 acres of Surrey land.

This was the pioneer of a mighty movement, followed in 1806 by the founding of the Dalston Refuge, in 1815 of the Prison Discipline Society, in 1817 of a Juvenile Criminal Asylum in Warwickshire (which failed thirty years after for want of funds), and in 1836 the State experiment of Parkhurst Penitentiary, given up as a failure fifteen years later. All this time a growing section of true patriots was persuaded of the crying need of special efforts for the reclamation of juvenile delinquents. In 1793 the attention of Parliament was called to the question by Mr. Pitt's proposal to provide a kind of industrial school for poor children, but it did not command national support. A Parliamentary inquiry, instituted in 1811, condemned imprisonment of young children. In 1834 followed a Royal Commission, which took evidence;

in 1835 there was a committee appointed by the House of Lords, resulting in another Commission, which reported in 1837 in favour of more summary treatment of children "for the safety of the kingdom." Important conferences of statesmen and philanthropists were held in Birmingham in 1851 and 1853; the Redhill Farm School had been at work since 1849, and other notably successful efforts had been made on the continent of Europe and in America. In 1853 a House of Commons committee reported in favour of establishing Reformatory Schools, and in 1854 the first Act in their behalf was passed; the Industrial Schools Act followed in 1857. The effect of these Acts was to assist private benevolence in the establishment and support of schools of detention and industrial training for children convicted of crime or tending thereto. Following upon the Birmingham conferences, such schools had been established at Hardwicke, Kingswood, Saltley, Stoke, &c., the leading spirits of the movement being Rev. Sydney Turner, Mr. Barwick Baker, Miss Carpenter, Mr. Joseph Sturge, Mr. Adderley (now Lord Norton), Mr. Monckton Milnes (afterwards Lord Houghton), Mr. Davenport Hill, and others.

At the present moment there are in Great Britain 56 reformatory schools (including three ships), 140 industrial schools (including eight ships), 10 truant schools, and 17 day industrial schools, all under Home Office inspection and receiving capitation grants from the Treasury. With the exception of fifteen industrial schools and the truant schools, all these institutions owe their existence to private, voluntary, and independent efforts of a philanthropic nature. The total number of juveniles under detention in reformatory and industrial schools at the close of the year 1888 was 27,410 (22,303 boys and 5,107 girls), besides 2,783 attending day industrial schools. This represents the State-assisted arrangements (outside the Poor Law) for vagrant, neglected, and criminal children.

What has been the result of this great movement? Not only is there evidence therein of a marvellous change of public opinion, as illustrated by national recognition and support of the religious and patriotic work done for the juvenile delinquents before disregarded, but conspicuous and continuous success in that work to the present time.

In 1856, when the farm school was certified under the Reformatory Act (it had been for a long time successfully dealing with youths under "conditional pardon" from terms of penal servitude), 13,981 juvenile offenders were committed to prison in England and Wales; by 1886 (thirty years after) the number had become gradually reduced to 4,934, though the population had increased 45 per cent. in the period, and last year (1888) the juvenile commitments were only 5,065.

I am not claiming *all* this grand result for these schools, but the Royal Commission upon them, before which I had the honour of giving extensive evidence, in their Report (1883) say, "Before these schools came into existence, it is beyond doubt that a large portion of adult criminals of the worst class consisted of those who, in their childhood, had been neglected or abandoned, or trained to a career of crime. From the cessation of this source of supply, a gradual diminution in the number of criminals convicted of the graver or indictable offences might naturally be expected; and this result, due doubtless in part to other co-operating

causes, but largely to the agency of these schools, has been obtained with signal speed and to a remarkable extent."

Permit me to illustrate the success of reformatory work by the statistics of the Redhill Farm School. Besides upwards of five hundred cases received by the Philanthropic Society while in London, it has received, since removing to Redhill, to the end of last year 3,766 boys, of whom 3,457 had been discharged, 1,540 of them by emigration. The school has trained one-twelfth of all the male cases committed under the Reformatory Act in England and Wales, and always selects the most criminal type of boys for admission. The last returns show that, of those discharged, 93·21 per cent. have not been re-convicted; 5·43 per cent. had relapsed (more or less) into crime, and 1·35 per cent. could not be traced. As a very cute American visitor said to me some time since, "It seems rather better than general society."

From the recently-published last Blue Book, I gather that the average reported results of all the reformatory schools for boys was 76 per cent. not re-convicted, 18 per cent. relapsed, and 6 per cent. unknown; the average returns for girls were a little better. Of industrial schools, the average is 86 per cent. not convicted, and 5 per cent. relapsed.

May I point out here that it is impossible to estimate the preventive effects of these results, because almost every distinctly criminal child saved to society means an evil influence arrested and neutralized, which might otherwise have been perpetuated indefinitely. If time permitted, I could narrate striking instances, within my knowledge, of gangs broken up, and the leaders turning out bright honest fellows, useful members of society, and faithful Churchmen too. At Redhill, we have on the average 30 per cent of these poor lads (many of whom "never had a chance," as they would say, before) annually presented for a special confirmation in our own chapel, and at this moment nearly two-thirds of this colony of young thieves are regular communicants; and that, "without bribery or corruption." As to the former care by the Church of these her children, I find upwards of thirty per cent. have never been baptized, and many who have been were ignorant of it till we by enquiry discovered it.

Our success which has been, I am sure, in proportion to our faithfulness as Churchmen, has never been greater than at present; and I must be allowed to say that I think it a deplorable fact that with all this great work of reformatory and industrial schools, the Church of England has never been identified to anything like the extent she should have been. In most of these institutions there is no presentment whatever of the Church as the spiritual mother of these "waifs and strays," the work is mostly left to those who believe in "undenominational religion," the relation of which to our dear old Church is not always friendly, and often, alas, antagonistic. The most brilliant diamond is akin to the blackest coal, and if Church people would but throw themselves into this special work of utilizing such institutions, they would see, as I have rejoiced to see many a time, that what are called the lowest and outcast classes can illustrate bright Christian character as much as those who are thought superior to them.

It has been part of my duty to investigate the character, antecedents, and circumstances of 2,283 boys admitted into our school since my connection with it, and I cannot conceal the pain with which I frequently

discover the most absolute ignorance of anything Christian; and I am bound to say, that my observation goes to show that the Roman Church follows its baptized children, even into the ranks of crime, much more than our communion does, though the Roman Catholic Reformatory Schools are far less successful. The Roman Church, to my knowledge, spares no pains to trace out every juvenile belonging thereto, who is sent to any other school than their own; while I know of more than one reformatory where boys are sent sometimes to church and sometimes to chapel, and there is a well-known school whose presence at church was objected to on account of their corduroys. Plainly put, the Church has scarcely looked after these schools at all. It is a curious fact that I cannot accurately discover how many, or rather how few, Church of England reformatory and industrial schools there are. I gather, however, that of 56 reformatories only 26 are in any way under Church influences, of 108 industrial schools only 38—many of these miss or alternate church and chapel.

All honour, and be it most cheerfully rendered, to all those good men and women, whether belonging to our Church or not, who have been so remarkably blessed in the work of our many voluntary and certified schools for criminal and neglected children; and there have been many noble and earnest workers outside our Church, notably from the Society of Friends; but let Churchmen know that the reclamation of juvenile delinquency is not only a bounden duty, but a glorious privilege, and one it will be a growing shame to them to neglect, in view of the results already achieved. Their purses, with their prayers, and their personal service, can surely be never better employed than in seeking and saving those that are lost; and I am certain that nothing can do the work so well as the faithful application of Church principles to it. I speak that I do know.

I could tell heart-rending tales of neglect and cruelty, of dense ignorance and heathenism, of vile influences at work, "earthly, sensual, devilish;" but all, except the wilfully ignorant, must surely know that these are mostly the circumstances in which we find our "waifs and strays" (making it no wonder that they are such), and, thank God, I could tell delightful tales of the blessed effects of improved environments, and above all, of "holding *the truth* in love" towards these quondam victims of "sin, the world, and the devil," which thrill my heart with increasing emotion as my acquaintance with reclaimed youth widens more and more over the face of the earth. I would tell, if I might, of thankofferings and gifts from our old boys to our chapel, in which they first learned of the "beauty of holiness;" of men in our colonies, as well as at home, who have turned out Church workers, as well as Church members. But I must forego this gratification in the exigencies of time, only asking that Churchmen everywhere, in the interests of the degraded and neglected, will inform themselves of the possibilities now within their power, if they will but take their share in establishing or supporting special Church schools where reformatory and industrial training can be given. Believe me, they will not repent stooping down, if need be, to the class for whom I plead. Who are we, indeed, the best of us, to call any "outcasts," when we ourselves confess we have erred and strayed like lost sheep.

Centuries ago, Father Hugo practically taught this divine lesson, after

the manner of our Blessed Lord's condescension. "Pardon, blessed Jesus," exclaims his attendant Adam, "the unhappy soul of him who tells the story! When I saw my master touch those bleared and livid faces of victims to the plague, when I saw him kiss the bleared eyes or eyeless sockets, I shuddered with disgust. But Hugo said to me that these afflicted ones were flowers of Paradise, pearls in the crown of the Eternal King waiting for the coming of their Lord, Who, in His own time would change their forlorn bodies into the likeness of His own glory."

May I conclude in the words of our dear Lord and Master "Go, and do thou likewise"?

(b) IN WORKHOUSES AND FACTORIES.

The Very Rev. JOHN GOTT, D.D., Dean of Worcester.

ABOUT the latter I shall say nothing, partly because there is little to say. As far as I know, factory children have nothing to separate them from their brothers and sisters at home. They live at home, play in the same streets, and try to improve themselves in the same evening classes and Sunday school as the children around them. Yet there are a few weak points. I know a large and famous machine factory where most of the foremen, being Socialists and unbelievers, play a devil's mission among the promising boys; and I have known many a mill lad and girl have a hard battle to fight at confirmation time till they had proved their faith by a kindly and lovable life.

The older and riper Christians of the mill must stand by those bright but tender recruits, else Christ will lose them, and the Church must bind them together into a faggot for mutual courage and strength. The Young Men's Friendly Society is the best thing at hand, and it is built on the pattern shown us in the Mount, the part of the temple which we call the communion of saints. When we neglect to combine those boys in some real society, brotherhood, guild, or class for godly fellowship, we cut out that article from our Creed by which we are taught to say, "I believe in the communion of saints."

The workhouse child, alas! is born for the most part in a class by itself; it very often inherits a bar sinister that we have to cancel before it leaves our hands; it is constantly the birth-victim of hereditary sin, often with a body predisposed to weakness and disease, a brain indisposed to energy and independence, a heart sluggish and unloving at its very fountain.

I have been chaplain of a workhouse and chaplain of a gaol, and the distinction between the bulk of the inmates of each seemed to be this—the deeper sin was common to both, but those who were less active and clever found their way to the workhouse—childhood without innocence or happiness, mid life without respect or energy, old age without friendship or hope, and yet in the midst of it all there were always some true saints of God who taught and gave me great things.

To go a little further back, you remember young Oliver Twist on his first birthday, when they sent him to the baby farm, and on his ninth birthday, when they gave him away, with a £5 note to persuade anyone to accept him, and a prophecy from the chairman that he was sure to be

hung. Those guardians of the poor had done their best to fulfil their prophecy, and then they cast him loose into the world, I wish I could have said into the Church, but the Church had forgotten in those days to adopt the orphan and the outcast; and the world, after lending him to the chimney-sweep and the pickpocket, took him to her kinder heart, and made a man of him.

To do this, and much more than this, is the Church's duty to her children in the workhouse, and for this she has powers and gifts, a heart in which Christ lives, and hands that can bless as well as guide and guard. We have 268,000 children of the State; may I plead with you for them as children of the Church, children of God? To realize their kinship to us and to our Father is the beginning of our duty to them, and the first touch of all the good we can do them.

Mr. Peek should know much about the workhouse children's department, and this is his account of it:—"Half penal, half charitable, and wholly demoralizing."

"One child has been brought up in a debased form of communism, living among hundreds of people who are actually penniless, and yet have all things needful, being fed, clothed, and sheltered without the stimulus of remunerative effort." ("Florence Davenport Hill," p. 14.) Mrs. Nassau Senior's inquiry into the after-career of 500 girls brought up in the Metropolitan District School reveals this result:—11 per cent. good, 26 per cent. fair, 43 per cent. unsatisfactory, 19 per cent. bad. So she founded "The Mabys," and produced this new result:—45 per cent. good, 41 per cent. fair, 11 per cent. unsatisfactory, 3 per cent. bad.

I want you to know the need and the fruit of befriending these poor children, so let me give you another contrast of statistics:—

In a Parliamentary return of 1861, out of 29,000 children who had gone to service in ten years after they had spent over two years in the workhouse, 14 per cent. boys and 26 per cent. girls were known to have returned to the workhouse. You understand what that means. But out of a number of children who had been withdrawn from the workhouse and placed in families near Glasgow during seventeen years, 91 per cent. were known to be doing well.

And what has been already done for those children? Much, very much. "Oliver Twist" could not be written now. Many guardians of the poor have been true to their name and thrown their lives into their elected fatherhood. And many a gifted and loving man and woman has become a guardian to put himself *in loco parentis* to the fatherless.

London has a society vulgarly called "The Mabys" (as the initials of the Metropolitan Association for Befriending Young Servants). It was founded by a Government Inspector, Mrs. Nassau Senior, and it consists of nearly 900 ladies, who watch over the girls who have left the workhouse. Two years ago they had 7,000 young servants under their care. Their machinery consists of a training school for domestic service, a registry, a convalescent home, a number of homes for those out of place, advances for outfit, a home for semi-imbeciles (of whom the workhouse-born supply an undue proportion). So "The Mabys" is the provision for the daughters of the paupers and the daughters of no one.

In England generally, outside London, the work is done by the Girls' Friendly Society, at least where it is done at all, and the Roman

Catholic girls are looked after by their own Sisterhoods. The Girls' Friendly Society has a registry, lodging, training, and convalescent homes.

I say nothing about the Society for Helping Waifs and Strays—not because I have not learnt, too slowly learnt, the work they have begun to do, probably the truest help that can be given to these children of no man, but because you have already given them their place this morning as the front rank in the Church's care of children.

Does this sound sufficient to you? I fear I must take away the thought. I have spent two mornings in conference with the workhouse chaplains of London and South England, and their unanimous opinion was given me in these words:—"The majority of girls and all boys have to take care of themselves; and those who fall are those who have had no fair chance."

A word about the chaplains. I have had the pleasure of meeting among them some of the truest priests in our Church. I have known and heard of others—many others—who seem gravely incompetent. It needs a brave man and a loving heart. The Church once sent her S. Francis Xavier to the lazar-houses, and her S. Vincent de Paul to the galleys, to fulfil her priesthood; nor has our own day wanted her Father Damien, or our own Church its heroes of the pastoral order. There is no more Christlike place to increase one's gifts by use than the workhouse and its great motherless nursery.

There are countless parish priests who are working out their lives without a stipend or with a stipend given back again to the Church, May I invite them to the unions whose guardians don't see their way to pay, or to pay enough, men for this great work?

I know many devoted young clergymen who sigh for real hard work, and many who have offered themselves to their bishop for anything he will give them to do. There must be some such men living within distance of a workhouse, or a pauper school, or a village of "cottage homes" for these children, where their priestly help would be like the presence of an angel. Godparents have here a work they have nowhere else; for these orphans, or worse than orphans, the office of godfather and godmother might have been originally created. Numbers of these children are born in the house, thousands are illegitimate, still more are deserted or neglected, and so the State adopts them. Did not the State catch this instinct from the Church? Are not adoption and birth into a new and noble family the first welcome of mother Church to us all? And does not the Church appoint her guardians, male and female, as our godparents, to see that even our best-born children are virtuously and Christianly brought up? And shall we deny this love and care to those who want it one hundred times more than you and I ever did?

Chaplains tell me they are obliged to baptize either without sponsors, or with merely official and puppet ones.

Cannot the Girls' Friendly Society, the Metropolitan Association for Befriending Young Servants, the Young Men's Friendly, or some other society of men and women of all ranks, all hearts whom God has touched with His own love of helpless children—cannot some of us hold out the cup of water to those lips which seldom know a kiss, and remove the stumbling blocks out of the path of those tender feet?

The State adopts them for their first sixteen years of life; this is our

golden chance, theirs and ours. All those who know children and human nature tell us that if they may have them for these years they can fairly insure them for life.

So every godparent has time to see their children brought up with some good and kind relation and sent out into the world with the gift of the Holy Ghost, and the pressure of the fatherly hand, and the blessing of their bishop, "Defend, O Lord, this Thy child," &c.

Many chaplains tell me confirmation is much neglected, but one presented twenty-seven out of his sixty children last year, and this is his usual rate; and another presented a quarter of his children.

To send these friendless, homeless children out into the battlefield of the world, the flesh, and the devil unconfirmed, unshielded, undedicated, non-communicant, is to send the weakest and most exposed of our soldiers to the front with little or none of the whole armour of God.

And they do not quite cease to be children when they have reached the Government age of sixteen. What were you and I at sixteen? What care did we take of ourselves? What experience had we of God, Father, Son, and Holy Ghost; experience of the world, the flesh, and the devil?

Some sympathy, some strength, and comfort, perhaps friendship, we might environ them with, a house or lodge where they might find these things personified in us, for the child of the State has few or no relations or friends worthy of the name.

For girls the machinery for all this, from birth to maturity, is ready at hand in the Girls' Friendly Society and its special workhouse department, but it is not half in working order, nor half officered. Only the great things it has achieved in a short time make one full of hope and trust in its future.

But for poor boys there is really nothing. Her Majesty's Inspector of Workhouse Children for North England bent down his head as he told me on Monday that there was no help for the boys. The Young Men's Friendly Society has sketched out a scheme and published suggestions for this great work. Miss Mason, the Inspector-in-Chief of the Government boarding-out, has drawn up a capital plan for the care of the lads under the Young Men's Friendly Society, but the men have not come forward yet, and the boys have no one to give them a fatherly hand.

We don't yet realize the passions that stir and move and ferment in the opening life of a boy whose heredity debars him from all those advantages which were born in us, and grew with our growth, sweetening and purifying and ennobling all our inner man, passions that will surge and break in ruin to himself and to others until we take them into these hands of ours, these hands that God has so constantly folded in prayer and filled with His treasures, and made both tender and strong, passions that will rise and do great work—how great we cannot yet foresee—passions that will grow into enthusiasm and high desire and true service, and all kindly help to others, when once they have caught by a holy infection our grace of God and our spirit of holy service.

There are three worlds that God seems to call to do Him service in these children of the State, in these foundlings of the Church—the medical world, the philanthropic world, and the Church world. Each of

them has a vast field for its work in these orphans of England, and it does not know it.

The officers of our workhouse have the chief share in the help that our Church can give to these children. The master and matron and the medical officer are nearly supreme ; and I have often found them of the highest character, inspired by a true sense of their great charge ; the nurses, under a gifted superior, have also a large share of power in their hands. But they all need a good deal more encouragement and sympathy than they receive from us.

The "guardians of the poor" is a civic title of little honour in the world's esteem, but their name should make us honour them, and there have been and are those among them who have thrown their lives into the lives of these orphans of England.

Would it not be well to cease to criticise these men and join them instead ? If many of them are unworthy, unfeeling, and very unlike guardians of the poor, they won't be changed by our contempt.

All these have a rank, for England has chosen them for her officers in her army of help. All these have a dignity, for the care of little children is given into their hands—a life work that should make them akin to those angels who behold the face of our Father in heaven.

All these—from the chairman of the guardians to the youngest nurse of the workhouse and the foster-parents of the child that is boarded out—all these are the Church of God, as really as the priests of the land. They chiefly personify "the Church's care of children in workhouses," chiefly, yet not entirely, for every Churchman is akin to those who care for these poor children. Every one of us ceases to be akin to Christ in that day when we disown the children of sorrow, and fail to give a look or a word that shall brighten the face of some forlorn and lonely boy or girl.

ADDRESS.

* Mrs. HENRY KINGSLEY, S. Agnes House, South Wimbledon.

THE Dean of Worcester has briefly dealt with children working in factories, and I will only say that there are difficulties with regard to them mainly arising from three causes :—(1) From working in different parishes, (2) from physical weariness, (3) from their habits of independence. Still they can all be treated parochially and in quite a different position from children in workhouses. The whole system of the appointment of workhouse chaplains is bad, and cannot be too strongly condemned. These chaplains, numbering 475, are appointed by the guardians, some of whom may be Dissenters and even unbelievers ; they may be charming, good, and wise, but are they the persons to appoint the chaplain ? These chaplains have to gain the consent of the Local Government Board and bishop ; but, if the latter wishes to withdraw his consent, he has not any power to do so. Their duties are to read prayers and preach a sermon to the paupers and other inmates of the workhouse on every Sunday and on Good Friday and Christmas Day. They have also to examine the children, and to catechize such as belong to the Church of England at least once a month, and to make a record of the same and state the dates of their attendance, the general

* Mrs. Kingsley was announced as a reader of a paper. When the MS. came into our reporter's hands it was found to contain full notes only of the address, which are here given. Mrs. Kingsley has not been able to write out her address in full.—ED.

progress and conditions of the children, and the moral and religious state of the inmates generally; to visit the sick, etc. They are not required to baptize children or church women, except under circumstances which would justify a baptism in a private house. They are not to administer the Holy Communion unless there is a chapel in the workhouse, except to the sick and disabled. But I do know of one case where, in an unlicensed dining-hall, the Holy Communion was administered three times a year in the afternoon, a common table and common cloth being used, and during the service the communicants could not kneel, as the forms were fastened to the dining tables. The possibility, nay, probability, of a pauper child's life may be described as follows:—Unbaptized, and its very earliest years without any special religious teaching. He is fortunate if he went to a parochial school, but otherwise he has no brightness in life, and is unsatisfactorily fed; and after seeing a small child struggling with heavy meat pudding, one feels that he is ill prepared for teaching of any sort, religious or otherwise. He grows up stunted, depressed, and stupid. Sunday only means for him going, perhaps, to a dreary church and sitting in the coldest corner through a long service he does not understand, followed by a dreary sermon. At sixteen, unbaptized, unstrengthened by the rite of confirmation, unfed by the most precious Body and Blood of Christ, this child of the State is free to go out into the world. Am I exaggerating? Of the future lives of the boys I have little knowledge; of the girls I have, alas! too much knowledge, and others more experienced than I am know full well how the vast army of those whose lost footsteps echo on the pavements of the streets of our cities, reaching even to the ears of the angels, are swelled by workhouse girls. The contrast to that might be a chaplain, who is chosen by the bishop—not by guardians—as specially fit for this responsible work and full of tact and sympathy with children, who makes the bright workhouse chapel a home to them, who gives them short services out of the Prayer-book, hymns for children, sound, simple Church teaching, and who takes them himself, from time to time, to the parish church, especially on festivals. "Give me all the children," said a Roman Catholic priest, "and I will make England Catholic." May we not say, "Give the Church the workhouse children, and we will make the working classes Churchmen and Churchwomen?" Have we not as a Church a right to ask of the Government that as much, if not more, care shall be given to spiritual things as is given to temporal things? Time can be found to decide how many gallons of water are to be added to so many ounces of tea. Surely, the soul of a little pauper child—pauper by no fault of its own—is as precious in the eyes of One who was a Divine child on earth—yes, more precious—than its human body. May I press the spiritual condition of these children very earnestly on you. In this Principality—the seed plot of the British Church—is it too much to hope there may also come some fuller spiritual fruit, and that the factory children, whose childhood is already burdened with weariness, and whose little hands are hardening with toil, may be thoroughly taught that there is a spiritual life of joy and peace, a spiritual strength which will help and support them in all their hardships. During the Congress propositions have been brought forward for additional bishoprics, for brotherhoods, communities, lay agencies, and mission rooms. We need them all. Let us welcome everything. Yes, monks and monasteries, if by any means souls may be brought to Christ. But, above all these, we need individual spirituality, the high unswerving Christian life, the life by which the guidance of God's Holy Spirit leads us not only to care for our own salvation, but which leads us to seek and bring into light and love, even the so often forgotten children working in our factories and living desolate in our workhouses. May God pour the Holy Spirit on earnest men and holy women, and make them hasten the coming of His Kingdom by doing His will.

PAPER.

(c) BOYS WHO HAVE LEFT SCHOOL.

The Rev. W. S. CARTER, M.A., Clerical Organizing Secretary to the Young Men's Friendly Society, and Sunday Evening Lecturer at S. Andrew's, Stoke Newington, London, N.

IT would be idle to endeavour to exhaust so great a subject as "the Church's care of boys who have left school" in the short space of time that can possibly be allotted to this paper. I can only hope to indicate some lines upon which the discussion that is to come afterwards may usefully travel, and I am sure that I may crave your indulgence while I attempt to do this. The interest and importance of the subject itself can hardly be over-rated. In one sense it may be said to embrace us all, for are we not *all* "boys who have left school"? "Old boys," perhaps, in some instances, but "boys" nevertheless! Indeed, I am not quite sure that those who are undoubtedly *meant* by the Congress Committee would not rather resent the title "boys." For, a few years ago, great discussion arose as to the nomenclature of a certain club or society which was to be formed for youths in London, and it was declared by no less an authority than the late Archbishop of Canterbury that if its title included the word "boy" no one over the age of eleven would join it. And it is a matter of common observation that boys are much more "forward" now than they used to be. Scarcely has a lad left school than an irresistible desire seems to take hold of him to demonstrate his "manliness" and "independence," and this usually takes the form of sticking a cigar or pipe in his mouth, and imitating his elders in their least desirable accomplishments. Nevertheless, the question how the Church may best care for these "lads," or "boys," or "young men," or "young gentlemen" (or whatever else they choose to call themselves), while their characters are forming, becomes more and more important every day. And that for the most obvious reasons.

To speak selfishly. "The boy of to-day is the man of to-morrow," and with the suffrage in its present condition (even if it be not further extended) these lads will exercise shortly a great political influence. The youth of a nation are its most precious treasure. They are the trustees of its posterity; and, although I am no alarmist, and do not believe, for a single moment, in that decay of either England or the Church's greatness, which some in these days seem to delight to paint in such vivid colours, yet I do feel that it is of the utmost importance that the Church should throw all her influence into the scale to guide these young men to exercise their great privileges aright.

Again, the positions which they are to occupy in society will be those which their mental and moral culture shall enable them to hold; and as each has various talents, and diverse inclinations, which can never be sufficiently brought out in class-work, it is easy to perceive that much will remain to be done after the day school and its work are things of the past. And here is an opportunity for the Church to step in and prove that she does not solely concern herself with the spiritual well-being of her children; but desires to educate their bodies as well as their spirits, to develop their muscles as well as their intellects, to make them courageous, manly Christians, able to show to the world that belief in Jesus Christ and His Gospel is not incompatible with the

highest manliness; that a young fellow may be a true Christian, a regular church-goer, and yet (if not *therefore*) a brave and true MAN.

And the Church *has* these lads (for the most part) to begin with. For we are not speaking now of those whose characters, alas! are formed by means of a deplorable self-education in the streets, but of those "who have left school," and therefore of those who have been at school. Does not many an earnest clergyman's heart simply ache when he thinks of many lads who once were under his influence, but who drifted away from it the moment they were capable of thinking and acting for themselves? I heard the present Bishop of Manchester say at a large public meeting in London last May that he once asked a very able clergyman whether the influence of Sunday school work was not greatly impaired, if not altogether frustrated, by its being brought to a premature conclusion, and the answer he received was, that so far as *his* children were concerned, they did not remain with him beyond the age of thirteen, fourteen, or at the outside fifteen years. They then left the school, and he rarely saw them in the church. Surely *some* special efforts are called for in order to get lads over that fatal bridge which separates school-life and confirmation from full-grown manhood—to stop this leakage from the Church's freshest life!

I am sure that we are all really agreed upon this preliminary point, and for the remainder of this paper I intend to confine myself to the enumeration of a few of the methods which have been found, or which I believe will be found, advantageous in this direction.

(1) One of these was indicated by the Lord Bishop of Manchester at the meeting to which I have already referred. He said that "England might learn something from Lancashire," where he had frequently gone into *adult Sunday classes*, and seen as many as two hundred fellows of all ages—the elder ones, of course, separated from the younger ones, and provided with comfortable accommodation. Yes: adult classes will do much; but they need, I fear, teachers of greater intellectual gifts, and higher attainments than the average clergyman can find (or, at least, persuade to work) in his parish.

(2) But are we always careful to make the most of what we *have*? What about our grand *Sunday school system*—I mean the *boys'* division of it? Has it always that share of attention which it deserves? I do not know what your experience in this matter may be, but I am bound to say that, in many parishes, I have found that the best teachers are sent to the *girls'* side of the school, the boys very often being handed over to anybody who offers to take charge of them. I regard this as a real grievance! I confess I am a little jealous, and would plead for my sex that the reverse of this may sometimes happen. Would that I could persuade some gifted ladies or gentlemen in this Congress to look after "the neglected sex," to ask for boys' classes, and to bring to their tuition both energy of mind and vigour of body.

(3) Will our chief pastors consider it great presumption in a young man if he ventures to record his own opinion, based upon several years' work in town parishes, that much *earlier confirmations* than we have at present might often be encouraged? It has long been tacitly assumed that the age of fourteen was the earliest at which a lad should be confirmed. Why should not the age, at least for town lads, be considerably lowered? They are often older than their years, and I think

that we let them go too far, and lose our chance of making, in their formative years, those good impressions which are so often the result of confirmation classes. I believe that town lads ought to be confirmed (as a rule) before they leave the day school, and that such earlier confirmations would tend to create, amongst boys who leave school, a healthy public opinion, for the impressions received would not be without their effect when they became elder lads.

(4) And in connection with this, perhaps, I may indicate my opinion that it would be desirable if the clergy would speak out more frequently and clearly to boys on the subject of *chastity*, and that not only in confirmation classes. The subject must ever be a painful and disagreeable one to allude to, but I am convinced that never to speak of impurity to boys, but to appear everlastingly ignorant of it, notwithstanding its horrible prevalence in our midst, is to suffer corruption to spread unchecked. It is no uncommon thing to find, in many parts of England, whole classes of young fellows who either deem it no sin to live impurely, or who think very little of it, and say that everyone must sow "wild oats" in his boyhood before he settles down. The Church should endeavour to raise them to a loftier height; and her ministers should proclaim, with no uncertain voice, that boys are the responsible guardians of their own bodies, that these bodies are the "temples of the Holy Ghost," and that a youth no more *need* be impure than he need be dishonest or drunken. And, as some, alas! will already, even in their school-life, have yielded to temptation, they will add that it is never too late (in youth, at all events) to reform; that, while it is true that God looks on their sin with other eyes than those of society with its false and unequal code of moral law, yet, nevertheless, the door of repentance is never closed, but open for ever is the passage to the forgiveness and mercy of God.

(5) But, when all this is done, there will still be something needed in our parochial machinery if we would not lose touch with our lads. *The clergy must show that they understand boy-nature*, and that they are not a distinct race of beings. It is related that a good parish priest, who was anxious to reprove a young man for smoking the fragrant weed, on asking him severely, "Now, John, have you brought any tobacco with you to the club this evening?" received the rather unexpected reply, "No, sir, I'm clean out of it now, but *I can get you some* from Tommy Edwards, though!" An unexpected reply, no doubt, but one richly deserved. This is only an instance of the kind of treatment which has led to the saying that "policemen and parsons are hated by boys." The clergy desire nothing but their good, but they sometimes do not seek it *in the right way*. They expect too much at first, forgetting that great long-suffering, great sympathy, great pains, are needed to overcome natural prejudices.

(6) Many of you, doubtless, have followed with interest the accounts of the formation of a *Seaside Camp for youths*, inaugurated in the summer under the auspices of the London Diocesan Council for the welfare of young men. I had the pleasure of visiting it in August, at the suggestion of the secretary, and I was perfectly charmed with every detail of its management and arrangement. Each lad is expected to wear a uniform of a very simple character, to rise early, bathe, drill, and take a share in sentry duty. The sanitary arrangements are well-ordered; and the

food, which is cooked in the ground in trenches, is plentiful and well-served. The situation of the encampment is all that could be desired, being on the sand hills at Deal, overlooking the sea; and the boys seemed happy and bright and cheerful. I understand that since the camp was pitched (about the end of June) no fewer than five hundred London working-boys have spent a week or a fortnight's holiday in this atmosphere of health, cleanliness, and discipline. This has been done at an inclusive outlay of about £1 per head, each boy contributing half-a-crown himself. If this experiment, so obviously successful in this instance, could only be carried out for the poorer boys in every diocese, much would be done, not only to make their lives better, and stronger, and purer, and brighter, but also to ensure that personal intimacy without which even a *hearing* for good cannot always be obtained.

(7) Much also is being done by the numerous *Institutes and Guilds* for boys and young men, which now exist. Although these, as a rule, are under the presidency and supervision of the clergy (who might use this machinery even more than they usually do, to gain a personal influence over the members), they are already so occupied with other parochial duties that it is almost essential that a great part of the active work in such institutes should be undertaken by laymen; and this provides an admirable field for that lay-work in connection with the Church, which is so generally advocated at the present time.

(8) I am convinced also that these various guilds, institutes, and clubs, need the immense strength which is derived from one great central link of cohesion, such as is provided by the Young Men's Friendly Society. For over ten years this society has been labouring to promote, and to unite in one grand organization, on true Church lines, societies for young men in every parish, and has been so far successful that it now numbers no less than 570 branches and affiliated societies, and has over 31,000 associates and members. It has been constituted on the assumption that when boys leave school, or home, they need to be followed with kindly interest, and furnished with some passport or letter of introduction. Is it possible to emphasize too strongly the necessity for such letters, and for *immediate* attention to them when received? Two cases have come under my notice in which the answers sent to them deserve a wider circulation than the writers intended them to have. In the first case, the vicar to whom a lad was commended wrote somewhat as follows:—"Many thanks for your kind letter. I will certainly call upon the lad at once. I wish all my brethren followed your excellent example and commended their lads when they left home." This was very charming, so far as it went, but it was a little disheartening to learn that fifteen months elapsed before that good man found time to call on the boy! In the other instance the clergyman took no notice at all, but his wife wrote instead, and these are her very words:—"I beg to inform you that my husband is quite capable of looking after his parishioners without your assistance!!!"

But, even if the clergyman *does* call immediately, that is not everything that can be desired. What we require to do is to introduce lads to a body of compeers of their own age, with whom they may make friends whilst they are still capable of receiving good impressions. "It is better to put a fence on the top of a cliff than an ambulance cart at the

bottom." It is easier to provide a society through which boys can be introduced to good friends, than to reclaim them from evil companionship when once dissipation has obtained a hold over them. And *this* it is which the Young Men's Friendly Society endeavours to do. We all owe a great deal to the ladies in our parishes; they are ever foremost in good works, and it is to a lady (the late Mrs. Freer) of Leicester, that the Church owes the idea of founding this society. It is impossible for me now (perhaps it would scarcely be right) to touch upon the many methods by which the branches of the Y.M.F.S. endeavour to see that boys are cared for morally, physically, and intellectually. But I do wish to impress upon this Congress the desirability of the clergy making use, in their own parishes, of the machinery provided by this, the largest and greatest Church work for lads and young men. Many guilds and institutes no doubt have the same object in view, but the Y.M.F.S. has this special advantage, that it seeks to be not only local, but *universal*, so that in every parish there may be a distinct branch or affiliated society in which boys may find friends and a welcome. When thus fully organized it will never lose sight of any of its members. We are living in a time when there is a constant ebb and flow in the population of our parishes. Boys are continually changing from one place to another owing to the necessities of their work. And I am convinced that many of them drift into bad society simply because they feel more or less friendless and alone. They do not *choose* the bad society; they would never seek it; but the bad society chooses *them*. They are driven by the necessity for exercise, by the lack of recreation, by the solitude of a vast populous city, into contact with those whom it would be well for them that they should never know. This is only to be expected. Young men are naturally inclined to be social. Sooner or later they *will* form companionships, and it depends upon the Church, to a great extent, to determine what those companionships shall be. The Bishop of London, whose great experience of young life entitles his words on this subject to have peculiar weight, has not long since written to me to say that he believes "if a branch of the Young Men's Friendly Society could be formed in every parish, it would greatly strengthen the work of the Church in dealing with a difficulty which many of the clergy have long since found to be very serious."

(9) And, perhaps, my experience may entitle me to add one word to those clergy who have guilds, or institutes, or clubs, whether connected with the Y.M.F.S. or not. It is this:—*Do not let us be too strait-laced*. Our attempts to advance the welfare of our boys and youths will fail if we expect our young fellows to renounce all the pleasures of life. God has *not* written "touch not, taste not, handle not," on all the pleasant things of the world, as *some* would have us believe. Thank God, we are beginning to realize the fact that physical exercise is essential to the well-being of a young man, and the clergy do not count it lost labour if they have to spend a portion of their time at meetings where cricket, football, swimming, and rowing, are more prominent topics than directly religious instruction. They know that they will never really lose spiritual influence by such wise and timely co-operation in temporal matters, for there is a very close connection between the soul and the body. At the bottom of boy-nature there is, I am convinced, a real desire for what is good, however much this God-inspired impulse may be mixed with

evil. To treat boys as if they were better is the surest way to make them better than they are. There are chords to which they will respond if we will touch them ; and I believe that if we will only show young men that the Christian religion does not ignore any part of that human nature which God made, but only desires them to be truly manly, and generous, and self-sacrificing (as it *does*) there will be few who will not respond with enthusiasm to the call thus made upon them.

Do you say that it is hopeless, idle, impertinent, to expect that work of such gigantic proportions can be done by such simple means as I have suggested? I can only reply that the work has been given by the Master to the Church to do, and it *must* be attempted. Whenever our Master calls us to a work, He always gives a strength proportioned to our needs. Our programmes and methods of work may be many and various, for what is very suitable among working lads in large towns may be altogether *unsuitable* to the boys in country villages. But "we shall not faint over it if we pray about it." And if we do it for the love of God, and of the youths whom *He* loves, we shall not labour in vain ; for the impressions which are made upon boys and young men in their opening manhood are generally the most powerful and the most lasting.

ADDRESSES.

(d) WAIFS AND STRAYS.

The Rev. J. W. HORSLEY, Vicar of Holy Trinity, Woolwich.

FROM one point of view I should be more comfortable if I were speaking on any other subject, in spite of the millions of words I have spoken, the myriads I have written, and the thousands of miles I have travelled, on behalf of children who, as orphan, destitute, or in peril, may come under the picturesque and persuasive phrase of waifs and strays until they are adopted and nurtured by our mother—the Church. More comfortable, I say, because I was for a time and until a year ago the clerical secretary of that most interesting and necessary of all Church societies, which may be called for short, the Waifs and Strays Society ; and I have for some years noticed how the platform of the Church Congress has become the happy hunting ground of the secretaries of societies, who exhibit thereon the gymnastic skill or legerdemain whereby, whatever be the subject of discussion, it is turned into an advertisement for their particular society. Yet perhaps my unfortunate, but ineradicable, diffidence may here and now be out of place, inasmuch as the President of this Congress, who has shown not seldom and in various ways that he considers it an honour as well as a pleasure to promote the work of the society I have mentioned, of course knew what was to be expected when he sanctioned the subject being on the list and my being asked to speak on it.

When my father and mother forsake me, well may myriads of children in our heathen and savage land say, who will take me up? When my mother has no compassion on the child of her breasts, and when a father's strength is only to be remembered as the force behind the boot or poker, who will rescue and defend me, and teach me that there is some fatherhood and some motherhood elsewhere in the world? Three answers might be given. (1) The fatherhood of the State. (2) The motherhood of the Church. (3) This fatherhood and this motherhood working together.

How has the State fathered its waifs and strays, its children, unhappily orphaned, or still more unhappily cursed with parents of a certain kind? To take typical cases

or methods, we find that in 1833 a London child, aged nine, for stealing 2½d. worth of paint after breaking a shop window, was sentenced to be hanged by the neck till he was dead—and may the Lord have mercy on the souls of those makers and administrators of the law who thus showed their reverence for the rights of property and their irreverence towards the rights of infancy. Then the national fatherhood tried another plan—that of wholesale imprisonment, which then connoted association and corruption. Even in 1867 there were 10,000 children under sixteen in our prisons. And when it began to dawn upon its mind that children, even if they had stolen a pocket handkerchief, might be capable of reformation, it was thought that it could be achieved by the soulless and heartless discipline of a purely Government establishment, and so Parkhurst existed under the name of a reformatory until 1864, when it was given up as confessedly a dismal failure.

Should, then, the Church (by which I mean here the whole religious sentiment and philanthropy of the nation) undertake this motherly work? By an individual here, and a knot of individuals there, something was attempted, something done, but the growth of the population soon made it apparent that the aid the law could give in rescue, protection, and inspection must be accepted and invoked in many cases; while the financial support of so vast a work as it has grown to be could not be left solely to the charity of a few.

So then it grew happily clear to both Church and State that the maximum of benefit to the nation and to the children was to be found by the divine union of the distinct powers and gifts of fatherhood and motherhood; that the State must appeal to the voluntary workers in the name of God, and the Church need fear no harm from the aid the State could give; and that the form of scarlet fever, which is congenital and persistent in Government departments, under the name of red tape, need not necessarily spread from officials to children; and that a soulless board might not interfere with the education of the souls of the little ones. Therefore by the *Industrial Schools Act of 1866* a blessed revolution quietly took place, and the State adopted the principle that children should be detained for remedial purposes, not imprisoned for punishment; and that their nurture should be entrusted to voluntary labourers. The Church met the State more than half way, and now tens of thousands of children, who by the forces of heredity and early environment seemed most doomed to become or remain outcasts, have need to acknowledge that the Lord has taken them up, using for His two hands of strength and tenderness the united fatherhood and motherhood of State and Church. Only it remains to be hoped that the advantages of Government inspection and subsidy shall be extended to all places wherein such children are cared for, and not merely to the comparatively few that are called certified industrial schools or reformatories. This would raise the efficiency of the good, and reform or extinguish those that are spoiled by individual ignorance or conceit. Two homes in the same place may be doing equally valuable work for the State, for the same class of children, and in the same way; but one receives no grant, the other does. A third much wants inspection in one sense of the word want, and little wants it in the other; but if the State claimed its fatherly rights it would say here what has been said of another institution partly filled with the victims of heredity—it must be mended or ended.

What, then, is the Church of England doing for the lambs with the torn and grimy fleeces and the bruised knees? Is she content, ought she to be content, to leave the work to those fortuitous or eclectic committees who preach the unsectarianism which usually means, let Churchmen give money that the children may be brought up Baptists? Hardly; though it honours much all who are labouring in this field. Therefore there has arisen, by the inspiration and with the benediction of the All-Father in Heaven, the Church of England Society for providing Homes for Waifs and Strays,

under the presidency of our archbishops and a long list of vice-presidents, amongst whom figure all the Welsh bishops, which being neither committed to nor managed by any one party in the Church represents and acts for it as a whole. It receives children of both sexes and all ages from any part of England and Wales, and deals with them in every way that is of proved efficiency—by boarding out, by emigration, by cottage homes, school homes, and industrial schools. It has already thirty homes of various kinds, all locally managed, and none of them in size or characteristics institutions, but homes. Working with the State it has five certified under the Home Office, and seven under the Local Government Board. Not a few also of homes established in a more private and individual way are affiliated to the Society, with advantage from several points of view. One of our four homes filled exclusively by little girls rescued from the most immoral surroundings is situated at the Mumbles, another home is contemplated in North Wales, while of the affiliated homes, one is in Mid Wales, one in West Wales, and two on the borders of the Principality. The progress alike of the work and of the income has been marvellous, and shortly it will become the best-known, best-supported, and most efficient of the societies whereby the Church's work at home is done. Nothing more naturally elicits not only the enthusiasm but the persevering zeal of men and women than this, and the remark I have sometimes heard from churchwardens after a sermon for the society, "why, sir, this is the largest offertory ever given in this church," does but show how glad are our people to hear of and take part in such a work, especially when they find how resolutely the idea of family life is kept before us, and how carefully we avoid the obvious danger of making it easy for bad parents to get rid of their children. That Church or that State is doomed and already decaying which cares not for the children.

One of the great problems of commerce which is being solved by some in Cardiff is, how to take waste products and turn them into a source of national or individual wealth. That is exactly the problem we are to solve in regard to the waste products of civilization, who inevitably, if unhelped and uncared for, drift into helplessness and hopelessness, into pauperism and crime. We take them in time, and by the alchemy of Divine and human love, convert into industrious and respectable God-fearing men and women those who have been, half contemptuously and half despairingly, called the residuum of society—our waifs and strays.

(c) BOYS WHO HAVE LEFT SCHOOL.

The Rev. A. E. CAMPBELL, Rector of Castle Rising, King's Lynn, Norfolk.

FROM the wording of the title, it appears to me that we are practically limited to the consideration of the Church's care of boys who have left our elementary schools; as in other classes of life, those who leave school are no longer children. My remarks, therefore, will refer to these alone.

That this question needs discussion none will, I venture to think, deny. From one cause or another these boys slip through the meshes of the ordinary parochial net; and few who work among young boys are satisfied with their results.

To take a single point—one about which I have made many enquiries—boy communicants. They are conspicuous by their absence. In only one church that I know of have I ever seen as many as twenty boys receive the Holy Communion on one day; in the majority of cases there are three or four, or even none at all. No work with boys can be satisfactory which neglects to train them up to obey our Lord's dying command.

The chief cause of failure with boys who have just left school, is a want of method in our work. No rules can be laid down ; yet what we do with the boys must depend upon what we intend to do with the older boys and young men. At the same time, when one thinks over past experience with boys, certain principles seem to be of general application, and a classification of methods becomes both possible and profitable, for the guiding principles help us to avoid pitfalls, and method in our work gives a guarantee of stability.

(1) My first point comes home with sad conviction to most of us who are the "wrong side of thirty," namely, that, as years increase, the hand is wont to lose its cunning in dealing with young boys. To a boy of thirteen, a man of five and thirty is old ; and, with rare exceptions, the boy withholds the confidence he would have given to one ten years younger. And as regards oneself, reluctant as one is to confess it, I am bound to admit that my power of sympathizing with the whole life of a young boy is, alas, less than it used to be. To many of us the vivid colours and well-marked outlines of our youthful years too soon grow dim and faint. My own experience is not a solitary one ; and the belief that this experience is shared by others, is strengthened by the testimony of Principal Shairp, who sadly admits it to be the case with most men. The cause of this is not so clear, but perhaps may arise from the younger man's valuable possession of an undamaged stock of hopefulness. Frequent disappointments tend to shake a man's nerve. I would say, then, that in parishes where there is a large staff of workers the man to carry on the work with young boys should himself be young. These remarks do not apply to workers of the opposite sex. Ladies are ever young, and do not with advancing years suffer the loss to which I have alluded. Ladies of all ages may work with equal success among the younger boys.

(2) In making choice of a worker it is well not to shut our eyes to the fact that to some is given a special gift for dealing with boys. Others may look upon them as necessary evils, and, as a Girls' Friendly Society lady friend of mine said, proper subjects for incarceration from the age of seven to that of thirty years. When, however, this special gift for boys exists, it ought to be made use of.

(3) The next important point is that of manner. Often we are pained and grieved to see interesting and attractive boys petted, spoiled, and made toys of. This is a deadly evil. In my humble opinion, the element of loving sternness should never be absent. Most certainly we should recognise the advance made when the boy is emancipated from the discipline of school ; but do not let us at once treat him as a man. We ought to command (in speaking I used the word "demand," by a slip of the tongue) respect. It cannot be right for boys to treat a priest in the Church of God as a moral football ; yet one knows instances of this. The manner of treatment I plead for may be longer in bearing fruit, but it wins in the end.

(4) Boys, especially in the country, require to get to know you before they will trust you ; and this can only be achieved by being constantly in contact with them. Be always at their service, never deeming any difficulty a trouble beneath your notice. What is small and trifling to us is very big and real to a young boy. Try and be in touch with the whole of their life.

(5) Continued instruction claims the next place. This is often overlooked, and practically made to cease with the preparation for confirmation and first communion. Instruction need not always be given formally and in a class. Odd moments—a five minutes chat often affords a priceless opportunity. It is well to keep this in mind.

(6) The want of continuity in our methods accounts for many failures. Boys are left to run wild for a time after school days are over, and thus many are lost sight of.

There should be some organization to take hold of them and keep them until they are ready to be classed among the young men.

(7) The most important point I have left till the last. What is the end of all our work with boys? Is it not to make them lively members of the Church of Christ? We do not labour merely to make them good cricketers or football players—games are a great help, and many of my boys who at first did not know how to handle a bat were able to produce a team to beat the country side; yet this was not for what we worked. Believe me, we must not be satisfied with any level other than the highest. Boys, as well as men, are called to be saints, and for this we must work. The goal may seem far off and well nigh unattainable; but it can and has been reached.

Next let us turn from general principles to methods of work. These naturally divide themselves into three.

(1) *The ordinary parochial methods.*—Provide for some boys in the choir, others serve at the altar; cricket and football clubs minister to their bodily wants, while Sunday schools, Bible classes, and night schools, provide for their intellect and their spiritual needs. Yet these only touch part of a boy's life. The voice breaks and the choir knows him no more. He reaches an age at which in many parts of the country Sunday school is considered too puerile—then we are at a standstill. The ordinary methods of parish work need supplementing. This brings us to the second division, where the want is supplied by means of—

(2) *Associations.*—Such as the Young Men's Friendly Society, mentioned by Mr. Carter. Boys if left to themselves naturally form associations, often, alas, for evil; and the only way to battle with a gang for evil is to form a gang on the side of the right. Some years ago a boy returned to his home, in a town where I once worked. Since he had been away an association, such as I named, had been formed. He took up his life where he had left off, not knowing of the change in his companions. An evil suggestion was made, and the old companions gave him answer, "We don't do that sort of thing now." By associations I mean a number of boys banded together with the general idea that they want to learn to do what is right. There is, however, yet a third method which may be working silently side by side with these.

(3) I allude to *Guilds*.—These are associations banded together by a simple *rule of life*. These we cannot call into being at will—guilds must grow. Their object is to help a boy to be true to his baptismal vows. Time does not permit me to go into details, but, in conclusion, I would add, that by taking the natural boyish *esprit de corps* as our working material, it may, while in the plastic state of youth, be moulded and developed by the Holy Spirit, until at last it becomes the Living Spirit of the Body of Christ.

Such, then, are the principles I plead for, and the methods I would venture to recommend. In large parishes it is possible to give the organizing of all the work with boys and young men to one of the younger men on the staff. The boys have then someone always to look to. If a man is not an athlete let him not be discouraged. Athleticism is undoubtedly a short cut, but not a necessity. If we persevere, and never let our aim sink to a lower level, all things are possible; and even a hundred boys at an early celebration of the Holy Communion on Easter Sunday is not a vain hope, but within my own knowledge an accomplished fact.

DISCUSSION.

The Right Rev. ROBERT C. BILLING, D.D., Bishop of Bedford, Suffragan of East London.

I WISH to say a few words on this question, because I take a deep interest in all such subjects, and because I have some experience of the work of the Church, which is under discussion here to-day. For one thing I am thankful, that I have heard from Mr. Campbell something I can find fault with. I have a peculiar liking for finding fault, if I possibly can. It is a grand thing at the commencement of the speech to find something to criticise in the utterances of a previous speaker. I believe that Mr. Campbell has made one or two outrageous blunders. I do not believe, because he is more than thirty, he is out of sympathy with boys. This is not a matter altogether of age in years. I believe that as soon as a man's head gets so hard and dry that he is out of sympathy with young life, the sooner he is moved to another world the better. But it is not so with him. Then he made another mistake: he said the priests must demand respect from young men. I do not think so at all. I believe if he demands it, he will not get it; and that if he deserves it, he will have it without demanding it. Well, now, I pass on to those with whom I do entirely agree. I agree with all that fell from the Dean of Worcester, and, as one who was for ten years an elected guardian, I thank him for the kind words he spoke about guardians. I hope they will be taken to heart, and that, instead of all the finding fault with guardians that is so common, we shall endeavour to encourage in their work those who desire to do their duty. With regard to the Poor Law guardians, I should like to say one or two things more. I do hope that the *ex-officio* guardians will attend to their duties, and that the election of guardians will be attended to more than it at present is. For my own part, I wish the guardians were elected for three years rather than one; and that is one of the matters which may be dealt with in a reform bill, when our Legislature has time to attend to the affairs of Wales and England. I thank Mrs. Kingsley for saying there are some good, thoroughly earnest guardians. There would be more, if ladies would join the boards of guardians. But there are ladies and ladies. I have known some who have been actually obstructives on boards of guardians. If all, however, would take example by Mrs. Kingsley, I am quite sure the ladies would prove very useful now. Now she has spoken—I am very glad she did speak—about the chaplains. The appointment of chaplain is a most outrageous anomaly, and the difficulty of removing the chaplain is also to be deprecated. But I do feel for our workhouse chaplains. I am thankful that in the diocese of London we have an association formed—I will not call it a club, though, perhaps, it may be one—for the purpose of bringing together the chaplains of workhouses and hospitals, that they may consider their position, and encourage one another in their work. I believe that we owe all those chaplains our most hearty sympathy. For the most part they do most loyally and heartily co-operate with the guardians, and with the volunteer workers, who are trying to do their best for the poor. There are exceptions, and for the most part I have always found them to arise from the fact that they have been kept in their post too long. And if I am speaking here to any lay patrons, I should like to say—"Always have an eye upon the Poor Law chaplain in the adjacent union—to the man who is really giving his whole time and attention, as many of necessity do, to the harassing work and duties of chaplain in many of our large workhouses." I am an advocate of the boarding-house system, and I endeavoured to work it honestly when a Poor Law guardian in the East End of London, and with very considerable success. But you have a number of children passing in and out of the workhouse whom you cannot possibly board out, and the boarding-house system cannot possibly succeed, unless those good ladies and gentlemen who in the first instance formed themselves into local associations in the country, will please attend to their duties. Where they fail, the whole system breaks down, and is lamentably and injuriously discredited. I agree with what Mrs. Kingsley said about the mode in which we treat the elder girls in our schools. Let me give you a little experience in this matter. The East End of London is much more enlightened than any other part of the metropolis. You know the sun rises there long before it gets to the West. As they say, "What Lancashire thinks one day, all England will think the next," so what the East End thinks one day, all England will think, I hope, before long. At our Forest Gate school we endeavour to teach our elder girls housekeeping. They are permitted to have a separate room; they have to keep their own accounts; they

are sent out to purchase their own provisions; and they are trained up under the superintendence of a good matron, to be really useful domestic servants. Then, at the training home afterwards, they are under the care of a lady, far away from the associations of the workhouse school. I entirely agree with what Mrs. Kingsley has said about the necessity of attending to these girls, and I feel that we are most indebted to those good ladies who have associated themselves with the chaplain and with the board of guardians in promoting their work among the boys and girls. There are many who are not officially connected with the administration of the Poor Law, who have done great and good service. Speaking about societies, the Metropolitan Society for Befriending Young Servants, particularly, is one of the most useful institutions that we have in London, and those who are working on its lines, and those who assist the guardians and the chaplains, who are so anxious to be assisted, are doing a really good work.

The Rev. G. HOWARD WRIGHT, Hon. Superintendent of the
Church of England Temperance Society.

I MEANT to ask your kind forbearance for one side of this great question, which I think has scarcely been fully touched upon this morning, even in the admirable papers and addresses to which we have already listened, and that is the side of prevention; that we ought to set before ourselves the standard of having no waifs and strays at all in a Christian country like ours. I know that such a result must be for many years impossible, and therefore we welcome, and sympathise with all our hearts, with the many practical means which are being taken to cure that great curse, as we may call the waif and stray system now existing in our midst. Still we must not rest satisfied with merely touching the symptoms of the disease. We must go deeper, to the very roots, and try to prevent the disease in its origin. Though I do not for a moment pretend to have a panacea for all ills, yet I am sure that most of those who have spoken, if they had thought of mentioning it, would have said that they believed from their experience, that intemperance is not the only cause—but probably the greatest cause—of the manufacture of waifs and strays. I believe his lordship, the Bishop of Bedford, would have said so, and I am quite sure his predecessor, the present Bishop of Wakefield, has said this over and over again. If we want further proof, we have only to go to our police courts in London, and there we find that in the Jubilee year, in one police court alone, there were over a thousand cases of women brought up for being actually drunk, many of them with young children at their sides, or with babies in their arms. If that be so, how can our children possibly escape the contamination? The head of one of the diocesan homes for young girls has told me that almost all the girls who were in that home two years ago, went there because they were the children of drunken parents. It seems to me, therefore, that we should try to attack this evil in one of its greatest sources—that is, in trying to make the homes of our people sober.

The Right Rev. the PRESIDENT.

I HAVE been asked whether the remarks of the speaker come within the limits of the question before the Congress—"The Church's care for children."

The Rev. G. HOWARD WRIGHT.

I AM very sorry, my lord, if I have travelled off the lines, but I think my next point will bring me back again. There are in our Church of England Temperance Society, between three and four hundred thousand children in the various juvenile branches, and only a fortnight ago we had a letter from the vicar of a parish in Surrey, who had warmly taken up Church of England Temperance work, who said that the Dissenters had come and asked him to take over their Band of Hope. I mention that, because I am quite sure that if the Church does not take up this matter, others will very soon find out—indeed, they are already finding out—that the most effective means of drawing children into their number is that of taking up this great matter of temperance work. If we can keep around the children the shield given them by their Heavenly Father in their

natural dislike of intoxicants, and preserve them from the many temptations which accompany intemperance, we shall do a great deal to prevent the manufacture of waifs and strays. The workhouse system I must pass over entirely, except that you will be glad to hear that in London we have made a small beginning in forming temperance societies among the children of workhouse schools. But to continue the text with which I began. I meant to say in conclusion that I believe the great thing we have to do in preventing the manufacture of waifs and strays, is not only to keep their homes and habits pure from the first, but to lead them on by giving them healthy occupation and recreation, and, best of all, by giving them Church work to do. May I give one instance of what I mean. In a large parish in the South of London, which has had Church temperance work systematically carried on for many years, this has actually happened. From the small beginnings of the Juvenile Temperance Society they have carried on, in order to keep touch with the elder ones (the last division of our subject, viz., boys who have left school), a senior branch; from this was formed a Youths' Communicants' Guild. What happened with them? In 1887 they wanted to form another Sunday school. In this large parish of 14,000 people the Sunday school wanted another branch. Of course, an appeal was made for volunteer teachers, and who do you think answered that appeal? Thirteen of the young men from that Communicants' Guild. These thirteen young men had, every one of them, come up from the Juvenile Church Temperance Societies, for there are several of them, containing now 800 or 900 children in that one parish of Christ Church, Battersea. They had been thus protected from many temptations, provided with wholesome occupation and recreation, and finally had actual Church work given them to do; and I believe the very surest way of keeping hold of our boys and girls, and preserving them from evil, is to set them to work upon their fellows.

The Very Rev. JOHN OAKLEY, D.D., Dean of Manchester.

MAY I try to clinch two or three nails that have been driven in already this morning. The division of the subject with which I shall deal, is the care of those who leave school, and to do so, I fear I must fall back upon London experience. I cannot conscientiously presume to bring it to you from Manchester. First, as to adult classes. I have found that adult classes for lads far above the ordinary Sunday schools prove practicable and popular on Sunday afternoons, on these conditions. From twenty to twenty-five young men, of from eighteen to twenty-five years of age, came on Sunday afternoons to my own house, and I gave them readings or lectures, like college lectures, upon Dr. Maclear's "Handbook on the Prayer-book," and "Blunt on the Reformation," or some of the earlier chapters of Butler; and after a course of from ten to twelve Sundays, I then held an examination and gave prizes. I believe these Sunday afternoons were entirely well and Christianly spent. Secondly, as regards what has been said about associations and guilds. Do not be afraid to bring the sexes together on occasion—though they must organize themselves in separately different guilds. There lies the key of Christian civilization. Let me add, at the risk of apparent egotism, that I have led out on bank holidays both guilds together, to places like Canterbury, Winchester, Salisbury, and S. Alban's; and we had another day at Broadstairs, where the young women walked to Ramsgate or Margate, as well as the young men. On another occasion, both guilds spent the day at Windsor, and I remember reading to them in the Long Walk from "Hunting of the Snark"—which was then new. These excursions will well repay those who venture upon them. The far more important point remains of confirmation and habitual communion. Putting aside all other significances of confirmation at present, with the single remark that all I say of it is based on the view of it as a Sacrament, *i.e.*, an outward and visible sign of conversion, of a heart given to God—I speak of it to-day from another side. What then is confirmation? It is the gate of communion. Is that gate practically always open or shut? I fear I must answer my own question, that it is practically too often closed. I must venture to urge humbly and earnestly upon this Congress that we shall not make any adequate progress or recover lost ground until we have got back a more rational and, I will say, a more evangelical use of the great ordinance of the Lord's day. That service is intended, of course, for communicants, but it must be for qualified communicants at all times, at their own conscientious discretion. I do not want you to put the Holy Communion in the position of a function to be chiefly gazed at. We do

not want chiefly to draw in unbelievers by means of it—though it will do this for us sometimes. But I do desire to claim formally the right to have our catechumens at it. They will not remain regular communicants after confirmation unless they are thoroughly familiar with the service beforehand. The problem is to keep them when confirmed in Church fellowship. My contribution to this discussion, is keep them in Church-fellowship by bidding them and teaching them to claim it every Sunday. It will be for them, far more than for you, to determine the number and the order and the frequency of their communions, but till you have taught them habitually that they have not kept the Lord's day without taking a devout and reverent and worshipful part in the breaking of the holy bread in the Father's house, which is the bond of union between God and man, you will not have bound them fast in that holy fellowship. Let me illustrate my point further, by telling you that the Nonconformists know the importance of it, in both these respects, a great deal better than we do. A few years ago, an eminent Nonconformist in London, my friend and neighbour, described to me his method of ministering the Lord's ordinance in his chapel. He gave me many most edifying and instructive details. On the point before us, he said, "I always address my second appeal to the congregation to those who have not communicated." "Then you have them?" "Oh, certainly. If the congregation is large, I tell the deacons to send them to the gallery. When the ordinance is at that end, I invariably address them—'Now you have come with us so far, why not come with us further? You have come with us one mile; suffer me to compel you to come twain.'" That was the Nonconformists' method of appealing to, at any rate, the doubtful among the non-communicating who were present. Secondly, not many months since, I went to a Sunday evening service in a chapel among the hills of North Wales. I was coming from the parish church, when I heard sounds of psalmody from the chapel, where I found the congregation solemnizing the Lord's ordinance with deep and true devotion, by singing popular Welsh hymns. As a matter of fact, half of those present went forward to receive the blessed symbols of salvation, redemption, and brotherhood; while the rest remained standing or kneeling, singing choral songs; and I found some young men, well-known to me, of the very class we are discussing, whom I had not credited with so much serious religion. They know a great deal better the meaning of the Sacraments, and the right way of presenting them in their own manner to the faithful, than we in our bigoted obstinacy have chosen to do. I am firmly convinced then that the whole question, so well stated by Mr. Campbell—how to combine our advocacy of recreation and the rest, with the ideals of Christian fellowship and Christian worship—is centred in the right and intelligent use of the Lord's ordinance bequeathed to His Church for perpetual memorial of His redemption, and of all His works, in nature and in grace. The holy Sacrament is the standard not only of spiritual-mindedness, not only the true ideal of spiritual-worship, but is also the standard of Christian recreation, and will do more to decide questions of Sunday observance and recreation than anything else. It is the outward and visible sign of the recreation of the whole man, body, mind, and spirit; and it, and it alone, will fix for you the standards of the redeemed life and the redemption of body. It is a Nonconformist, not a Ritualist, who sings:—

"No gospel like this feast,
Spread for Thy Church by Thee;
Nor prophet nor evangelist
Spreads the glad news so free.
All our salvation cost;
All Thy redemption won;
All it brought us the lost;
All it cost Thee the Son."

The Rev. J. R. BUCKLEY, Vicar of Llandaff.

I THINK it is desirable before this debate is brought to a close that I should appear upon this platform as a specimen of the genus described by Mr. Horsley, "the average British guardian," of whose conversion he has so very little hope. My second claim for venturing to come before you is that I, like many others in this room no doubt, have been inspired by the papers, most excellent in tone and

substance, to which we have listened to-day; and I cordially thank the Dean of Worcester and Mrs. Kingsley for the very kind words which they have spoken of those who fill the office of guardians of the poor. I believe that a very large number of guardians realize their great responsibility, and try to be in reality, as in name, guardians of the poor. Now, in this town of Cardiff, with a workhouse population, I am sorry to say, of 700 persons, my experience has gone to show that the Dissenters, who no doubt form a majority of the board, as well as the Church representatives, take a very deep interest in the spiritual as well as the temporal welfare of the inmates. We have a paid chaplain who devotes the whole of his time to his work. Every Sunday there are services morning and evening, with one week-night service; and the chaplain is required to visit the inmates of the hospital, and also of the workhouse, at least three times a week. Then on Sunday afternoon he has a service for the children in our industrial school at Ely, besides visitation and catechizing during the week. That will show the great care that is taken by the guardians for the spiritual welfare of the poor. It has been stated by one of the speakers to-day, and it appears to me a very startling and sweeping statement, that workhouse schools are hotbeds of sin. I say most emphatically that such a description does not apply to the school in connection with the Cardiff workhouse. I should be very glad indeed if a large number of the members of Congress were to visit our school at Ely. They would be delighted with its surroundings, and they would find that the 300 children there are as bright, as happy, and as joyful, as any you will find in our national schools. When the children are sent out to service we have a regular system of visitation. The boys go readily into the Rhondda Valley, where they earn large wages in the coalpits—12s., 14s., and 15s. a week. For some time after they have left the school an officer is appointed to visit them, to make inquiries about them, and to ascertain whether they go regularly to church or chapel, as the case may be. So again with regard to the girls. We follow up the same system, and we find that for the most part a very large number of these children turn out remarkably well. Then it has been said by Mr. Horsley, and I cordially agree with him, that if a large number of children in our workhouse schools turn out so very badly, the remedy is to find better guardians. If that is so, of course the remedy is in the hands of the people themselves. Let them see to it, that they choose the best men in their parishes, truly Christian men, to represent them on the boards of guardians. I may state that there is a great work for the associates of the Girls' and Young Men's Friendly Societies to do in our workhouse schools. We have a lady associate visiting our schools at Ely, and working among the girls, and I believe her influence has been most beneficial. I am sorry to say that we have got no one yet to work among the boys, but I feel that very great good might be done in this respect. There is another matter that has not been touched upon to-day, and it is the care of the children who are to be found in the streets of our large towns. It is, I think, one of the saddest sights to see a number of young boys in the streets of Cardiff, late at night, selling newspapers. They are to be found at all periods of the day walking about the streets, many of them shoeless, and until late into the night. Not very long ago I asked a boy where his home was? He said he had no home, and slept at the docks in some kind of shelter. I think schools ought to be established for those boys; or, at all events, the matter might be taken up by the friends of education, especially by the school board, so that these boys might be brought into some institution where they would be under Christian influences. But whether we are guardians of the poor or not, I am quite sure we shall all be stirred by what we have heard to-day to do much more for those who are the darlings of our Lord.

The Rev. N. D. MACLEOD, Curate of Roath, Cardiff.

THE few words I wish to say are the outcome of the first division of the subject set down for our discussion. Practical, it has more than once been observed, are the subjects set before us at this Church Congress; practical, I hope, my words may be to-day. This Cardiff of ours, the metropolis, as she delights to call herself, of Wales; the metropolis, one speaker at this Congress has already said, not of Wales alone, but of the whole of this western portion of our island—this Cardiff of ours, renowned for her growth, for her enterprise, for the marvellous power of her vigorous life—is renowned (no, not renowned, it is too fair, too noble a word to use), is notorious for

the degradation of her little children and the vileness of their sins! Some here, possibly, may recollect words spoken to us long ago—seven years ago, very nearly—by one who has given up her time and offered up her strength in her efforts to raise men, women, and children, from the depths of degradation to the level of people of God (I mean Miss Ellice Hopkins), words which burn in my memory to-day—that with one single exception, Cardiff, as regards the lives of its little children, was the most degraded of all the towns of England and Wales! The one town which surpassed it in wickedness was Hull—and Hull, I have reason to believe, has done, and is doing, its work; has raised, and is raising, its children. Cardiff has done, and is doing, absolutely nothing; and the metropolis of Wales is in danger of—in this respect, at least—becoming the metropolis of sin! Is that stain to be allowed to last? I hope not, I pray not (I said I wanted to be practical), I think not. Since this Congress opened, two days ago, a site has been promised me—a site in every way most suited and most fitted—for a house to be used as a refuge for these little children, who either are already leading lives of sin, or who seem in danger of falling. The site has been promised; the workers, Sisters of S. Margaret's, East Grinstead, are forthcoming; it only remains to collect—and I cannot, I will not, believe the task will be a hard one! I cannot believe this meeting, I cannot believe this town, will allow the work yet longer to be delayed, the sin yet longer to continue—it remains only to collect the paltry (for it is paltry) sum of £1,200 or £1,500, and the building itself will be done. A refuge for children, a refuge for Christ's little ones, whom He longs to be brought to be blessed—that is the practical matter on which I wished to speak. If any doubt its need, let me read one sentence from the report of the first five months' working of a refuge opened twelve months ago—itsself the result, and I venture to hope the enduring result, of our Cardiff Church Mission of last year. During those five months thirty-five women were rescued from lives of sin—twenty-five of these were sent to permanent homes; and (here is my one sentence) of those thus sent to homes, twenty-one were fallen, and four preventive cases; two of each class being under the age of twelve years. Those are the children we want to save; those are the children whom, with God's help, we shall save. A house of mercy for elder women (though some of them, most of them, are mere girls) we already have—that has been open nearly seven years; a temporary refuge we already have—that has been open eleven months; and a refuge for children, through the grace of God and the help of Churchmen, we shall shortly have—the third strand of our cord will be added, and a threefold cord (it is a true saying and a faithful promise), a threefold cord cannot be quickly broken.

The Rev. J. PEMBERTON, Romford, Essex.

I JUST want to speak to one point only. Boards of guardians are what the people make them. You must elect good guardians, and then you will have just what you want. If you have only just two or three men who wish for everything that is right, and all the rest are thinking solely of the rates, why, then, you see, the two or three are at a standstill. Therefore, I want you just to remember this—no doubt you all know it—that in the month of March you will see on your church doors a notice to the electors of guardians, setting out very clearly the way to proceed with the election. Any ratepayer may nominate a candidate for membership of the board; it requires no seconder. And I do hope, therefore, you will see that each division is represented by good Church guardians.

The Rev. J. P. WRIGHT, Rector of Oldbury, Bridgnorth.

I ALSO am one of that noxious and objectionable class, the average British guardian. I do not agree with those speakers at all who urge that nothing can be done for workhouse children, unless you have a majority of guardians upon the board who are enlightened men. If you have one guardian on the board who knows the Poor Law thoroughly, and will make himself thoroughly useful to his colleagues, he can do whatever he likes with them in a very little time, for the average guardian is quite

ready to do his duty, when he knows what his duty is. On my own board, on which there is a majority of farmers, we had a case in which a farmer had grossly misused, and been extremely cruel to, a poor girl. We had a meeting of the board to consider what we should do under the circumstances. One or two of us got up the law applying to the case in all its particulars, and the result was this : that we unanimously decided to prosecute the man, and he was prosecuted and sent to prison. Several speakers have told us in effect, that the best thing we can do for children in the workhouse is to take them out of the workhouse. But what I want to impress upon this meeting is, that if an Act of Parliament were passed to-morrow to take these children out of the workhouse, thousands of them would remain in, and must remain in, until what is called their education is finished ; that is to say, the scheme for taking the children out of the workhouse cannot affect the existing children. I want to suggest to you a remedy that may be applied at once. It is not a perfect and complete system, but it is one which will certainly tend to better the condition of the children who are now in our workhouses. There should be in every Poor Law union an organized system of visiting the workhouse and the workhouse children by women. We have had Mrs. Nassau Senior's striking report referred to, I think, more than once this morning, but I do not think the moral of that report has been drawn. It should be remembered that the male inspectors of workhouse schools had unanimously reported, year after year, that the workhouse schools were everything that was desirable, and that they were doing most excellent work. When Mr. Stansfeld was president of the Local Government Board, he was not entirely satisfied with this united song of praise from the male inspectors, and he thought he would like to have a woman's view of the workhouse schools. He requested Mrs. Senior to visit and report on the schools, and the result was that her report differed entirely from the reports of the male inspectors, the fact being that a woman's eye can detect at once faults that a man's eye cannot find out at all. Might I just tell you one kind of fault women will find out at once ? Whenever I go into a new neighbourhood, I always, if I have the time and opportunity, visit the workhouse school. I was in one union, I will not say where, the school of which I was told was a model. It was a separate school, and I was told that it was doing a very excellent work. I went to the school ; everything was bright and clean ; I saw the children, with their bright faces, in the playground ; then I asked the matron to show me the dormitory. I was shown a long, whitewashed room, with beds against each side of it ; no pictures, no texts, nothing to individualize a single bed. I at once turned to the matron, and said, " How do your girls turn out ? " She replied, " They turn out, I am sorry to say, very badly indeed." That dormitory indicated the reason why they turned out badly. The poor girls want to be petted ; they want to be individualized ; they leave the workhouse school, where they are treated only as impersonal units of the great whole, and are the ready victims of the first man who will pet them. Now, if any ladies had been regularly visiting that workhouse school, if they had petted the girls, and brought their influence to bear upon them, the result of the education would have been very different. But if we are to have lady visitors to the workhouse, we must have the visiting organized, that is to say, in every poor law union there must be one lady, with a warm heart, it is true, but also with a wise head, who will undertake to organize the visiting. She must take the trouble to get up the poor law, and to understand the poor law system herself. The outlines of it, and the general principles of it may be easily understood by reading a little book lately brought out by Miss Twining. She must have a band of ladies under her, and she must take care to exclude fussy women. If she has a fussy woman among her band of workhouse visitors, she will soon find that the poor law guardians will turn her out of the workhouse. I have had a good deal of experience on this point, and I have known instances in which the guardians have rightly excluded ladies from the workhouse, who were doing more harm than good. The board of which I have the honour to be chairman of the visiting committee, have just appointed a lady to organize workhouse visiting in our own union. Though the visiting has only been going on for a few months, the results are already very noticeable indeed. Some years ago I made inquiries of the masters of workhouses in five counties of England. I asked them to tell me whether or not their workhouses were visited by ladies. I have not the exact figures by me now, but I can tell you this—that far less than 10 per cent. of the whole were ever visited by any lady at all.

. *PARK HALL.*

THURSDAY AFTERNOON, OCTOBER 3RD, 1889.

The Right Rev. the PRESIDENT in the Chair.

THE MINISTRY OF THE CHRISTIAN CHURCH.

(a) THE WITNESS OF HOLY SCRIPTURE.

(b) THE WITNESS OF HISTORY.

(c) ORDERS IN THE CHURCH OF ENGLAND.

PAPERS.

(a) THE WITNESS OF HOLY SCRIPTURE.

The Rev. HERBERT MORTIMER LUCKOCK, D.D.,
Canon of Ely.

It was an essential principle of the old dispensation that God should convey spiritual gifts to men, not directly, but mediately through human agents.

It was not given to every one among the chosen people to learn God's Will at His own mouth, but it was revealed to him by prophets; neither was he allowed to propitiate the Divine favour by offering sacrifice himself, but a priest interposed to plead in his behalf the blood which made atonement for his soul.

Now this dispensation was a preparatory one; it looked forward to and was fulfilled in Christ, Who gathered into His own Person, in complete perfection, the twofold office of prophet and priest. In the Incarnation He so reflected the image of the Father among men that they might know His Will perfectly; and the sacrifice that He offered was sufficient to atone for the sins of all. But did this fulfilment involve the supersession of all human mediation? Was Christ to be henceforward not only *the* Prophet and Priest, but the *only* one? It would doubtless have been so had He remained upon earth to minister among men; but in His absence human agents were every bit as necessary to carry on and apply His work, as they had been to foreshadow and prepare for it.

Now, some difficulty has been felt in admitting the administration of Christ's office upon earth by human hands; but it is confined entirely to that part of it which belongs to His Priesthood. The thought of a perpetuation of the prophetic office, at least in its ordinary function of preaching and teaching, or again, of the delegation of His Sovereign power to earthly kings, creates no opposition; yet Christ was as much the perfect embodiment of the old prophetic and kingly offices as He was of the priestly.

If, therefore, kings may now reign by Christ's authority, and men may preach in His name, without obscuring the glory of the Divine Sovereignty, or overshadowing His paramount claim to be the great Teacher of truth and righteousness, is there not a manifest inconsistency in asserting that the exercise of the priesthood by others, in His behalf,

necessarily detracts from the completeness of His mediation? "The witness of Scripture" seems to contradict the assertion, for the prophets were inspired to predict the continuance of the priesthood in the Church of the Gentiles. In Isaiah we read, "I will take of them for priests and Levites, saith the Lord" (Isaiah lxvi. 21). Jeremiah echoed the same: "Neither shall the priests the Levites want a man before Me . . . to do sacrifice continually" (Jer. xxxiii. 18); and the scroll of prophecy concludes with a repetition of the same truth: "He shall purify the sons of Levi . . . that they may offer unto the Lord an offering in righteousness" (Mal. iii. 3).

It has been argued that because the title of "priest" is not given to the ministry in the New Testament, the prophets could not have intended to predict the perpetuation of the identical office, and that they drew their imagery perforce from existing circumstances. It is a plausible objection, but it will not bear examination. The prophetic imagery cannot always, it is true, be exactly realized; but it could never be used to foreshadow anything essentially different. The principle underlying it must remain, though the terms which embody it may be changed. It matters but little to know what the Christian minister was called in the beginning; but it is of the utmost importance what he did. The great dramatist taught this very forcibly, when he made the impersonation of Satan advise, that in dealing with theological questions much stress should be laid upon names, and no notice taken of facts.

It will be our endeavour, then, to discover what functions the ministry claimed to perform. But before doing this, we have to meet the objection that the prophecies we have quoted were fully satisfied by "the universal priesthood," or, as it is commonly called, "the priesthood of the laity," of which S. John and S. Peter spoke, "hath made us," *i.e.*, all Christians, "kings and priests unto God." "Ye," *i.e.*, the whole Church addressed, "are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices;" and again, "ye are a royal priesthood, a holy nation, a peculiar people" (Exodus xix. 6). Now God had said precisely the same of *all* Israel, and the Apostles were only quoting His words. But Israel had, within the national priesthood, a special and exclusive priesthood—so exclusive, so fenced and guarded by a wall of separation, that none of the "holy nation" might pass it without incurring the wrath of God. Korah and his company rebelled against this exclusiveness, crying against those whom God had set apart, "ye take too much upon you, seeing all the congregation are holy" (Numbers xvi. 3), and they drew upon themselves condign punishment.

We have no right to suppose that the Apostles overlooked the complete analogy which the use of the quotation would naturally suggest, and in speaking of the Christian resemblance to the Jews in the one characteristic, disallowed the co-ordinate truth of their resemblance in the other. Indeed, Holy Scripture testifies to the fact that the Apostles recognised both; for the authority of S. Jude is no less weighty than that of S. John and S. Peter, when he asserts, without any qualification, that there were some in the Christian Church who had "perished in the gainsaying of Core." If Christianity possessed no special and exclusive priesthood, none could have incurred the sin of Korah, and certainly none would have received his doom. The conclusion, then, that we draw from the evidence of Scripture is, that the Aaronic priesthood, in

its most essential features, was carried on into the Catholic Church ; and this will be still further corroborated when we have examined the nature of the commission given by Christ to the Apostles. For this they were constantly being prepared during the whole of His earthly ministry. Sometimes it was represented to them under familiar figures ; sometimes, directly.

"I will give unto thee the keys of the kingdom of heaven." The charge of the keys had a twofold significance. Every Jewish scribe at his ordination received at the hands of the presiding Rabbi a key, as the symbol of his duty to unlock the treasures of the Mosaic law, and the intricacies of the Mishnah. It explains the allusion where our Lord denounced the lawyers, *i.e.* the Scribes, saying, "Ye have taken away the key of knowledge."

Again, a key was embroidered on the official robe of the Jewish chamberlain or steward, who guarded the royal presence, signifying that he was charged with the power of admission and exclusion. It was said of Eliakim, when put in the place of Shebna, "the key of the house of David will I lay upon his shoulder ; so he shall open and none shall shut ; and he shall shut and none shall open" (Isaiah xxii. 22).

Another figure under which the commission was described was this : "Whatsoever thou shalt bind on earth shall be bound in heaven ; and whatsoever thou shalt loose on earth shall be loosed in heaven." To bind and to loose were household phrases in the Jewish schools for prohibiting and allowing. We could, without difficulty, gather out of the Talmud a hundred, probably a thousand, instances of this usage. No one influenced the later legislation of the Jews more than the two famous rivals, Shammai and Hillel—the one, rigidly conservative ; the other, liberal and lax. Hence the familiar formula on disputed points of law, "Shammai binds ; Hillel looses."

Here, then, we have two figures, one of them twofold—figures foreshadowing the triple office of the apostolate, as teachers, stewards, and legislators. Three other functions were spoken of in direct terms. They were all partly covered by the above, and certainly involved in the stewardship, and so the Church in all aftertime freely acknowledged, ever speaking, for instance, of the absolving gift as "the power of the keys ;" but they needed to be emphasized, and more distinctly described. The first was the administration of baptism : "Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." The second was the oblation of the Christian sacrifice : "Do this in remembrance of Me ;" or, as it would naturally be interpreted by Jews, seeing that one of the terms was exclusively sacrificial, "celebrate this as My memorial." The third was the ministry of reconciliation : "Whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained." Considering all this, it is difficult to feel that the Apostles' commission was not as strictly sacerdotal as any that had been entrusted to priests under the law.

It has been supposed, however, that the Apostles were treated exceptionally in this matter, and that whatever Divine power or authority they received was delegated to themselves alone, as part of the legacy of miracle, the lingering traces of Christ's immediate Presence, left to aid them in the superhuman work of converting an incredulous world. It

will help us to estimate the value of such a theory aright, if we can draw a line of demarcation between their ordination gift and their Pentecostal endowment. Men have been so dazzled by the manifest grandeur of Pentecost, with all its miraculous circumstance, that they have ignored the quieter, but for the ministry even more important, scene in the upper chamber on the first Easter-day. In the latter we believe they were entrusted with all that was needed for the permanent work of the ministry; at the former, they were enabled, with superadded power, to act as the pioneers of a new and despised religion. It is not, however, the common belief; for not a few speak as though they were "ordained" at an early stage of our Lord's mission, while even more regard Whitsuntide as their ordination day.

The Apostles were chosen, called, gathered into the sacred company or college; they were even sent out on a temporary mission to the lost sheep of the house of Israel, but they were not ordained till after the Resurrection.

We read, it is true, in the authorised version of S. Mark's Gospel, that "He ordained twelve" in the second year of his ministry; but in the revised version it is more correctly rendered, "appointed." That appointment admitted of their preaching, even of working miracles for a time in Christ's Name; but it gave them no priestly office, no stewardship of the Mysteries of God.

The time for this had not yet arrived; for they could not be commissioned to admit into the New Covenant before it had been ratified by the Blood of the Son of Man. And it was not till He had received authority by His Death and Passion that He was able to delegate it to others: "All power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the Name," &c.

Again, it was only after the Precious Blood had been shed, which cleanseth from all sin, that He enjoined His Apostles to apply it to individual souls: "Whosoever sins ye remit, they are remitted unto them."

If it be said that death had not actually sealed His work when He bade them celebrate the other sacrament, the exigency of circumstances may be urged as the reason. At least, it was in His eyes when His body was already being broken, as S. Paul expresses it (1 Cor. xi. 24); and He knew that all would be over before they could execute the command He was giving.

All this would lead us to conclude that they could not have been "ordained" at any earlier stage; their ordination was reserved till the evening of the Resurrection day. Now what are we told about it? We are prepared at once for a mystery, by the pregnant words with which it was ushered in: "As My Father hath sent Me, even so send I you." This is the very charter of their Divine mission. They were being sent to do as He had done, in teaching, in admitting into and excluding from God's household, in legislation, and in the ministry of reconciliation; and as Christ had been sealed for His office by the unction of the Holy Ghost, so were they. We cannot doubt that the Divine Spirit entered into them every bit as truly in the upper chamber as He fell upon the Son of Man at His baptism in the Jordan. It was not merely a promise, but the gift was then conveyed. Nothing less will satisfy

the circumstances of the case. Christ's words cannot be detached from His symbolical action : "He breathed on them, and saith unto them, Receive ye the Holy Ghost." In and with that inspiration they were anointed to their office. One subject connected with the gift calls for observation ; the only point upon which the Great Head of the Church thought it necessary to dwell, when He was investing them with their official powers, was that of Absolution. It was involved in the assurance : "As My Father hath sent Me, even so send I you ;" for it was not by His own Divine right that Christ had said to the sick of the palsy, "Thy sins be forgiven thee," but by virtue of the commission which He had received. He expressly asserted that it was in the exercise of a delegated power : "The Son of Man hath power"—not in heaven but—"on earth to forgive sins" ; and the same commission He handed on to those who should exercise for Him the ministry of reconciliation. He knew the natural incredulity they would feel ; it had called forth the disparaging sneer and the startled enquiry of the Scribes : "This Man blasphemeth" ; "Who can forgive sins but God only ?" So it was that alone of the ministerial functions which He delegated to them, He thought fit to emphasize this.

The Apostles, then, we believe, received on the day of the Resurrection their full and complete authority for the ordinary work of the Christian ministry. It is when we are able to separate this, their ordination proper, from the Pentecostal gifts, which were subsidiary and special, that we realize how impossible it is to feel that they were endowed with ministerial powers only for a temporary mission. As far as their ministerial qualifications were concerned, Pentecost brought them only temporary endowments. These were wholly miraculous, and could not therefore be intended to be perpetually renewed. Repetition would destroy the very purpose for which the miracles were originally wrought. They were needed for the first pioneers of the Faith, as visible credentials of their Divine mission ; and so the Apostles were bidden to tarry at Jerusalem till they were endued with power—*dynamis*, it is nearly always in the New Testament miraculous power—with boldness of speech, with the knowledge, perhaps, of foreign languages which they had never learned, with quickened memory to recall the works and words of their Master, and with healing virtue. All were extraordinary ; and their exercise would serve to demonstrate to a singularly incredulous generation that God was co-operating with their efforts ; but when that incredulity should be overcome none of them would be essential to their office, and so the Church has always taught that they were only temporary. In further proof of this, it may be noted that there is no evidence that they could be used except for the special purpose of convincing the gainsayer. If they could have been, we should not have read of S. Paul sorrowing over the illness of Epaphroditus, or being obliged to leave Trophimus sick at Miletum. He did not exercise the supernatural gift of healing in their behalf because, as they were already Christians, such a demonstration was not needed for purposes of conviction.

Now, it is impossible to place any of what are accounted the permanent gifts of the ministry in the same category as these. We can easily understand why S. Peter should be preternaturally endowed with boldness of speech for a special emergency. The sequel of his

first sermon tells us ; it so filled his hearers with amazement that three thousand were converted at once. But we cannot understand why the same Apostle should have received the absolving power, if it were to be only for a season. For an ignorant and unlearned fisherman to speak suddenly "with all knowledge" was bound to arrest the attention of men, and convince even the most obdurate. It was open evidence of the truth of his claims, admitting, as it did, of actual demonstration ; but for the same man to pronounce absolution on some penitent sinner, so far from winning belief, it would have challenged the derision of the scorner, who would at once have asked, and asked in vain, for some proof of the power to which he pretended. The effect of the one act was visible ; the other left no trace behind. We conclude, then, that speaking of the Apostles in regard to their office, not at all on the out-pouring of the Holy Ghost on the Church at large, the Pentecostal gifts were wholly extraordinary, and for a season only ; but that the ordination gifts, previously received, were common to the ministry in all time ; and this distinction supplies the answer to those who maintain that, logically, either all the powers exercised by the Apostles were perpetuated or none.

Now, if we still need further evidence that the ordination gifts were to be continued, it is forthcoming in abundance. First, the very act of Christ's breathing upon the Apostles suggests it. It was a repetition of the creative act of God, when "He breathed into his (man's) nostrils the breath of life." It is the only time besides this where the word is used in the Greek Scriptures, and the analogy surely indicates that as by that single act God intended to give to the first man, not only life, but the power of transmitting it to unnumbered generations ; so the Lord gave to the first Apostles, by a like inspiration, ability both to exercise their office and to perpetuate it in others.

Again, it follows almost of necessity from our Lord's own words : "all power is given unto Me . . . go ye, therefore . . . and lo, I am with *you* always" . . . not only with you personally, for you will have passed from your work long before the world is converted, but I shall be with you as a perpetual corporation—with all that shall inherit your office—"unto the end of the world." Yet once more it is involved in the very terms of their charter : "As My Father hath sent Me," that is, I was sent to do His work, and to appoint you to carry it on after My departure, "even so send I you," and you must convey to others in succession the office that you receive.

The witness of Scripture, in its after history, proves that the Apostles so interpreted their duty. No sooner had Judas fallen from his office than they proceeded to fill it up ; they felt an absolute necessity constraining them, "one *must* be ordained" in his stead. So at a later stage S. Paul invested Timothy and Titus with a like office, and enjoined them in their turn to invest others also ; and it must always be remembered that the Apostles were guided by the Holy Ghost in all that they did.

It will be noted further, that the grace of orders is always conveyed through the same channel. It was in its origin a Divine gift, it could only be transmitted, therefore, from a Divine source, directly or mediately. S. Paul assured Timothy that it was a *charisma*, and as such it must emanate from above, from Him Who is the Author and Giver of all *charis*. It is no longer given directly, therefore it must be given

through a channel that reaches back to Christ. Hence the doctrine of Apostolical Succession is no mere theological fancy; but is so bound up with the grace of ordination that they stand or fall together. Empty ordination of its supernatural gift, and Apostolical Succession has only an antiquarian interest; deny Apostolical Succession, and there is no guarantee that we are called of God, and bear His commission.

And here we conclude our investigations. Into those interesting speculations, which touch the possibility of God's dispensing altogether with the law of human mediation, made by Himself, or of His acceptance of ministries, offered in a spirit of love and devotion, and zealously carried on outside of the appointed lines, we may not enter.

The subject assigned for this paper was "the Christian ministry, on the witness of Holy Scripture," and to this we have strictly adhered, following not our own judgment, but the interpretation of the Church Catholic for the first fifteen centuries of her history. If the view that we have been able to present to the Congress tends to strengthen any to stand firm "in the ways, and see and ask for the old paths," in an age when liberalism in politics, which must ever change, is trying to invade the doctrines of the Church, in which, as in Him Who founded it, there is no shadow of turning, we shall not have spoken in vain.

(c) ORDERS IN THE CHURCH OF ENGLAND.

The Rev. CHARLES GORE, M.A., Principal of Pusey House, Oxford.

Without any prelude—for the time allowed me is full short—let me say that my remarks will go to vindicate these simple positions:—

(1) That the Church of England possesses valid orders in due Apostolic Succession.

(2) That the authority of our Lord compels us to retain such orders, and to insist upon them as an essential element in the organization of the Church.

(3) That the circumstances of the present day, and the position in Christendom which, by God's Providence, the Church of England holds, affords even exceptional occasion for the exercise of our legitimate priesthood, for "stirring up the gift which is in" the clergy "by the laying on of Apostolic hands."

I.—*The Church of England possesses Valid Orders in the Apostolic Succession.*—The exigencies of controversy, and the aspect which the Church of England has so often borne, have led to Romanist controversialists generally denying this fact, but on grounds so shifting as to suggest without further argument their unsubstantial character.*

For, first, they denied that Matthew Parker, through whom our Anglican succession comes, was ever consecrated at all, and they trumped up a figment of a *pseudo*-appointment at the "Nag's Head" Inn. But this malignant invention has, of course, been absolutely discredited by accumulated evidence, contemporary and official. It has been wholly abandoned by all respectable Roman controversialists.

* The following argument is abbreviated from *The Roman Catholic Claims*, cap. ix. (Rivingtons, 3rd Ed., 1889.)

Next it was denied that Barlow himself, the chief consecrator of Parker, was himself consecrated; but the chief Roman Catholic historian of England, Dr. Lingard, writing when some of the chief points of evidence for his consecration which are now available were still lacking, admitted that this position was unreasonable and untenable. "It seems," he wrote, in face of all the accumulated evidence of the history which he summarises, "most unreasonable to suppose that he had never received the sacred rite" of consecration. It can, in fact, be denied only in a spirit of ultra-scepticism.

Next it was alleged that the form of ordination to the Anglican priesthood and to the episcopate was inadequate and invalid—that we have no priests and no bishops. And, indeed, this was alleged apparently with good reason on the Roman side—for a Pope, Eugenius IV., after the Council of Florence, had solemnly declared that the essential rite, "the outward and visible sign," of the ordination to the priesthood consisted in the giving to the ordinand the chalice, the paten, and with the words, "Receive the power to offer sacrifice," &c. But alas for so conclusive an objection! A learned French Roman priest, Morin, at the end of the seventeenth century, by an elaborate examination of Oriental rites, and of MSS. throughout Europe, demonstrated that the Church for a thousand years had known no such ceremony. He forced upon Roman theologians a return to primitive doctrine; and it is, in consequence, now the accepted doctrine of the Roman Church that the ceremony of laying on hands, with accompanying words, such as the English services of ordination contained and contain, constitute all that is necessary for a valid administration of the Sacrament.

Lastly, it was suggested that the lack of right *intention* on the part of the administrators of Anglican ordinations invalidated the Sacrament. But, first it is the doctrine of the Roman Church, no less than of our own, that "the unworthiness of the minister—doctrinal or moral—hinders not the grace of the Sacrament." Thus the ablest of recent Roman controversialists on the subject—Canon Escourt—admits that, "A sacrament conferred with the correct matter and form by a heretic or even an atheist is valid, if he intends to do that rite which the Church does—and not specially the Roman Church, but the Church *in confuso* (in the vague); even though he might not believe in the reality of the Sacrament . . . and supposing the form be genuine . . . if even the form were changed with an erroneous and heretical intent, the Sacrament would still be valid. For no amount of heretical intention would invalidate it, provided that he intended in a general way to do what the Church does." The only question is then—did the Church of England intend in a general way to do what the Church does—to continue the old Church ordination? "It is evident unto all men," says the Preface to the Services of Ordination, "that from the Apostles' time there have been these orders of ministers in Christ's Church—bishops, priests, and deacons. . . . And therefore to the intent that these orders may be continued and reverently used and esteemed in the Church of England," such and such things are done "that these orders may be continued." The Church of England intended to do what the general Church had been doing all down the ages; and all we are concerned with is the *intention* of the Church, not the private intention of the celebrant:—"The minister of a sacrament (says

S. Thomas Aquinas) acts as the representative of the whole Church of which he is the minister ; in the words which he utters the intention of the Church is expressed, and this suffices to the perfection of a sacrament, unless the contrary be expressed outwardly on the part of the minister or recipient of the Sacrament."

There is, then, we may truly say, no case at all against the sacramental validity of Anglican orders. An appearance of a case can be made against *any* historical fact if it is worth a man's while to do it. All who have read anti-Christian literature know what appearance of a case can be made out against the Resurrection of our Lord. The method of a sceptic assailing the historical evidence for the facts stated in the Creeds is, I am sure, exactly reproduced in the method of a Roman controversialist against Anglican orders ; it has in fact surprised none of us, though I trust it has distressed us all, when we have of recent years witnessed two prominent Roman controversialists (F. Hutton and F. Addis, amongst others) driven without any change of intellectual method to abandon their Christian Faith altogether. Indeed, their methods were wholly sceptical.

I conclude this part of my paper by just referring to three testimonies from outside as to the validity of Anglican orders. First, the Roman Catholic historian, Dr. Lingard, maintained in face of his co-religionists with great insistence that Barlow was made a Catholic Bishop in the reign of Henry VIII., and that he really consecrated Archbishop Parker. "I have asserted," he wrote in the *Birmingham Catholic Magazine*, "that Archbishop Parker was consecrated at such a date. . . . I owe it to myself to prove to your readers the truth of my statement, and the utter futility of any objection that can be brought against it. With these (certain opponents of Anglican orders) the great error of which I have been guilty is that I state Barlow to have been a Catholic Bishop. . . . Why should we doubt the consecration of Barlow and not that of Gardiner? I fear the only reason is this—Gardiner did not consecrate Parker, but Barlow did."

Secondly, I allude to the testimony of Dr. Döllinger, who gave the question of Anglican orders a thorough examination, and declares, "I have no manner of doubt as to the validity of the episcopal succession in the English Church."

Thirdly, I would refer to the able Unitarian, Mr. Beard, in his *Hibbert Lectures*.* "There is no point," he writes, speaking of the present Anglican Church, as characterised by its continuity with the ancient Church, "There is no point at which it can be said, here the old Church ends, here the new begins. . . . The retention of the episcopate by the English Reformers at once helped to preserve this continuity and marked it in the distinctest way. . . . It is an obvious historical fact that Parker was the successor of Augustine, just as clearly as Lanfranc and Becket. Warham, Cranmer, Pole, Parker ; here is no break in the line, though the first and third are claimed as Catholic, the second and fourth as Protestant. The succession from the spiritual point of view was most carefully provided for when Parker was consecrated."

Our Apostolical succession has been the subject of constant

* Hibbert Lecture, 1883, p. 311.

attack ; so was S. Paul's Apostolate, and from within the Church ; so was S. Paul's Apostolate by the Judaizing party. It is a comfort to us, then, that the Epistles of the New Testament should be so largely occupied as they are with S. Paul's vindication against opponents within the Church of his own Apostolical authority. It is a comfort to us because, though S. Paul's Apostolate was plausibly attacked and had to be persistently defended, he was an Apostle, and under like conditions we are Apostolic.

II.—*Divine authority constrains the Church of England to retain her Apostolical Succession, and to insist upon it as an essential element in the organisation of the Church.*

By Divine authority I mean the authority of our Lord, interpreted to us in the constant mind of the Church. We must regard the Apostolical Succession as essential, as belonging to what is called the *esse* of the Church and not merely to its *bene esse* ; to its "being" and not merely to its "well-being;" because the constant mind of the Church and the teaching of Holy Scripture force the principle upon us. I say *the principle* of the Apostolical Succession, and I want to explain why I use this term. It is, I believe, a fact that presbyters have had at no time in the Church and in no place the power to ordain. This position seems to me to have become clearer since the discovery of the *Didaché* led more or less to the reconsideration of the evidence in the matter. It is true that at a certain moment in the development of the Church at the end of the first century the presbyters were apparently the chief local authorities in the Churches of Greece ; but over them it would appear there was a not yet localised order of men of apostolic and sometimes prophetic dignity to whom would have belonged the authority to "lay on hands." Thus the development of the Church, at least in part, was the process by which a more general order of apostolical men was gradually transformed into the local episcopate. This appears to be the verdict of history. But it is not the matter of primary importance. The principle of the Apostolic Succession would not be affected supposing, with the Old-Catholic historian, Dr. Langen, and with Dr. Lightfoot, when he last expressed his mind, we were to hold that at a certain stage in the development of the Church the presbyters in each Church constituted the supreme authority over the Church, and all, consequently, had the power to ordain. Because *ex hypothesi* on this showing these presbyters had committed to them the authority of ordination. When they ordained they only did what they were commissioned to do. In the present day it would be exceedingly inconvenient if your lordship, with some associated bishops, were to give episcopal orders, including the power to ordain, to all the presbyters in this diocese ; it would be exceedingly inconvenient that all the presbyters should be also bishops. But it would not violate the *principle* of the Apostolic Succession, which is that no man can validly exercise any ministry which is not covered by his commission. Now, when certain sixteenth century or eighteenth century presbyters took upon themselves to ordain to the ministry, their act was invalid for this reason—that they were taking upon themselves an office which in most explicit understanding was not committed to them. The very idea that presbyters, as such, could ordain was only an afterthought, necessitated in order to justify retrospectively the results of their actions. They had no commission to ordain—no ordinary com-

mission, and presumably none miraculously certificated—and in ordaining, therefore, they were doing an act which, according to the whole mind of the Church, was not valid.

No orders are valid then except such as are imparted in due sequence of Apostolic Successions; on the ministry of one validly ordained depends "valid" Sacraments. We have to maintain this principle. We do in fact maintain it, when we recognise legally and ecclesiastically the orders of Roman priests who join our communion and not the orders of Presbyterians, however learned or devout. The bishops of the Anglican Communion re-affirmed the principle last year in the most unmistakable way by refusing to allow the report of a committee to appear among the reports presented to the Pan-Anglican Conference which contemplated recognising the validity of non-episcopal orders. For which re-affirmation God be praised! But let us clearly understand what we mean by "*valid*." We mean *secure*. We do not limit God's power to give by invalid ministries. "God is not tied to His Sacraments," said Churchmen of old. He is free to give where He sees good dispositions, and we need not doubt He has given and does give. The more we study, for instance, the history of Nonconformist bodies the more we see that the negligence of the Church often gave occasion for their rise and progress. If the sin, then, was the Church's rather than theirs, so we may feel sure was the consequent loss. We do not say, then, to any—"We know you have not got grace; we know your sacraments do not convey grace." But we say—"We know that ours do, and that they fulfil, what yours do not, the terms of the covenant:" the idea of covenant involves *security*. That is what valid Sacraments mean: Sacraments which, being administered under terms of the Divine covenant, have the security of the covenant about them. Whereas to neglect any part of a Divine ordinance, when you know that it is Divine, or have opportunity of knowing it, is the greatest presumption. "There is not in the world," says Bishop Jeremy Taylor, "a greater presumption than that any should think to convey a gift of God, unless by God he be appointed to do it."

III.—Time forces me to leave the Apostolic Succession as a matter of *mere* authority, whereas in fact it is also a matter of most rational principle, thoroughly conformable to the whole nature and needs of man; but I pass to say a few words on the third division of my subject—viz., *that present day circumstances and the providential position of the Church of England afford exceptional occasion for the realisation and exercise of our priesthood*. The providence of God links the Church of England at once to the ancient constitution and principles of the Catholic Church and to the freer life and Scriptural appeal of the Reformation. It shares with the reformed bodies the appeal to Scripture and the repudiation of an authority which is unreasonable and unjustified; but it has by comparison with them an immense strength. It is becoming more and more impossible to treat the authority of Scripture apart from the whole life of the Church. The authority of Scripture is inextricably knit into the authority of the Church. It would seem really as if the Church of England had free scope, such as no other body in Christendom has, for taking up the old appeal to Scripture, which is really part of the Catholic heritage, and putting it in context with all that life of the Church of which our Catholic succession gives us the freedom.

For if Rome, on the other hand, has all the prerogatives and endowments of the Church unimpaired, at the same time she has adopted so fatal a line towards Scripture and the rational judgment of man as to make it increasingly plain that she is disqualified from fulfilling many of the tasks which belong to the Catholic Church, and from appealing to many of those minds and characters to whom the Catholic Church ought to appeal.

I believe, with a conviction the intensity of which I can hardly express, that it is the vocation, the God-given vocation, of the Church of England to realize and offer to men a Catholicism which goes far back behind the Reformation in real and unimpaired connection with the Catholicism of the past, and a Catholicism which is Scriptural and represents the whole of Scripture; which is rational and can court the light of all genuine inquiry; which is free to deal with the new problems and wants of a new time while it does the old work of conversion and sanctification; which acknowledges the authority of its ministry, but an authority constitutional, not absolute; scriptural, not arbitrary.

But to fulfil the task we must stir up the grace that is in us. We must believe in our authority. The Church of England has miserably sinned in the past, so miserably that we can hardly wonder if those who have never known her from within are inclined to deny her the Catholic name. She has sinned in the past—that must inspire us to pray with more urgency of penitence that she may be faithful in the present—faithful in her official and public action, as well as in the more personal movements within her pale—faithful in her official action to both sides of her great responsibility. In order to be this she must fearlessly and in her most official action recognise the sources of her authority. Your order, my lord, the bishops of the Church must claim to inherit and to exercise an authority which belongs to you, only and always because you are successors of the Apostles—an authority which kings or states never had, never gave, and never can alienate—an authority which you must not suffer to be taken away from you in all that concerns the spiritual jurisdiction of the Church, in doctrine, in discipline, in worship. The real meaning and sanction of the episcopate, that must be made emphatic. And we on our part, who are presbyters or laymen, must strain to yield obedience to every action of our bishops, however opposed to our tastes or inclinations, which really appeals to Church principles, and represents the free and Catholic action of the successors of the Apostles.

ADDRESSES.

(b) THE WITNESS OF HISTORY.

The Rev. J. J. LIAS, Vicar of S. Edward's, Cambridge.

THE question which I am asked to discuss is the Witness of History to the Christian Ministry. From the point of view of historical science the chief problem to be solved is precisely that which at the present moment is so energetically debated in physical science: Creation or evolution? In other words, was the threefold ministry, which can hardly be denied by any reader of the Epistles of Ignatius to have been the definite

rule of the Church as early as the beginning of the second century, ordained by Christ or His Apostles, or was it developed gradually by the rulers of the Church out of the materials existing in the non-Christian society around them? This question is closely related to another. Was it more likely that Infinite Wisdom would frame a constitution for the society It had called into being, or leave it to evolve one for itself? This last is a point which will be decided by different persons according to their tendency to look at primary or secondary causes. But in the scarcity of the evidence that we find in the first century, our solution of the historical problem will be largely conditioned by the *a priori* view we take of the probabilities of the case.

It is impossible, of course, to give more than the barest sketch of the subject in the time allotted to me. But every independent study of the original authorities is a contribution to the settlement of this long vexed question. And recent examination and research, as well as the prevalence of a spirit of candour which was long absent from the investigation, may bring the settlement much nearer than at one time could have been expected.

Every reader, as I have said, of the Epistles of Ignatius must admit that the existence of three orders in the ministry was a characteristic of the Church during the first twenty—we might, perhaps, say the first ten years of the second century.* His repeated references to the three orders, and those only; his remark that apart from them you could not describe any body of Christians as a Church,† and his assertion that the three orders were to be found throughout the world,‡ seem decisive on the point of Church organization in his day. And the question of the genuineness of the shorter Greek recension of his letters, so long and fiercely debated, seems now to be practically decided in favour of that recension. Two other questions remain to be settled; the first, whether a period not exceeding half a century was long enough for such an ecclesiastical organization to have been formed, and to have become crystallized, so to speak; and next, what evidence we have for this theory of gradual development. Of the fact of a threefold order in apostolic times there can be little doubt. The later epistles speak of two orders only, beside that of the Apostles themselves; that of the priests (sometimes also called bishops) and that of the deacons. Over those two orders it is clear enough that the Apostles exercised authority. We learn this also from Clement, who tells us in his epistle that the Apostles appointed bishops (*i.e.*, priests) and deacons to be ministers of the Church.§ It is true that he speaks only of the rule of presbyters at Corinth, and we have not sufficient information to make it clear whether the see of Corinth was then vacant, or whether at that time the Roman bishop exercised supervision over the Corinthian Church, or whether, as some contend, its form of government was Presbyterian. The recently discovered "Doctrine of the Twelve Apostles," a document assigned by general consent to the first century of the Christian era, seems at first sight to afford us little help, from the multiplicity of offices it mentions. But a careful scrutiny seems to yield the following result. The diversity of names we find in it was due to the fact that, at the time that treatise was written, the Church was gradually settling down from the missionary period to its more established and permanent condition.

* The martyrdom of Ignatius is supposed by some to have taken place A.D. 107, and by others in A.D. 116.

† This is most probably the meaning of the words, *χωρὶς τούτων ἐκκλησία οὐ καλεῖται*. Ep. to Trallians, ch. 3.

‡ Some (*e.g.*, Zahn *in loc*) deny that this is the meaning of *κατὰ τὰ πέρατα ὁρισθέντες*, but it is difficult to see what other meaning the words can have.

§ 1st Ep. of Clement, ch. 42.

Apostles still exercised the principal jurisdiction in the Church.* The second order still bore the appellation of bishops, and its members were chosen, we may observe, by the congregations.† But the prophets and teachers were the itinerating, as distinguished from the resident bishops (or priests) and deacons, as we seem to learn from the statement that the bishops and deacons were to be honoured because they performed the functions of the prophets and teachers.‡ Precisely the same change as this takes place in every age, as each Church passes from the missionary to the settled condition. The occasional visits of the clergy of the two lower orders are replaced by their permanent residence, or would be so, had we not abandoned the idea of a permanent diaconate as everywhere essential to the organic completeness of a Christian Church. Some have inferred, from the silence of Clement concerning the existence of what we now call a Bishop of Corinth, that the Corinthian Church was driven by necessity to exchange a Presbyterian for an Episcopal form of government. This may have been the case; but against it we have the distinct statement of Irenæus that Polycarp was appointed Bishop of Smyrna by the Apostles,§ and of Eusebius that Timothy, Titus, and others were made bishops by S. Paul.|| And the language of Ignatius is too definite, too express, to be easily reconcilable with the idea that the state of things which he, the friend and pupil of the Apostles, regards as so universal and so essential, was as a matter of fact only a tentative arrangement, struggling in his day for recognition by reason of its extreme convenience. That the bishops whom he describes as the heads of every Church, with the single and remarkable exception of the Roman, which he addresses, were in *all* respects the successors of the Apostles, is more than can fairly be asserted. The Apostles were the founders as well as the rulers of the societies which acknowledged their authority, and would thus be entitled to exercise a far more absolute power than could fairly be claimed by any of those who came after them. This, it seems clear, was the determining cause of the gradual abandonment of the title of Apostle, and the assumption of that which had formerly belonged to the second order of the ministry. But no one can read the pages of Ignatius without seeing that, of whatever Apostolic powers the bishops of his day were shorn, they retained one prerogative which the Apostles, and they alone, possessed in the Church of their own time, that of being the chief rulers of the Church of Christ. Yet they were no autocrats. The burning words with which Ignatius commands submission to the bishop are everywhere balanced by words equally strong, "recommending the bishops to act in union with their clergy and their flocks. The reason for the intense earnestness he displays on the point of submission to, or rather co-operation with, the bishop does not, as some have imagined, proceed from the fact that the episcopate is a new order in the Christian Church, but from the strong persuasion he had that the harmonious action of the various orders in the Church was the only possible guarantee for Christian unity. That unity, as we know, had been imperilled in many ways; in the Corinthian Church by the spirit of faction, in other places by the same spirit combined with the disintegrating influences of heresy. "A threefold cord is not quickly broken," and in the close and intimate union existing between the three orders of the ministry Ignatius found the best preservative against discord and disorder.

The next question that arises is, what were the functions of these orders? Concerning the deacons there is no question. In the early Church there existed a permanent body of men to whom, under the direction of the bishop, the organization of charity was entrusted, and who also had to maintain order in the congregation

* xi. 3, 4, 6. † xv., 1. ‡ Ibid.

§ Iren. Adv. Hæc. iii., 3. || Eus. Eccl. Hist. iii., 4.

during the Divine offices, and to assist the priest in their due performance. So much we learn from the "Apostolical Constitutions."* At the time when those constitutions were drawn up, the deacons were strictly forbidden even to baptize, at least in public,† or to do anything beyond assist the higher clergy in the performance of their public duties.‡ It is singular that, when the duties of the deacons were so clearly defined in the early Church, the conception of the order as a necessary element in all properly organized Church work should have been so entirely lost among us in later times. I believe myself that the Church in the present day is suffering from such an abandonment of the primitive ideal. But I pass on. Concerning the exact duties and powers of the other two orders there has been very considerable controversy. The names of bishops and elders are found in the secular life of the time, and it has been suggested that we are rather to look to that secular life, if we want to understand their duties, than to the Scriptures or to Jewish custom. I can hardly accept this theory. The facts appear to point in the opposite direction. In the early centuries of its existence the Christian Church stood entirely apart from the current of Gentile life. It was not till after its establishment that it began to model its system on the basis of secular institutions. And on the other hand it is impossible to deny that in spite of the persistent hostility of the Jews, it was to Jewish institutions that the early Christian mind ever recurred with the deepest reverence, as coming from the hand of God. There is a Hebrew word which expresses the idea of supervision of any kind, military or secular, and this is frequently rendered in the Septuagint by ἐπίσκοπος. The ideas connoted by the words "bishop," "episcopate," were thus familiar to the Jew, as familiar as the words "overseer," "oversight," are to us. And the term bishop would thus suggest, not the particular functions entrusted to the secular Gentile officer known by that name, but the more general idea of charge or care of the flock of Christ. The title of elder, too, or presbyter, as we now say, would suggest to the early Christians such duties as they found associated with the name in Holy Scripture. Those duties, undoubtedly, were those rather of government than of instruction. But where government is unable to rely upon force, and is therefore compelled to rest upon persuasion, or, in the last resort, expulsion from the community, it is obvious that instruction in the duties of life must have formed an important part of the ruler's work. Even under the law, in spite of the fact that to offer sacrifices was the first duty of the priests, we are told that "the priest's lips should keep knowledge, for men will seek the law at his mouth."§ How much more then, would they seek for guidance and instruction from those whose main duty it was to see that the flock committed to them were walking after the example of their Lord. Accordingly, we find that the instruction given in the earliest times was practical rather than dogmatic. Ignatius bids Polycarp exhort the people to perform the duties of their several stations.|| Justin Martyr, in that account of Christian worship in his day with which we are all familiar, tells us how, after the reading of the Scriptures the president admonished the congregation of the necessity of following the examples that had been set before them.¶ Irenæus is the first to hint at what we should call doctrinal instruction, when he bids those whom he addresses learn from the presbyters, because they themselves have received the truth from those who have gone before them.** And it is obvious how, as the Christian Church expanded, and the relations of its members to one another and to those around became more complex, the need for exhortation and instruction

* Book vii., also Book ii., 57. † Book iii., 11. ‡ Book iii., 20.

§ Mal. ii., 7. || Ep. to Polycarp, ch. 5.

¶ 1st Apology, ch. 67. ** Against Heresies, iv., 26.

would become continually greater, until the public homilies of the bishop or priest became, as they eventually did, a most important part of his duty. With one fact I think a candid mind cannot fail to be struck, namely, the entire abandonment in the early Church of the term *ἱερεὺς* as applied to the Christian ministry, in spite of its constant use in the heathen world around, and even in the Christian Scriptures when speaking of God's ministers under the old dispensation. That every offering of prayer and praise in the congregation is in a sense a sacrifice; that the solemn offering up of the appointed memorial of the One Sacrifice has itself a sacrificial character, may very fairly be admitted. But that the entire and absolute abandonment in early Christian antiquity, as an appellation of the Christian minister, of the term which had been, and was then, so universally used in the world around them, had a significance, must be admitted also. The One Sacrifice once offered on Calvary, it seems to have been felt in the early Church that sacrifice could no longer be directly or immediately offered by Christians in their worship. All that was of a sacrificial character in that worship took its colour and derived its virtue from its connection with the One Sacrifice of Christ. And the object of all Christian teaching and Christian ceremonies was to bring men's lives into conformity with the Spirit in which that One Sacrifice was offered. Henceforth, then, there was but one Great High Priest, Who had put away sin by the sacrifice of Himself. The duty of His ministers was to do everything in their power, publicly and privately, to make the law of His life, which was a sacrifice throughout, from the manger to the tomb, the law of the life of the Christian Church and of every member of it.

One more point I will attempt briefly to discuss, the manner in which bishops were originally appointed. The usual idea is that the special *charisma* of the episcopate was imparted by the imposition of hands, and that thus the authority of the episcopal office was transmitted from generation to generation. It must be confessed that the further we carry our researches back into Christian antiquity, the more difficult it is to establish this doctrine. The well-known passage in Irenaeus * is usually cited as an indisputable evidence for it. But an ambiguity lurks in the word "succession," as used by Irenaeus, which seems altogether to have escaped those who appeal to it. They have never observed that Irenaeus traces the Apostolic Succession through bishops, each of whom was most probably dead before his successor was appointed, and could not, therefore, have transmitted the Apostolic gift to that successor by the imposition of hands. The fact is, that Irenaeus is thinking of the continuity of the community as the channel of Apostolic tradition, and not in the least of the transmission of the special *charisma* of the bishops by the rite of consecration. It must be added, moreover, that the mention of the laying on of hands is strangely and remarkably absent from the enumeration in the earliest times of the things necessary to a valid episcopal consecration. All students of ecclesiastical history are aware of the passage in one of S. Jerome's Epistles,† in which, when he desires to humble the pride of the bishops of his day, he describes it as the ancient custom of the Church of Alexandria, when the bishopric was vacant, to elect one of their number to the vacant chair, and more than hints that this election was itself sufficient to turn a presbyter into a bishop. But more significant than this, as a recent writer has observed, is the fact that Cyprian, when he carefully enumerates the signs of a valid election in the case of Cornelius—"the judgment of God and His Christ, the testimony of almost all the clergy, the suffrage of the people then present, the assembly of ancient priests and good men," the vacancy in the see, the fact that no previous election had taken place, as well as the presence at Rome of many bishops, Cyprian's colleagues, who "made" Cornelius

* Against Heresies, iii., 3. † Ad Evangelum.

bishop—there is no mention made of laying on of hands.* The presence of the neighbouring bishops is frequently referred to by Cyprian as proof of the validity of a consecration.† In his 67th Epistle he declares it to be “handed down from Divine tradition and Apostolic observance,” that for the proper celebration of ordinations of bishops, all the neighbouring bishops of the same province should assemble. But he says that this was the custom in “almost” all the provinces. He does not seem to regard their presence as *absolutely* necessary, for he writes to Cornelius that in demanding the testimony of their colleagues in the episcopate, he was not forgetful of ancient custom, and that it would have been quite sufficient to have announced by letters that Cornelius had been made bishop, had not a dissident faction disturbed men’s minds by calumnious reports.‡ It is possible, of course, that the points in question were taken for granted by earlier writers. But I have been unable to find in any writer before the time of Cyprian any allusion to the presence of other bishops, or to the laying on of hands as the essential features of the consecration, or in fact to either of them forming part of the consecration ceremony. These meet us first in the Apostolical constitutions, and the presence of at least three bishops is made requisite to a valid consecration by the fourth Canon of the Council of Nicæa, though even in this there is no mention of the laying on of hands.§ The question is further complicated by the fact that it is impossible to assign a definite date to the various portions of the Apostolical Constitutions. Of course there is the highest probability that the custom of the Apostolic age, that of laying on of hands,|| was followed at the consecration of bishops. But it cannot, I think, be said to be a demonstrated fact. Thus the practice of laying on of episcopal hands at the consecration of a bishop presents itself to us as a custom of great antiquity, as a form which no one in these days would wish for a moment to neglect. But tested by the rule “*quod semper*,” which Vincentius has given us as the test of Catholicity, the evidence, it must be confessed, is too defective to justify us in making it, as some have done, the necessary keystone of our whole ecclesiastical system. I am glad to agree with Mr. Gore that this view does not invalidate the *true* Apostolical succession.

There are many other points on which I should like to say a few words, such as the permanent diaconate, the entire absence of anything like absolute authority in the Primitive Church, the way in which the bishops consulted clergy and laity alike, even on questions which might be regarded as especially ecclesiastical in their character, such as the reception of the lapsed.¶ But I must forbear. I can only conclude by pleading very earnestly for treating the subject in the calm and impartial spirit of historical investigation, apart from preconceived theories on one side or the other. There has been enough in the past, on all sides, of wresting of facts and rejection of authorities

* Cyp. Ep. 51, to Antonianus.

† Ep. 40, to Cornelius, 41 and 54, also to Cornelius. In this last letter he speaks of the “*populi suffragium et consensus co-episcoporum*,” necessary to a valid election, and again of the five bishops who appointed Fortunatus a rival bishop to himself, and of the boast that twenty-five bishops would come from Numidia to “make” a bishop.

‡ Quod autem scripta collegarum nostrorum qui illic ordinatione tue affuerant desideravimus, non veteris moris obliiti, novum aliquid quaerebamus; nam satis erat ut tu te episcopum factum litteris nuntiares, nisi esset ex diverso discrepans factio, quæ criminosis et calumniis commentis suis collegarum pariter ac fratrum plurimorum turbaret mentes et corda confunderet. —Ep. 41, ad Cornelium.

§ The word is not *χειροθεσία* but *χειροτονία*, which ordinarily means election by show of hands.

|| Acts vi. 6; xiii. 3; 1 Tim. iv. 14; v. 22; 2 Tim. i. 6.

¶ Cyp. Ep., 5, 17, 23, 27, 30, 31, 51.

according as they square with, or run counter to, our ecclesiastical prejudices. The time, I trust, is near at hand when in religious, as in natural science, we shall frame our theories from ascertained facts, instead of manipulating facts to fit in with the systems which have been handed down to us, or which our sympathies or antipathies have induced us to embrace.

(c) ORDERS IN THE CHURCH OF ENGLAND.

The Very Rev. JOHN JAMES STEWART PEROWNE, D.D.,
Dean of Peterborough.

IN endeavouring to ascertain what the teaching of the Church of England is on the subject of orders in her ministry, we must go first of all to the formularies and authoritative documents of the Church, to the Prayer-book, and the Articles, and then we may ask what light is thrown upon the interpretation of them, (a) by the writings of the Reformers who drew up those formularies and documents; and (b) by the recorded opinions of the great divines of our Church. The statements of the Church herself are to be found in the Preface to the Ordinal and in the Articles. The Preface to the Ordinal says:—"It is evident unto all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been these orders of ministers in Christ's Church: bishops, priests, and deacons (ἐπίσκοποι, πρεσβύτεροι, διάκονοι). No one is to execute these offices, except after the imposition of hands and admission into them by lawful authority. And no one is to be "accounted or taken to be a lawful bishop, priest, or deacon in the Church of England, or suffered to execute any of such functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration or ordination." The Preface to the Ordinal lays it down that the threefold ministry is primitive and apostolic, and requires episcopal ordination of all who minister in her congregations.

Of the Thirty-nine Articles there are three which bear more or less directly upon this subject, viz., the Nineteenth, "Of the Church;" the Twenty-third, "Of Ministering in the Congregation;" and the Thirty-sixth, "Of Consecration of Bishops and Ministers." The Nineteenth gives a definition of the Church, but says nothing of the ministers. The Twenty-third lays down the conditions on which men may minister in the congregation, but says nothing whatever about episcopacy or the three orders. It merely says that "those we ought to judge lawfully called and sent who shall be chosen and called to this work by men who have publick authority given unto them in the congregation to call and send ministers into the Lord's vineyard." Bishop Harold Browne, commenting on this Article, observes that the latter portion of the Article is somewhat vaguely worded, and traces this "to the probable fact that the original draft of the Article was agreed on in a conference between Anglican and Lutheran divines." It is perfectly certain, and will not be questioned, that our Reformers were in communion with the non-episcopal Churches abroad. The Thirty-sixth Article lays it down that all bishops, priests, and deacons consecrated and ordered according to the form prescribed in the Prayer-book are "rightly, orderly, and lawfully consecrated and ordered." But it does not assert that no other ordination but episcopal is valid. There is not a word in the Prayer-book which asserts that episcopal ordination is the only valid ordination, or which ties the grace of the Sacraments to such ordination.

I need not quote passages from our reformers or from the Elizabethan divines to

show that the great and holy men who compiled our formularies held no such doctrine. Being themselves in communion with the foreign Presbyterian Churches they could not deny their orders. It is unnecessary to quote them, because an authority which you will not question concedes it. Even Mr. Keble himself, in his "Preface to Hooker," frankly admits this: "It is enough with them," he says, "to show that the government by archbishops and bishops is ancient and allowable. They never venture to urge its exclusive claims, or to connect the succession with the validity of the Sacraments." But this is not all. It is not only the Reformers who hold this language; it is the language of every great divine before the time of Laud. Laud is the first who lays it down that without bishops there can be no Church. I can imagine how light some will make of the authority of the Reformers; with what a lofty wave of the hand they will sweep it away! But you cannot deride—you cannot set aside—the testimony of High Churchmen like Andrewes, and Bramhall, and Cosin, and Laud's own chosen champion of episcopacy, Bishop Hall. Allow me to read you a few extracts from their writings. I have paid some little attention to this subject; I vouch for their literal and exact accuracy.

What says Bishop Andrewes? "That though our government be of Divine order"—well I accept that statement without any hesitation myself, but listen to the rest of the sentence—"yet it follows not that there can be no Church, nor sacraments, nor salvation without it. He must be stone blind that sees not Churches standing without it; he must have a heart as hard as iron that will deny them salvation." What says Archbishop Bramhall? "Episcopal divines will readily subscribe to the determination of the learned Bishop of Winchester (Andrewes), in his answer to the second epistle of Molineus," and he then quotes the above extract, and adds, "This mistake proceedeth from not distinguishing between the nature and essence of a Church, which we do readily grant them, and the integrity and perfection of a Church, which we cannot grant them without swerving from the judgment of the Catholic Church." What says Cosin? "I love not to be herein more wise or harder than our own Church is, which has never publicly condemned and pronounced the ordination of the other Reformed Churches to be void." And he writes a letter to a M. Cordel, then in France, to remove his scruples as to communicating with the Protestants on the score of their "inorderly ordination," alleging, among other reasons, the fact that foreign pastors had frequently been allowed to minister and hold cures in our own Church without re-ordination by our bishops. What says Bishop Hall? "The sticking at the admission of our brethren returning from Reformed Churches was not in case of ordination, but of institution; they had been acknowledged ministers of Christ without any other hands laid upon them. . . . I know those, more than one, that by virtue only of that ordination which they have brought with them from other Reformed Churches have enjoyed spiritual promotion and livings, without any exception against the lawfulness of their calling."

Many instances might be given of such recognition on our part of the validity of Presbyterian ordination. I will content myself with mentioning one. In the year 1610, "Spottiswood was consecrated Archbishop of S. Andrews, and two others were consecrated bishops of Scotch Sees without having had any other but Presbyterian ordination. On their return to Scotland, these prelates consecrated the other bishops, and the beneficed Presbyterian ministers who conformed were accepted as priests of the Episcopalized Church without further ordination." Here, then, you have acknowledged side by side the validity of Presbyterian and Episcopalian orders.

Who is the first English divine of any note who takes up a different position? Archbishop Laud. Yes, but Archbishop Laud is not the Church of England, nor the only representative of the Church of England. When Laud read an exercise for the

degree of B.D., in which he mentioned that "there could be no true Church without diocesan bishops," he was "shrewdly rattled," says Heylin, by Dr. Holland, the Regius Professor of Divinity at Oxford, who openly reprehended him in the schools for a seditious person, who "would unchurch the reformed Protestant Churches beyond seas, and now sow division between us and them who were brethren by—" what? How did he characterize Laud's position? "by this novel popish position." I have looked into this question as carefully as I possibly could, and I say that I do not know a single instance of a great divine of the Church of England before the time of Laud from the Reformation—I do not know, with the exception, perhaps, of Jeremy Taylor, a great divine from the time of Laud down to the Oxford movement, who maintains the necessity of episcopal government, certainly not one who maintains that without episcopal ordination there is no valid sacrament. The Oxford movement resuscitated this "novel popish position." It went back to Laud. But I have yet to learn that Laud is the Church of England, or even the only adequate representative of the Church of England. I challenge anyone to show that the Church of England herself in any of her accredited documents asserts this position. I affirm, without fear of contradiction, that the Reformers and the Protestant divines of the Church of England, with scarcely a dissentient voice, repudiate and disclaim it. I challenge anyone to disprove that statement.

This being the case, I do think we ought to exercise a little larger charity and toleration. I think I may say that I have given proof very recently that I can respect the convictions of those who differ from me; that I do not wish to make everyone come over to my own opinions, or to make the Church of England one whit less comprehensive than she is; but I cannot allow it to be said that there is only one way of regarding the question of episcopacy and the Church, and that is what men are pleased to call Catholic. I must say that it is a word with which men juggle very lightly; but it does not frighten me. I should like to know what is Catholic. For myself, I accept nothing in doctrine, in statement, and discipline, as Catholic, except what can be deduced from, or shown to be in accordance with, the Creeds, or the canons of the first four General Councils. I am not to be told that because Augustine said this, or Irenæus said that, therefore it is Catholic truth. It is very easy to bring your quotations from the Fathers, and to arrange them so as to suit your particular views; but that does not prove that your inferences are Catholic verities. That being the case, I cannot accept the dictum which is laid down, that the Catholic rule of the Church is *sine episcopis nulla ecclesia*.

I believe there are other Churches of God besides those which have episcopal government, and God forbid that I should for one moment question that they had valid Sacraments. It seems to me that the opposite view is an absolutely appalling conclusion. When I look round upon the foreign Reformed Churches and the great Nonconformist bodies of England, and see how they are doing Christ's work in the world, and how men, who have sat at the feet of Nonconformist ministers, have shed their blood freely rather than deny Christ their Saviour, I cannot for one moment accept the position that these Churches are not Churches at all, and have no valid sacraments. I do earnestly hope that no one will think that I wish to make light of the great blessing of episcopal government. No one, I am sure, in this room is more loyal or more devoted in heart and life than I am to what I believe to be the teaching of the Church of England; but I do with all my heart and soul protest against narrowing that teaching. If we cannot agree, let us, at all events, agree to differ.

May I go back for one moment to a very early ordination? There were two men in the Early Church, one of whom was called directly by our Lord Himself from heaven; the other was sent forth with him by the Church at Antioch. They went

forth on a special mission, being deputed by the Church to carry "relief unto the brethren that dwell in Judæa." They returned from their mission, and then they submitted to ordination. Paul and Barnabas. By whom were they ordained? Were they ordained by Apostles? No; but by the prophets and teachers of the Church at Antioch, who, after prayer and fasting, laid their hands upon them. Will anyone venture to maintain that the ordination of Paul and Barnabas was not valid, or that the Sacraments administered by them were not valid because their ordination was what we should call a Presbyterian ordination?

DISCUSSION.

STEPHEN BOURNE, Esq., Lay-preacher of the Diocese of Rochester.

SOME years ago, when co-operating with the vicar of my parish in organizing a new school-house, in which from the day of its opening we instituted mission services, I happened to be left by him in charge of the services when he was absent. On one occasion the clergyman of a neighbouring parish was to have come to officiate, but he failed to put in an appearance, and I was urged to do what I was in the habit of doing, namely, put on a surplice, read the service, and give an address. Now it so happened that, by a singular coincidence, the first lesson I was called upon to read was that wherein Saul was rebuked by Samuel for not having waited for him, and I must say that as I read it I looked towards the door, half expecting that the clergyman for whom I had not waited would come in and rebuke me. On the present occasion I do not feel that I have laid myself open to any chance of rebuke, because I appear here this afternoon on the suggestion of some men eminent in the Church, who thought it wise and prudent that a layman should express some of the views of the laity in regard to the Church, and the relation in which they wish to stand to it. I mention this incident as well illustrating the difference between the priesthood under the Levitical law, when none but the seed of Aaron were entitled to fill that office, and the service of the Church under the Christian dispensation, wherein it is open to any one to proclaim the Gospel of our Lord Jesus Christ, and to invite sinners to come to Him for salvation. Now, feeling thus on the question of the Christian ministry, I am rather surprised at the limited range the discussion has taken this afternoon. I would ask whether there is not a ministry in the Church of England which is not confined to those who are ordained? When I read that under the ancient Levitical law there were those besides the priests who ministered in the sanctuary, and that in the time of our Saviour even women were sent to minister to Him, I ask whether one may not take a larger view of the ministry of the Church than has been taken in this discussion. I plead for those who are licensed by the bishop of their diocese, and act under the authority of the incumbent of their own parish, and who strive to exercise those powers in instructing the people, and guiding and directing them. I ask whether we are not to be admitted to have a place within the service of the Church of England? We look upon our appointed pastors as those to whom properly is confined the administration of the rites and ceremonies of our Church, as those who are to govern within the sphere of their respective incumbencies, as those to whom we must look for instruction in the Word of God, and in the conduct we ought to pursue; but I maintain that we do not look upon them in the light in which they have often been placed before us. We do not look upon them as directors of our consciences, or think that we are bound to believe as an article of faith, without which we are not to find salvation, that which we cannot admit to be proved to us from the Word of God. I ask that we may be allowed to retain our liberty, and that we may not be circumscribed as we are too often sought to be circumscribed in the present day. I cannot admit the claim of binding and loosing as it has been expounded to me since I came to this Church Congress, that provided I would get up early in the morning, and attend the most solemn rite of the Church at the dawn of the day, my conscience need not be bound by any further obligation which the Fourth Commandment entails upon us for the rest of the day. Again, we are often told that the power of binding and loosing goes as far as this, that the sinner who has repented of his sins, and having

confessed before Almighty God the error of his ways, received in the assurance of his own heart the pardon of God, cannot have his conscience loosened from the burden of sin until he obtains the absolution of a duly appointed priest. Much as we reverence the authority of the Christian ministry, that is not a claim to which we are disposed to submit. I regard this as a matter of far more importance to the ordinary layman than academic discussions such as we have heard this afternoon as to the origin or validity or absolute necessity of an episcopal order of succession. I think we have a right to look to the ministry of the Christian Church for nobler views than those I have referred to. We regard them as our guides, our counsellors, and our friends, in spreading abroad the Gospel of Christ, but we look upon ourselves as at liberty to speak on sacred subjects, although we have not received episcopal ordination. In every branch of science we find that men who are learned are permitted to speak; in all the range of morals we find eminent men giving lectures and teaching, and we feel that there is a portion of the ministry of the Christian Church which may be committed to laymen. The deacons of old were persons engaged in secular occupations, and they were not restrained by that fact from assisting in the ministry of the Church. We ask that we may not be relegated to the position of separatists, or of rebels, and contumacious subjects, because we do not admit to the full all the claims that are put forward in the present day, and which would loose us from many of the obligations to which our conscience binds us in the sight of God. I hope I may not be understood as intending for a moment to lower the sacredness or high honour of the office of the priest or the bishop, but I do plead that we should be allowed to stand forth in the sight of God as those who are able to exercise the powers which God has given us, and that we should not have to fall under the tyranny which is too often sought to be established over us. Let me, in conclusion, quote one remark of the learned Dr. Arnold—a remark which I heard fifty years ago, and which has had great influence upon my life ever since—namely, that what the world wants is not so much new books on religious subjects, as more books on secular subjects written by religious men.

Major SETON CHURCHILL, White Hall, Lichfield.

I HAVE been urged by a clergyman of some eminence to take part in this debate. When I told him that I thought it was not a layman's question, he replied that he did not agree with me, and "that nobody more than the clergy wanted to hear questions of this kind treated from the layman's standpoint." The clergy have plenty of opportunities of preaching to us laymen, so I hope you will pardon a layman for seizing the opportunity of a Church Congress to preach to the parsons. I am afraid that I must recognise the fact that the principles I advocate are not supported by the majority here present, but I am one who does not object to finding myself in a minority, so long as I believe that I have the truth on my side; nor do I find that Englishmen generally object to giving those in a minority a fair hearing. At all events, I have received a fair hearing when speaking to infidels, and I cannot believe that the clerical party and their friends will refuse to be less fair. With regard to the important subject before us, I think that the Archbishop of Canterbury in his sermon on Tuesday struck the right key-note as to the Christian ministry when he urged the clergy to make full proof of their ministry. If I caught his idea correctly, it was this: That say what we like about a court of final appeal, there is in reality but one such tribunal, and that was public opinion. The public care little for the claims set up by any body of clergy, unless those claims are supported by an earnest life of devotion to the cause of Christ. Practical Christianity is the one thing by which the ministry is judged by the great court of final appeal. I am one of those who believe in the doctrine of Apostolical Succession, but then I believe in it in the same sense as that great scholar, the late Dean Alford, who said of it that it was to him a most interesting historical fact, but not a theological weapon to be used to unchurch other bodies of Christians, and to cause Episcopalians to sneer at the ministry and sacraments of those who do not see eye to eye with them on this matter. The clergy, by setting up extravagant claims, may possibly attract a few weak-minded people, but if by so doing they estrange the more thoughtful laity, they are but doing harm to their own cause, and their Church will suffer. Lord Salisbury, who is undoubtedly a High Churchman, once remarked that the worst governed State in Europe was one controlled by the priests. Might he not have added with equal truth that the worst governed Church was one ruled in the same way? In the Church of Rome we see an

example of a priest-ridden laity, and among our Nonconformist brethren we are presented with the opposite extreme, for there can be no question but that the ministers of their churches are governed by the laity. Our national Church ought to avoid both extremes, and, as far as possible, the clergy should endeavour to associate the laity with them more and more. It speaks badly for the ministry of the clergy if they cannot raise up a band of thoughtful, earnest laymen to co-operate with them. Depend upon it, other things being equal, that Church will succeed best in which the clerical and lay elements work most harmoniously together. There is one other point I would urge upon our clergy, and that is to discontinue the bad habit of sneering at Nonconformists, and to recognise what a noble work they have done. Take Wales as an example. When our ecclesiastical ancestors were asleep and indifferent, reminding us of dumb dogs that cannot bark, holy men of God, outside our ecclesiastical system were holding up the spiritual lamp. Many of us moderate Churchmen were glad to hear that somewhat eccentric individual Father Ignatius say the other day that credit was due to the Calvinistic Methodists for having maintained the spiritual life of this country when the Episcopalian clergy neglected their duties. A legend is handed down to us from the early days of the Primitive Church to the effect that once a crowd was assembled in an Eastern village around a dead dog. Everyone was abusing it. One said that it was ugly, another that it was dirty, while a third proclaimed it savage looking. A voice in the crowd said, "See what lovely teeth, never were pearls purer." Everyone looked up to see who was the speaker, and there stood our Saviour. The legend may not be true, but at all events it shows the prevailing opinion among the early Christians with regard to our Lord. If the clergy in particular, and Churchmen in general, want to follow in the footsteps of Him who founded the Church here on earth, let them remember to imitate His example and always endeavour to see good in those from whom they differ. It would be for the good of our country and for the good of true religion if Churchmen and those from whom they differ in ecclesiastical things took greater pains to cultivate towards each other a spirit of love. The outside world would then see a true proof of the Christian ministry.

The Right Rev. ALFRED BARRY, D.D., Assistant Bishop in the Diocese of Rochester.

I DID not intend to speak to the Congress this afternoon; but a little note was sent to me from the presidential chair which left me no option except to obey, and since, by a curious coincidence, it exactly followed the reading of Mr. Gore's paper, I could not but think it had some reference to certain proceedings at the Lambeth Conference, in which I was privileged to bear a part. Now it was a great misfortune connected with the whole proceedings of that Conference that they were neither properly public nor properly private. The result was that a half-and-half publicity was constantly given to the proceedings which went on within those mysterious walls, and I suppose most people know that half a truth is constantly the most misleading of falsehoods. Moreover, newspapers exercise not their knowledge only, but their imagination; and I remember, in connection with the discussion of this very subject, that a London paper of the very highest class stated that my old friend, the Bishop of Durham, whose name always carries great weight and authority, had expressed himself strongly in opposition to some suggestions of the Committee, and had carried the Conference with him—the real truth being that the Bishop of Durham never opened his lips upon the subject at all. Nevertheless, I have felt myself to a large degree bound by the implied obligation to secrecy which was marked upon the proceedings of the Conference; but as certain secrets are said to become open secrets, and as the President wishes me to say something of what did occur in the Lambeth Conference, I will take you into my confidence, and I will trust, of course, that you will treat it as a sacred and secret deposit. The real state of the case was this. I had the privilege of being chairman of the Committee which brought up a report on Home Reunion. The main part of that report contained first of all what we thought might be a basis—we believed a right basis—of reunion in the Church of the future. We adopted certain resolutions which had been passed by the American Church with some material variations, and our work was accepted without anything but the most trivial alterations by the Conference at large. We then went on to say that we hoped

the constituted authorities of the Church—for it must be remembered that the Conference was not a synod—would initiate, as they might think desirable and acting in concert, certain conferences on the question of how between ourselves and other great Christian communities there might be established—we did not say when, but in God's good time—either reunion or (observe this carefully) such relations as might prepare for corporate reunion in the future. This, again, was accepted, I believe, almost unanimously by the Conference. The Committee, however, went on to face what is really the great crucial question of difficulty in regard to the reunion which we may hope for in the future; and it expressed an opinion which it did not ask the Conference to adopt, but simply to accept and put on record—if such conferences hereafter should take place—that, if we were to come together with any chance of reunion, we should keep strictly to what we believed to have been the authoritative action of the Church of England. We saw that she had laid down that the existence of a formally ordained and constituted ministry belonged to the very being of the Church. We saw that for herself she had declared that she believed in the Apostolic origin of the three orders, and that she would admit no other rule within her own communion. But she did not state, and never has stated authoritatively, that outside the ministration of those three orders there is no ministerial character, and that there is no existing Church; and we believed that our safety was to hold not what individual divines, even of high authority, had held in our Church, but to say what the Church had said, and no more. Accordingly, by the expression of our opinion, we asserted that we were to keep closely to the threefold constitution of the Christian ministry as the true normal rule which must be the rule of the Church in the future; but we added that in any endeavour to establish either reunion, or those preliminary relations that might lead to reunion, we must be prepared to recognise not the general “validity of non-episcopal orders”—for the word “validity” does not to the best of my remembrance exist in the resolution at all—but where God has manifestly blessed the ministry in His name, to recognise ministerial character in those of other communions, and to provide in what way and under what conditions they could be accepted as fellow-workers with ourselves for the kingdom of our Lord and Saviour; and it appeared to me that in what we said—and the words were very carefully chosen—we only stated what by the very force of truth was brought out in the paper of Mr. Gore himself. I do not know on what authority his definition of validity may be said to rest. But, taking that definition, I hold with him in the most perfect accord. I believed, and always have believed, and the report of our Committee embodied that belief, that the true safety and security for the Church was in clinging to the Apostolic ministry; but we had no right to say that, where that security did not exist, there was no efficacy, nor to call upon our Nonconformist brethren to acknowledge that their ministry had been a delusion and a usurpation; and we were not to shut our eyes to the fact that God the Holy Spirit had unquestionably worked in these other Christian communions not only through individual Christians, but through their appointed forms of ministry. That is what we said then, and that is what I for one say now. I believe, after all, that, properly understood, there is between Mr. Gore and myself just this difference—that I emphasize what Mr. Gore conceded; that I consider as primary what he puts in a secondary place. With regard to the three principles put forward in Mr. Gore's paper, taken in my own sense of the words used, I myself can well accept them. I rose, however, not to express this, but simply to give the account which the President wished me to give, and which I think at this stage of the Church's history should be clearly understood.

The Venerable JOHN PILKINGTON NORRIS, D.D., Archdeacon and Canon of Bristol.

AT the close of that excellent address of the Principal of the Oxford Pusey House which delighted us half-an-hour ago, we were reminded of the duty of obeying our bishops. It is simply in obedience to your bishop's request that I rise to say a few words on this subject. It enables me to tender my personal thanks to Mr. Gore for his very instructive paper. Within my ten minutes I have no time to give any reason for my gratitude, except one—I especially thank him for his definition of the word “validity.” To that one point I will confine myself. You may remember that Mr. Gore told us that when we spoke of *valid* orders and *valid* sacraments, the word *valid* in this connection meant *secure*. By their “validity,” therefore, we mean, not their

efficacy, but rather *our security for their efficacy*. When we say that "the Apostolic Succession gives validity to the Sacraments," we mean that it is our assurance that the terms of the covenant are fulfilled, and so gives us security for the efficacy of the Sacraments. If I wanted an illustration of the importance of that distinction, I could not do better than quote the address of the Dean of Peterborough. As I listened—as I did very carefully—to his courageous and manly speech, I could not but think in my own mind that if, when preparing that address, he had had the advantage of having listened to Mr. Gore's paper, he would have seen that he was not using the word "validity" in its exactly proper sense. But I say this merely by way of illustration. Probably many others, like myself, in talking over this question with friends, have felt that at the bottom of the Nonconformist objection to the Church's doctrine of the Apostolic Succession and the ministry in general, there was a misconception—a misconception which, unless removed, might well seem to justify their objection to the doctrine. The doctrine of the Succession appears to them to impugn the Personality of the Holy Ghost; that it is inconsistent with what we read in Holy Scripture of God the Holy Ghost—that He breathes where He wills, and we hear His voice, but we know not whence He comes or whither He goes. If the doctrine of the Succession meant that the grace was conveyed like electricity by imposition of hands, the doctrine might well be condemned as materialistic, and inconsistent with faith in the Personality of the Holy Ghost, who alone can give efficacy to the sacraments. If Nonconformists understood aright what the Church means when she speaks of the Apostolic Succession being necessary in order to the validity of the Sacraments, as was put before us so clearly by Mr. Gore, this misconception would be entirely removed from their minds. I will conclude by relating an incident of my ministry which taught me much, and which illustrates the subject on which our thoughts are engaged this afternoon. Coming out of my cathedral church of Bristol, some twenty years ago, I was followed in the dusk to my door by one who wished to have some conversation with me in my study. Some words from Holy Scripture in my sermon, in an application that seemed new to him, had gone to his heart; and he wished to tell me something about himself. The terrors of the Lord, he said, were upon him; he had a mortal disease, the doctor had told him. He was lodging in the street next to the cathedral. His conscience was burdened with the remembrance of sins, of which he had never till now seen the sinfulness. Might he come again? During about a fortnight he came to me some two or three times; and then he was confined to his bed, and I went to him. He told me he had led a dissolute life, mostly on the Continent. His good wife, a Wesleyan, had brought him to think more seriously; and now God had touched his heart, and he was penitent. So convinced of his penitence was I, that I ventured to speak of the Holy Communion, for I found he had been confirmed in his boyhood. He assented eagerly, but I saw there was something still troubling him. "Are you assured," I asked, "that God, in His great mercy, accepts your repentance?" And he said, "I am, and I believe all you have told me of God's forgiveness of sin against Himself for Christ's sake; but"—and he took a deep breath to give him strength for what he wished also to say, "I have led numbers of poor erring men and women, members of Christ, children of God, into sin; and possibly many of them have died without the repentance that God has given me grace to feel. How can I ever, my dear sir, have their forgiveness?" I never before understood what a deep, what a real, comfort to us ministers of Christ's Sacraments is that doctrine of the inherited commission. I said, "You want the forgiveness of the Church; you want to be assured of the Church's forgiveness for those children of hers you have misled, as well as God's forgiveness." "You have exactly expressed it," he said. I turned to my Visitation Office, and read to him the absolution given there, which I had never used before in the course of my ministry; but here was an occasion on which no words less strong would have met my need or his need. I explained the words to him. I told him that there was a commission which Christ had given to His Apostles, and they to others; and that it had been handed down even unto me; and that because I inherited that transmitted commission, I was empowered to speak on behalf of the Church of Christ and of all her members; and I absolved him. This anecdote may perhaps seem to you, as it seems to me, to have a direct bearing on the subject now under our consideration.

The Rev. W. M. G. DUCAT, Principal of Cuddesdon College, Oxford.

THE Dean of Peterborough threw down a challenge to the members of this Congress, that we should adduce chapter and verse for any fact which militated against what he so lucidly put before us. It would be presumptuous in me to take up any challenge from the Dean of Peterborough, but I should like to be allowed, if I might, to make an addition to the testimony he gave us on this subject. I should like also to make a small correction which will be to the honour of a great name revered in this Congress, and I should like, if there be time, to offer a word or two in explanation, which may, perhaps, remove the impression that what the Dean of Peterborough urged was contrary to what Mr. Gore stated. The addition is this—it is one apt to be overlooked: we had quoted to us by the Dean the evidence of the Preface to the Ordinal, and the evidence of the Articles. I should like to draw the attention of the Congress to a provision in the Act of Uniformity of 1662, which I will read, and I think you will agree that it puts before us very clearly what is the position of the Church of England as to Episcopal Ordination being necessary for her ministers. I hold in my hand the Book of Common Prayer, and I find there these words:—"Provided always, and be it enacted that from and after the feast of S. Bartholomew, which shall be in the year of our Lord one thousand six hundred and sixty-two, no person who is now Incumbent, etc., and who is not already in Holy Orders by Episcopal Ordination, or shall not before the said Feast-day be Ordained Priest or Deacon according to the form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, etc. . . . And be it further enacted, by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, etc., nor shall presume to Consecrate and Administer the Holy Sacrament of the Lord's Supper, before such time as he shall be ordained Priest according to the form and manner in and by the said Book prescribed, unless he have formerly been made priest by Episcopal Ordination." Now, I know the Dean of Peterborough will say he does not deny this. No, the Act of Uniformity says it, but I think we ought to include this amongst other pieces of evidence from the Church of England herself, as to her mind as to the place which Episcopal Ordination holds in her constitution. I think if the Dean of Peterborough had read this to us, it would have struck us as being very much to the point. Now, the correction which I venture to make, under correction from those more learned than myself, is this. The Dean quoted Mr. Keble's preface to Hooker; and I suppose that many of us felt, "now we are going to have something from an authority whom we revere." But I would ask the Dean, and ask you to read through that preface of Keble's. You will find Mr. Keble, in those gentle, charitable, humble terms which were so characteristic of him, saying that he is sorry that Hooker, living in a time of difficulty and compromise, ever allowed himself to write what he did on the subject of Presbyterian Orders. I have not the book with me, and therefore cannot quote his words, but he expresses deep thankfulness that what Hooker said the Church of England never said. It would be fatal if it went out from this Congress, corrected by nobody, that the Dean rightly interpreted Keble's comment, or that Keble could have given his *imprimatur* to what the Dean of Peterborough put before us. And now I come to my explanation. We cannot part thus divided with Mr. Gore's paper on the one hand, and the Dean of Peterborough's address, full of trenchant facts, on the other. I would observe that all the Dean of Peterborough quoted from English divines, was in confirmation of a paragraph of Mr. Gore's paper. Mr. Gore pointed out that when we in the Church of England say that episcopal ordination is necessary to the validity of orders we do not pronounce any judgment whatever as to orders which are non-episcopal. He pointed out that all we have to glory in, is what he called "the security of the covenant," and we invite all Christians who have not the same orders to come and enjoy the same validity. I will give an analogy. The Church of England states that all infants who are baptized are undoubtedly saved. The Church of England nowhere says that those who are not baptized are not saved. We assert nothing with regard to the condition of those who, through no fault of their own, have not received the grace of holy Baptism. God will know how to deal with them justly; just as God will know how to accept the ministrations of those who, through no fault of their own, have not been episcopally ordained. All we claim for episcopal ordination is the "security of the covenant," and ought we not to hold out our arms towards our Nonconformist Brethren, and try to draw them within it? Do not let them think that what the Dean of Peterborough has said is denied by a man like

Mr. Gore. I say that the quotations in the Dean of Peterborough's statement are consistent with the paragraph in Mr. Gore's paper, in which he claims for us who are episcopally ordained only this—the security of the covenant.

The Right Rev. the PRESIDENT.

I WISH to make one statement in answer to an allegation from a gentleman behind me, that something like unfair play has been manifested on this platform because a large enough number of evangelical speakers have not been called upon to address you. I will simply read to you the names of the Dean of Peterborough, Major Seton Churchill, Mr. Stephen Bourne, and I do not know whether I can also say Bishop Barry.

The Right Rev. BISHOP BARRY.

I BEG most respectfully to protest against even the Bishop of Llandaff ticketing me as belonging to any party.

The Right Rev. the PRESIDENT.

I HAVE read those names, and you will form your own opinions, but I wished to justify my fairness in the chair.

COLONIAL HALL.

THURSDAY AFTERNOON, OCTOBER 3RD, 1889.

O. H. JONES, Esq., in the Chair.

CONTINUATION SCHOOLS AND INTERMEDIATE
EDUCATION.

The CHAIRMAN.

OUR subject this afternoon is that of continuation schools and intermediate education. In the last session of Parliament an Intermediate Education Act was passed especially for the Principality of Wales, and therefore the subject is one particularly interesting to this meeting of Congress. I do not myself intend to say anything except just this, that I am sorry not to see a larger attendance to discuss this subject, which perhaps is one of the most important as regards Wales which this Congress has to consider. You will hear some papers read by gentlemen well acquainted with the subject, and who have made it a speciality of their own, especially Mr. Kenyon; and I will now call upon Mr. Kenyon to read his paper on the subject.

PAPERS.

The HON. G. T. KENYON, M.P., Llanerch Panna, Ellesmere,
Salop.

WHEN I undertook to read a paper upon Intermediate Education in Wales, the subject was at best looked upon as belonging to the category of what are termed pious opinions. It has now developed into an Act of Parliament. From one point of view this is rather unfortunate for

me, as it has deprived me of the chief "pabulum" for my paper. I had looked forward with something like glee to the prospect of fulminating anathemas against successive governments for their neglect of the clearly expressed wishes of the Welsh people; but now "Othello's occupation's gone," and I might almost address the Vice-President of the Council in the words of the seer in the "Lord of the Isles"—

"I rose with purpose dread,
To speak my curse upon thy head.

* * * *

O'ermastered yet by high behest,
I bless thee, and thou shalt be blessed."

If, however, this result contributes to the dulness of my paper, it must be, I think, a matter of heartfelt congratulation to us all here to-day, that the solution of a problem so difficult, and so easily capable of rousing sectarian animosities, has received the practically unanimous assent of the Welsh representatives, and in the main the concurrence of the vast majority of educationalists in Wales.

This Act will be notable, if I mistake not, in more ways than one:—(1) It shows that where Welsh opinion is clearly defined, the much-abused Parliament at Westminster is ready to give effect to our wishes; (2) It shows that on occasions there is still sufficient commonsense in your representatives to prefer patriotism to mere party spirit; and (3) the Act has probably laid the foundation stone upon which, at no distant date, may be built up a similar measure for England.

Without dwelling upon these points, I should not like the first Church Congress since the passing of the Act, to conclude its sittings without rendering cordial homage to the very valuable assistance we received from the representatives of the Nonconformist bodies, and from Nonconformist Members of Parliament. Nothing can have been more admirable in every respect than the kind and considerate spirit in which all sections of the House co-operated in ensuring the passage of this Act, which is, I believe, destined to be a landmark in the educational history of our country.

It may seem almost a work of supererogation to demonstrate to a Welsh audience the crying necessity which had long existed for some measure for promoting intermediate education in Wales; but, for the benefit of our English neighbours, on whom, as I have intimated, we hope to operate, when opportunity offers, it may be well briefly to review the position of our secondary education as compared with that of other countries. As long ago as 1865 the attention of the Government then in power was called to the lamentable condition of our higher education, and the late Mr. Matthew Arnold, himself *primus inter pares* on educational subjects, was instructed to investigate the system of education for the middle and upper classes then prevailing on the Continent. He visited France, Italy, Germany, and Switzerland; and laid before the Schools Inquiry Commission a report which must have been highly disagreeable reading to our insular pride and insular prejudice. It will, even now, be almost incredible to many that secondary education in France has been thoroughly organized since 1802, when what is called the Four Croys Law practically placed the supervision of the schools in the hands of the Government. In

Germany, the invitation of Friederich August Wolf to Prussia as early as 1783, at the instance of Frederick the Great, marks the era when a *bonâ fide* effort was made to place the schools of Germany on a better footing, and the articles of the Common Law of Prussia contain, *inter alia*, these words:—"Schools and universities are State institutions, having for their object the instruction of youth in useful information and scientific knowledge. . . . All public and private establishments are under the supervision of authorities named by the State." But the great epoch of reform was the term during which Wilhelm von Humbolt was at the head of the Education Department, and the words with which he commences a memorandum deserve the careful consideration of all those who desire reform of higher education:—"The thing is *not*," he says, "to let schools and universities go on in a drowsy and impotent routine; the thing is, to raise the culture of the nation ever higher and higher by their means"

Without further labouring the point, I may briefly say that the report clearly proved that at that date in all the four countries visited, not only was the system incomparably better organized than ours, but, what is equally important, the schools and universities were far better attended.

In France, in 1865, there were 65,800 persons attending the Lycées or Communal Colleges; in Prussia alone, 66,000 were receiving higher education; in Italy, 24,500; whereas in England and Wales together we could only muster 15,800; and in Wales, at a somewhat later date (1881), only 4,000 were receiving any sort of higher education, of whom no less than 2,200 were under tuition in *private* schools. Now, I know there are still some survivals who maintain that all a Government is concerned with is to see that a child has some knowledge of the three R's. It is hardly worth while to combat their contention. They may be said to belong to the fossil, or pre-historic age. But there is a much larger class who hardly realize how young Welshmen have been hampered in their careers by the difficulty, not to say impossibility, of continuing their education beyond the primary schools. In a country where mechanical skill, metallurgical knowledge, scientific accuracy, are the requirements for success, our people have been practically, to a large extent, shut out of employment, by what I must call the optimistic *insouciance* of Parliamentary Government. A curious illustration of this recently came to my notice in connection with the construction of the great Liverpool aqueduct. This noble undertaking, which, as you are aware, drawing its supply from Lake Vyrnyw, passes for about half its length through the Principality. Yet, I was credibly informed by one of the contractors that hardly any skilled Welsh labour was employed. I am too proud to acknowledge any congenital imperfection in my fellow-countrymen. I can only attribute this fact, and others of a similar character, to the defective condition of their secondary education.

To honest critics and objectors, I commend the closing words of Mr. Arnold's report:—"Our country, relying on its good intentions, its industry, and its wealth, has too long set at nought Solomon's warning—"They that hate instruction love death." . . .

"Seven years ago, having been sent by a former Royal Commission to study the primary schools on the Continent, I was so much struck by all I then saw, and by the comparison of it with what I had just left in England, that looking beyond the immediate scope of my errand, I said

to the Commission which sent me : *Organize your secondary instruction.* That advice passed perfectly unheeded, the hubbub of our sterile politics continued ; ideas of social reconstruction had not a thought given them, our secondary instruction is still the chaos it was ; and yet now, so urgent and irresistible is the impression left upon me by what I have again seen abroad, I cannot help presenting myself before another Commission with an increased demand : *Organize your secondary and your superior instruction."*

A great deal of this stolid opposition, no doubt, arises from the hatred of centralization which is supposed to be at enmity with the principles of liberty ; and it may be at once conceded that centralization in itself is to be deprecated ; but over-centralization is one thing and chaos is another, and in my humble opinion we shall be a long time evolving comparative order out of chaos, unless we recognise the principle of the Prussian law, that the State is primarily responsible for secondary, as well as for elementary, education.

Let us now briefly examine the Act, and see how far it is likely to remedy the deficiencies I have referred to. It has one merit, at any rate—its simplicity is charming. The principal feature, as you already doubtless know, is the creation of a Joint Education Committee in every county, which will have the power to inaugurate and submit to the Charity Commissioners schemes for intermediate and technical education within their county, or in conjunction with any adjoining county. These Education Committees are to consist of three persons nominated by the County Council, and two persons nominated by the Lord President of the Council. They are to have power to recommend a payment out of the County Rate to an amount not exceeding one halfpenny in the pound, which may be met by a grant from the Treasury to an equal amount, dependable upon the merit of the schools, as ascertained by annual inspection. There are also borrowing powers for building purposes.

There is much in these provisions which will commend itself to moderate men, though I must acknowledge I think there are many additions that will sooner or later require to be made, before the whole necessities of the Principality can be supplied. Notably, I think it will be necessary hereafter to make some provision for private adventure schools, which are at present entirely left out in the cold. I also think than an examining board, nominated by the Welsh educational institutions, would be better judges of the merit of Welsh schools than inspectors appointed by the Education Office in London. The grant of a royal charter to a Welsh university would fitly crown the edifice. I also regret that in some way or another the educational institutions of Wales are not directly represented on the committees. Perhaps, however, I am not altogether impartial on these points, as some of them found a place in that poor *embryo* Bill of mine, which, though it can hardly be said to have emerged from the chrysalis stage, yet, perhaps, had the merit of stimulating public interest in the question, and may, therefore, be said to have deserved a longer life than it actually enjoyed. We must not, however, look a gift-horse too carefully in the mouth, and we are bound to remember, that in accepting this Bill as a compromise, we took, not all we wanted, but all that we could get. Churchmen will remember that their endowments are carefully safe-

guarded; that religious teaching has been secured to boarding scholars; and Liberals will bear in mind that the point on which they laid the most stress, and which for a brief but anxious moment threatened to wreck the Bill, the contention, I mean, that the elected members should constitute a clear majority of the committees, was gracefully conceded by the Government. Let us try to make the best use of what has been secured.

"This fine old world of ours is but a child
Yet in the go-cart. Patience! give it time
To learn its limbs. There is a Hand that guides."

I come now, in conclusion, to the consideration of perhaps the most important matter of all. We have the Act of Parliament. In what spirit is it going to be administered? Is its smooth passage through Parliament to be a happy augury for the future? Are all parties, and all denominations, going for once to forget their differences, and to remember only in how much they have agreement, and so make common cause to make this Act a success? If so, it will be a success. This would, indeed, be a glorious consummation of our efforts; and I would venture to hope it is not too much to ask from the patriotism of a people, whose only fault, if it be a fault, is that they sometimes love their country, shall I say it? not wisely, but too well.

The most important matter from this standpoint, you will shortly have to consider. I mean the selection of the various persons, who, whether as nominees of the County Councils or of the Government, will, in the main, be responsible for the administration of the Act. It is surely a *sine qua non*, if the Act is to be a national benefit, that these persons should be the best men that can be secured, irrespective of creed, politics, or calling. Upon the careful fulfilment of this condition will, in the main, probably, depend the attitude of trustees of endowments towards the Act. If they are satisfied that it is likely to be administered in a fair and liberal spirit, they will be likely to surrender, with no niggard hand, endowments, of which we are all aware there are many, which are conferring no real advantages on the recipients. And here I would appeal to those shadowy persons who have so much substantial power in their hands, to be as merciful as they are powerful, and not to fall back upon that terrible *non possumus* which should only be the refuge of a half-hearted supporter. This will be a momentous crisis in our educational history. Let us be careful that we do not miss a great opportunity. Let us remember the years that have been already wasted, and the scores of young lives that might have been brightened and exalted by an earlier accommodation of our differences. Let us, to use the words of an eloquent living writer, dealing with a kindred subject, let us "strive in all earnest and thoughtful faith to rebuild . . . with broad bases, and on the living rock, some great and solid structure of enduring masonry, which shall be hereafter among those things which cannot be shaken, and shall remain."

LEWIS MORRIS, Esq.

[THIS PAPER DID NOT REACH THE CONGRESS SECRETARIES IN TIME TO
BE READ AT THE MEETING.]

I AM not conscious of any special fitness for the work of addressing you on the important subject which has been assigned to me, because I have never, I regret to say, taken any practical part in the actual work of teaching. But I *am* conscious of feeling a very great interest in all matters connected with education, and this particular branch of that great subject is one of such pressing and tremendous importance that I could not refuse the invitation extended to me on behalf of the Congress. If I should seem to err in speaking with undue self-assertion to those who, on matters of detail at any rate, are probably better able to teach me than I am them, or in appealing to sanctions and to motives which enter into their daily lives and thoughts far more deeply than they do into those of an ordinary layman like myself, I beg you will consider that I am speaking not only to yourselves, but to the incurious public outside, and also that there is laid upon every popular writer who is certain of an audience when he speaks, and has any sense of duty, a mandate, a direct mandate to speak out what he believes to be important truths without for a moment regarding the estimate which may be formed of himself.

The plain fact is, that in this country, which since 1868 has been pluming itself on having done its duty fairly well in the education of the masses, there is no public educational provision for those masses in any case after the not very mature age of thirteen—very little provision indeed after the less mature ages of ten and eleven. The age varies with the standard which the local authorities fix as exempting a child from the necessity of attending school. In London, the standard is the sixth; in Leicester and Norwich, the fourth; in Wolverhampton, the fifth. So low is the modicum of attainments necessary to pass this test that in 1885 the average age of those who had passed it was eleven years only. Or, to put it in another way (I am quoting from Mr. Lasnt Carpenter's excellent address to the Society of Arts), out of 2,657 children examined at Wolverhampton, only seventy-eight were in Standards VI. and VII.; or in other words only three per cent. of the whole number were at school after eleven. Put in yet another way, it amounts to this, that an elaborate machinery has been put in motion by the State at an enormous cost, and with a very considerable amount of suffering to poor parents, in order to give to children who will forget all, or almost all, they have gained in the course of a year or two, the inadequate modicum of knowledge which they can pick up in early childhood, while nothing, or next to nothing, is done by the State for the fruitful time of intellectual growth, and the perilous time of physical development—that spring-time of youth from twelve to sixteen or seventeen years of age, when the whole existence, intellectual, moral, and physical, of the young human creature is opening to the various influences which surround and modify it; just as a flower opens in the season of May.

What is the result of all this? Simply, we are told, that in a year to two from leaving school, the children lose the greater part of all they have learnt. And the State, which affects to do so much for them, simply looks on and folds its hands. Many children who have passed the Fifth Standard, a few months afterwards are unable to pass the Third. What is there surprising in this? It is the common experience

with the higher education, that there is a great loss of acquirement so soon as the educational process is suspended.

But, while it may make little difference to a man that he has forgotten the details of his Greek history, or the quantities of his Latin syllables, if he is imbued with the true spirit of the literature of Greece or Rome, the case is very different when the amount of knowledge is at best an irreducible minimum, and consists chiefly of dry arithmetical or grammatical rules, learnt too often by rote and without intelligence, which, when they vanish, leave absolutely nothing behind. And if this be to any appreciable extent true, there can be no doubt that our system of primary education is really very much of a sham, that it ends so soon, and with such imperfect results, that, so far at any rate as the quantity of attainment goes, it was hardly worth while commencing it at all.

What can be done to remedy this great waste, and to do away with this great national reproach? Well, of course, there is the system of advanced elementary schools, or of an advanced department in ordinary elementary schools, conducted very much on the same lines, and under the same supervision, as the elementary schools themselves, and giving to promising scholars an opportunity of showing how far their abilities are worth a little extra cultivation. With the admirable results which have been produced at Bradford, at Birmingham, and elsewhere by these methods, it is probable that everyone here interested in educational matters is familiar. At both these great towns most satisfactory results have long been produced, and many a lad of talent has been added to the intelligence of the nation, who would otherwise have been lost to it. I can imagine no more satisfactory way of eliciting talent than by making this expedient general. But it must be remembered that an advanced school is only possible where there is a large population to supply it, and that an advanced department can only apply to those boys and girls of exceptional promise, whose parents and whose teachers recognise their talent, and are willing to give them a chance of developing it. To the great mass of ordinary children this does not apply, and the consequence is, that in London alone 80,000 children come to the end of their education every year (and probably, therefore, from half to three-quarters of a million in the whole kingdom), who have nothing more done for their education by the State, and who have to go to work with no further possibility of self-improvement for the rest of their lives, beyond that which is furnished by private and voluntary effort.

What becomes of these growing lads and girls, whose work ends with daylight, or soon after it, and who have to get through the long evenings as best they can? A small number, no doubt, frequent the institutes and reading-rooms, which are now provided so generally, and read novels, which, let us hope, are not noxious, even if they are foolish and empty enough to reduce a man of average intelligence to despair. A few are attracted to the evening schools of the Evening Schools Association—some 52,000 in 1888; a great result, if we look at the short time, dating back to 1883, during which the Association has been in existence, and full of promise for the future, but utterly and entirely inadequate, if we consider the enormous numbers who are entirely untouched by its influence. The technical schools to be established under the new Act will probably, for their own special objects, add largely to the aggregate number of maturer pupils. But it seems probable

that as there is now, so there will continue to be, unless voluntary effort steps in, in all great towns, and, indeed, all over the country, a mob of youths and girls thronging the music halls, the penny gaffs, the gin-palaces, the flaring streets and slums, the dark village lanes, corrupting each other, ruining each other, hurrying each other into premature vice, or as the very best thing that can befall them (but the worst for the State), contracting reckless and improvident marriages, without the remotest prospect of being able to sustain the innumerable weakly children who are sure to come, and make all sanitary measures, all provision against over-crowding, all philanthropic effort, and all legislation, which presupposes self-restraint, a hopeless waste of time and trouble.

Now what is the duty of the clergy, not merely of the Church only, but of all the Christian denominations, with respect to this grave matter? It is not merely an educational question. If it were, though I know well how much the Church has done in the past for the education of the country, at a time when the nation at large had not yet become awake to its responsibilities, I should hardly venture to address this paper to a Church Congress. But it is a moral question as well, a social question, an economical question, which is before us; and in all these the clergy, as a moral and social police, are specially interested. You know, indeed, that the evening school has been quaintly but significantly called the weekday Sunday school; and the name is a good one.

Now nothing is more certain than this: that it will be impossible, at present at any rate, to employ compulsion to any great extent in the case of young lads and girls of the age with which we have to deal, who are employed in earning their bread during the day, who are tired with their work, and must be *attracted* to come in if they are to come at all. I know, of course, that in Switzerland, as in most parts of Germany and in Austria, continuation schools are compulsory, and young people until the age of seventeen must attend five hours a week at least, at such schools. But, at present, such a state of things is impossible in England, and will be for a long time. You must undertake the continued education of the masses, as you undertook the elementary, and in the main by voluntary effort, leaving the State to hobble after you when the work is in great part done. All that we can do at present is probably to ask (as the Evening School Association asks) that the Sixth Standard shall be the standard of exemption, and that if children are allowed to leave school and go to work before attaining it, they shall be obliged to take the standard which they have yet to attain for exemption, in the evening schools, under circumstances of smaller pressure than during their earlier school-life, and with a distinct recreative character imparted to the very dry teaching of their earlier years. It is useless to expect to tempt growing youths and girls to go through the drudgery of the three R's. You must allow for the recreative side, for the education of the body by gymnastic exercises, more and more necessary in a population mainly and increasingly urban; for the education of the hand in drawing, modelling, carving, and practical work; for education in cookery, in dressmaking, in laundry-work, and home management for girls; in all, in fact, which is necessary for building up a working-man's home, rather than for adding to the over-crowded ranks of school-

teachers and clerks. And you must have, as the recreative schools have now, music and musical drill ; and popular lectures illustrated by lanterns ; everything, in fact, which the local management—which should have the freest possible hand, unfettered by the miserable red tape which, unless it is carefully watched, strangles the life out of a country, and has already extinguished the useful night schools—thinks to be desirable in the local circumstances.

The late Education Commission was not exactly a revolutionary body, but it saw clearly enough that the practical extinction of the existing night schools since Mr. Forster's Act was a grave national danger, all the more so because a little knowledge is proverbially a dangerous thing ; and a system which sends young children to work at a tender age, and with the smallest modicum of knowledge possible, is hardly likely to enable our country to hold its own against the intelligent and educated masses of Western and Central Europe. And the very scheme I have recommended is at this moment at work, and self-supporting, both at Bradford and Birmingham, at the very moderate cost to the pupils of between 2d. and 3d. a week.

Finally, may I say one word specially to those who hear me. It is to the lay mind of the least possible importance whether any dogmatic system is, or is not, taught to children of tender years. If education is to end at ten, or eleven, or even twelve, where is the probability that any child, Church or Nonconformist, will be able to assimilate by rote the distinctive theology or formularies of any particular religious body ? Beyond rudimentary principles of belief and morality common to all religions, it is impossible to believe that any such teaching can, from the point of view of the denomination, be of much use. But when the mind and the body are both expanding together, when the temptations of life begin to allure, and the sense of responsibility, of personal holiness, of religion, must be nourished to counteract them, is it not a nobler, a more necessary, and, at the same time, a more hopeful task, to cultivate the religious instinct, and to make the voice heard which is never silent, though lost for a time amid the din and turmoil of the world and of sense ? If I were an accredited religious teacher of any Christian Church, it is to this age of peril that I should devote my anxious care. The voice of God speaks to these young souls from the depths of their being with the accents of a heavenly pity, calling always, though with lower and less distinct tones, it may be, even to the rudest and the earthiest of them. Yes, but the voice of passion, and of the pride of life, and of the insolence of young nature, call nearer and louder still. It is the plain duty of all of us to reinforce, so far as we can, by pure thought, and wider knowledge, the sorely tried strength of self-respect and self-restraint ; it is the special duty of all the Churches, and especially of that great and powerful branch of the Church Catholic which is assembled here to-day.

ADDRESSES.

The Venerable WILLIAM EMERY, Archdeacon and Canon of Ely; Permanent Secretary of the Church Congress.

I AM in somewhat of a difficulty in saying what I have to say, because I have not heard the second paper. I reserved myself specially to speak after the second paper. But as you, sir, have called upon me to go forward I will do so. I take as my basis what Mr. Kenyon has stated, that the Intermediate Education Act just passed for Wales would probably form the basis of an Intermediate Education Act for England. This statement puts the subject on a very wide footing, and we are here therefore called upon this afternoon, not merely to consider the subject of continuation schools and intermediate education for Wales, but for England also. I do not say Scotland or Ireland, because these parts of the United Kingdom have had special legislation already on the subject. With respect to continuation schools only one word need be said. It is very important that Churchmen should do their very utmost to provide higher grade schools and continuation schools where the fee charged may be up to ninepence, and so the education grant secured. There are many places where such schools may be established with great advantage to the people, and with no loss to those who establish them. In Cambridge we have three or four such schools, where the fees range from fourpence to ninepence, and which, with the education grant, are self-supporting. Churchmen, who do not take that into consideration, and try thus to meet social and educational wants, are losing a very important opportunity of providing higher elementary education, on a distinctly religious basis, in what may be considered continuation schools, on the basis which the Church of England has for so many years fought for in the elementary national schools. But as I have but short time at my disposal, I had better now go on to the subject of intermediate education. What is meant by this is defined in the Act of Parliament just passed for Wales. It includes nearly all education in fact above that given in the elementary schools, rising up almost to that which is given in our principal grammar schools, and the most advanced high schools for girls or boys. It is, therefore, a far reaching Act. It proposes that any school founded under its provisions which receives support from the rates of the county council, shall, if satisfactorily reported on by Her Majesty's Inspector, receive up to an equal amount according to the efficiency of the school—it cannot be larger—from the parliamentary grant. I am not going to spend time now in insisting upon the importance of secular education, for I am at one on this point with Mr. Kenyon, and most other intelligent people. It is most important for the country, and for individuals, that we should have the very best secular education given to all classes of the community. Those who want to see what is advised may be referred to a very valuable report in four volumes in connection with the International Conference on Education, in 1884, and they will find a very animated discussion on intermediate and higher education in which my friend, Canon Daniel, whom I see before me, joined with Mr. Lyulph Stanley. These two well-known educationalists differed very considerably in their views on some important points, but both were most anxious to promote, as I think we all are, thoroughly good secular and technical education. But I go directly to the particular point—the religious point. Now, it does seem to me that the Act of Parliament passed for Wales is not a fair Act to the Church of England, because it establishes secondary education for the middle classes of the country distinctly upon the board school basis. No school that is established under that Act can receive any Parliamentary assistance unless it agrees to have the board school basis, and that board school basis may include no religious

education for children, and, at the utmost, it must be education independent of any religious formularies. Now for many years the Church of England has made the utmost sacrifices to maintain a different principle. We have said in the past that the Church of England should have her opportunity, the Wesleyans and the Roman Catholics should have theirs; and that if any religious body would exert itself to establish schools the Government should equally assist all. This cannot be done under the Intermediate Education Act now passed for Wales. If any good Churchman in Wales likes to say to his district—"I will build you a school and save you the expense that you will otherwise be put to in the rates, and you will only have to maintain that school afterwards; but one condition shall be the same condition as in the voluntary elementary schools of England—namely, that there shall be religious instruction given upon the basis of the Church of England, with a conscience clause;" the money, if accepted, might build a school, but the people who took that school would have to carry it on without the smallest hope of getting Government assistance. Now, I think that that is a most serious thing, especially when you hear Mr. Kenyon say that he thinks and hopes that the basis of the Bill will be the basis of secondary education for the whole country. The truth is, that if it be so we shall have, so far as the middle classes are concerned, the work of the Church put aside, and the views of Churchmen put aside, and the Eirenicon of Mr. Forster in 1870 destroyed. And we shall have our great middle classes of England, at any rate so far as day schools are concerned, brought up in undenominational education, even, it may be, secular entirely. I think that it is a very serious thing, for if you bring up your great middle class upon a basis like that—Churchpeople as well as those who differ from Churchpeople—how can you expect the next generation to maintain the other view with respect to the voluntary schools of the country? Therefore, whilst not wishing to say one word against the importance of intermediate education, and whilst willing to accept this measure, as it appears the Welsh do accept it, though I do not know what the Churchmen in Wales think about it, I do solemnly protest against that being the basis of intermediate education for England. I confess that I am astonished that the Government should have permitted the Act to pass in that way. I do think that the Church of England has not been treated as she should have been treated, and I maintain that if the Roman Catholics had come forward and demanded that there should be a clause put in to protect them, Parliament would in its liberality most probably have taken notice of that. But with respect to the Church of England, it seems that we are always to be put aside and supposed to be content with something much less than what our consciences say we ought to have. Therefore I do want emphatically to call the attention of Churchmen throughout the country to what I consider to be the blot in this Intermediate Act. If we are to have the Act extended so as to reach England, I maintain that the Act ought to be extended in the sense that we agreed upon under Mr. Forster in 1870—that there shall be the same equality of action and the same fairness of dealing with voluntary schools as with board schools. It will be, in my opinion, a most unfortunate and a most unfair thing if the whole technical and intermediate education of the country is forced to be founded upon the board school system. I have no wish whatever to raise difficulties in the working of this Act in Wales. It is an experiment. I know that the Dean of S. Asaph spoke encouragingly of the Act at the diocesan conference, and thought that it might be worked in a friendly and useful way by all. I am very glad to hear it; but certainly if it is to be worked fairly to give the Church, or the Wesleyans, or the Roman Catholics, and any other religious body who feels strong for its principles fair play, I do hope that what Mr. Kenyon has suggested will be borne in mind, and that we shall have a committee of five appointed—three by the County Council and two by

the Vice-President of the Committee of Council on Education, who will fairly look at the subject all round. For if once we get one-sided committees, who are determined to carry out the Act in a sectarian (if I may use the expression) or narrow spirit, I know it will greatly inflame the feelings of a good many who feel strongly, and may be the means of even retarding intermediate education. I have no wish to do that. I have too great love for my country to wish to do it ; but at the same time there is something in me, and, I suppose, in a great many others, beyond mere love of even temporal success. There is something higher and nobler than this world ; and if we are to provide education for our people, I maintain the principle which the great men who started the idea of a better education fifty years ago maintained, that the religious element in man was after all the principal element that should be thought of in providing education. Therefore, with respect to this Act, I would say to all who have to work it, if I might be so bold—work it heartily, work it in the most friendly spirit, but do not forget your principles, whilst trying as far as possible to work with others whose principles do not quite agree with your own. That is with regard to day schools.

Now with respect to the boarders. Remember that this Act is a very wide Act. It is going beyond the establishment of day schools. It is going to the establishment of boarding schools ; and it will require the very utmost care when you come to deal with that question ; for, of course, it would be a most frightful thing to have boarding schools where there shall be no religious education. Without prophesying, I can see that there is a good deal of difficulty ahead in working the Act for boarding schools, and I only pray that those who are appointed to carry it out may be guided to act well with respect to the religious part of the duty. I hope I shall not be called narrow-minded. I do not think that I am. I have always been for education with a conscience clause. I am now the chairman, and Canon Daniel is one of the members, of a company for the establishment of high schools for boys and girls on the Church basis with a conscience clause, having the Archbishop of Canterbury and Archbishop of York as our patrons. We have now twenty-four schools going, which give us a great deal of trouble, but which we are very thankful to say are very successful. We are all very liberal, but at the same time we Churchmen have consciences. For thirty years, since I have had a position in Cambridge, I have fought stoutly for a real religious basis to education ; and I confess that it will be one of my griefs, as I pass away from this world, if I find after all the efforts, and all the sacrifices that the best religious men of the country, and specially in connection with the Church of England, have made, that by a mistake it may be, or at any rate in some way or other, this religious basis, which is so important for the highest interests of the rising generation, is lost sight of, and we go back rather than forward in our efforts to promote the real prosperity of the country.

The Rev. D. LEWIS LLOYD, Head Master of Christ College,
Brecon.

THE paper we have heard and the speech of Archdeacon Emery have special reference to the Welsh Education Act, but I do not propose to confine my remarks to Wales, and while in the present circumstances of the Principality I find it difficult to go to the same length as the last speaker, in spirit I fully concur with him. I cannot agree with the reader of the paper that Wales has received an Intermediate Educational system which does not touch Church interests at all ; on the contrary, it seems to me that in many cases the interests and privileges of the Church have been bartered away for a mess of pottage.

I do not intend to dwell on the necessity of some new departure in intermediate education both as regards the system generally, and the subjects of instruction. But I would point out that a well organized and an effective system presupposes more or less correct and enlightened views on the part of the lower middle class parent as to what constitutes a good system of training.

The parent requires educating as well as the schoolmaster. And in many cases the view that prevails among parents of the lower middle classes tends rather to the involution than the evolution of the mental faculties with which their sons and daughters are gifted.

There is no time to enter into details as to the best subjects of instruction in intermediate schools, but I would attach greater importance to those subjects which by their nature are calculated to educe the faculties of the mind, than to those subjects which, while they leave the mind itself unexercised and untrained, cram the memory with masses and groups of crudely digested facts,—subjects which make the learner to some degree conscious of a force within himself. The one class, it seems to me, produces a cast of mind barren of the power of adaptation, while the other leaves it full of resource and fertility and capacity of dealing with emergencies and circumstances as they arise. If I were a business man, I think I know what kind of a boy I should choose to help me. It is the boy whose imagination and innate faculties have been touched and moved, and not the sluggish soul who has been fed on unstimulating and uninvigorating nutriment, but flesh-producing food.

It may be that there is a tendency in many quarters to elevate the mental training at the sacrifice of the useful commodity. And I freely concede that if a piece of crockery were broken in the house or an article of value in the shop, it would be a somewhat useless accomplishment for the owner to be able to say, "I cannot mend thee! Thou shalt lie in thy fragmentary glory! but one thing I can do, I can wail over thee one of the most beautiful choruses of the Agamemnon!"

Secondly, I think those subjects should be taught which require teaching, and by teaching I mean guidance,—subjects which are difficult of acquisition and reception and assimilation, without the help of a competent guide to direct the student when once he has embarked on the active duties of life.

Again, the subjects taught in intermediate schools should be sufficiently wide and varied to give fair, if not free play to the particular aptitudes of each scholar (and most people have some aptitude), on the Baconian principle, "*Natura non vincitur nisi parendo*."

In the third place, I would protest against the theory which so widely obtains that that education is necessarily useless and ill adapted for the practical needs of life, which in the words of the old line, "*emollit mores nec sinit esse feros*," because there underlies this theory the idea that commerce and industry imply the opposite of what that line so forcibly depicts.

What are some of the changes that are necessary in our present method in order to create and found on a permanent basis a well-organized system of education, which shall meet the wants of all classes of the population, and subserve the truest interests and happiness of the kingdom?

We have to meet the wants of two classes of the population—the urban and the rural—the wants of the towns are far better provided for than those of the rural districts. These needs presuppose the existence of two types of schools, the one a day school, the other a boarding school. The establishment of higher grade schools fills up a considerable gap in large concentrated urban and suburban populations, and their curriculum might be extended by the addition of an VIIIth Standard, but in the thinly populated rural districts they have no place. How can the wants of this

population be best supplied? It seems to me that the legislature might go farther, and permit the engrafting on some of the more efficient and central of the rural schools an VIIIth Standard, for boys from 13 to 16, in which they might take most of the subjects which fall under the head of intermediate education, and perfect themselves in some of the specific subjects, without the restrictions that now hedge them in Standards V. to VII. In this way I think that boys from the rural districts, who desire to continue their education beyond the rudimentary stage, might acquire sufficient instruction to enable them to take full advantage of the county school, and other places of higher education, the existence of which I now take for granted. The creation of such a standard would, I am sure, have a reflex influence on the teacher and the taught, and awaken a healthy spirit of ambition both in the parents themselves and in the various classes of the public elementary schools, and act as a continuation standard for those whose circumstances permit the further prosecution of their studies.

But this is not enough. The present system, if system it can be called, is an unorganized system; there are successful sporadic efforts; but there is no concentration of energy—there is no unity of plan. What exists does not cover the ground it ought to cover. How can this unity of system be best attained? I am reluctantly driven to the conclusion that it will be necessary to fall back on some such plan as has been embodied in the recent Welsh Education Bill. The County must be made the unit of action, and existing endowments must be redistributed, and where insufficient, must be subsidized partly from the rates, and partly out of the imperial exchequer.

I do not see any reason why Churchpeople should be less ready to invoke the aid of the rates than Nonconformists. The educational system, as it exists at present, is an anomaly; and the incidence of taxation is unfair to a large portion of the middle classes. They contribute heavily to the support of elementary education, while they get no return themselves, except perhaps the satisfaction of seeing an improvement in, and a gradual uplifting of the condition of the working classes throughout the country, and of having opened out to them fresh springs and sources of happiness and delight. Public opinion is gradually but surely drifting in this direction, with a view to give to each class a just share in the benefits of what I may call "educational co-operation."

I lay down the principle that the governing bodies of intermediate schools should mainly represent the opinions of those persons who intend to use the schools, and I have no apprehension that true educational interests would suffer at their hands. The zeal, the enthusiasm, the self-sacrifice which are now exhibited on behalf of elementary education would be forthcoming for the promotion of intermediate education. Our present system needs an impulse from without, and this object can be best achieved by placing the schools in the hands of those who mean to make use of them. Thus, and thus only, I think, can we have a complete educational ladder, with its lowest rung planted among the working classes, but with its highest reaching the great schools of learning—every rung of which may be trodden by any really gifted boy or girl. A unity of system, with diversity of local operations and manifestations, would be secured.

To meet the requirements of rural districts I know of no principle which can be applied with greater advantage than that of the "hostel" system as it is called. A hostel is a house in which the profits of boarding, if any, go to the common school fund, and not to any individual master.

Where this system has been worked, I believe it has met with great success, and it

is one that ought to be applied on a large scale to intermediate education throughout the whole country.

I have left the "religious difficulty" to the last, but it is impossible at a meeting of the Church Congress to pass it by unnoticed. In Wales this difficulty is accentuated by the apparent hostility which is borne to the Church, and by a determination to wrest from her grasp all control over the intermediate education of the country far more than by a real desire on the part of the parents to exclude religious instruction from day and boarding schools; for Welsh parents are not opposed to religious education, except when their mouthpiece is some political fortune-hunter or other. But be the difficulty what it may, we members of the Church of England cannot allow the boys and girls of the middle classes—the strength and sinew of the country—to grow up outside the influence of religious truths, and the religious life. If this instruction is important in elementary schools, it is of pressing importance in intermediate schools, inasmuch as the lower classes imitate those who are next in station and rank above them. A middle class reared among non-religious influences may terribly affect a lower class, where religious indifference will be aggravated ten-fold. This religious difficulty is the rock on which the new Welsh Intermediate Act is likely to be endangered. I hope the question will be approached in Wales in a spirit of tolerance on both sides, with a view to make the Act as widely beneficial to the Principality as possible, and not with the object of securing either pre-eminence or advantage for this sect or that sect, and of attempting to retaliate on what has been regarded as the exclusive dealing of the Church in times past. But I do not see how the Church in Wales, which has made such sacrifices to maintain a hold on the elementary schools, can permit the exclusion of Bible teaching from the new intermediate schools that may be founded in pursuance of this Act. I should be contented with the teaching of Bible truths in these schools; for what after all is Church doctrine but Bible truth? provided a form of religious service could be agreed upon without eliminating any doctrine which the majority of Christians hold dear and sacred. And we have been told lately by a leading Welsh Calvinistic Nonconformist, that he joined in the recital of the Apostles' Creed with great heartiness, and that almost every Dissenter in Wales believed in it. Where, then, is the difficulty? It is only trumped up for ulterior objects which are easily seen in spite of the veil that screens them. If the working of this Act should be such as to exclude all teaching of religious subjects, as has been done in the University Colleges, then I think it will be the duty of the Church to supplement the deficiency by the establishment of intermediate schools of her own, side by side with, and on parallel lines to, her national schools. I feel, I deeply feel, that the splitting up of the educational army of Wales into two hostile camps is greatly to be deprecated. Nothing can be more helpful in reuniting Welshmen, in getting them to act in harmony, in healing the bitternesses, and mitigating the asperities that unfortunately destroy the very peace of the country, than to bring them up in the same schools—to teach them as boys and girls to give and to take, and to saturate their minds with the principles of truth, and honour, and justice. The unity and yet diversity of our educational system are essential to our future well-being, happiness, and peace. Nor ought our boarding schools to be allowed to go on without an attempt to infuse into the scholar's mind some spirit of devotion; to recall to their youthful hearts echoes at least of the living voice of the Eternal, speaking to them in tones and accents which may help them to regulate and control, and to sustain and solace, all the movements of their future life.

DISCUSSION.

CHAS. T. WHITMELL, Esq., H.M.'s. Inspector of Schools, Cardiff.

It is a well known, but much to be regretted, fact that large numbers of children leave the day school at so early an age, that they rapidly forget even the little they have learnt. I wish it were compulsory that no child should leave the day school before twelve, and that those who leave at twelve years of age should go to an evening school until fourteen or fifteen. At present there is an enormous loss, owing to children being released from educational influences just when they most need and would most value them. The streets become too often the playground of such children, and the lessons there learnt are not always of a very instructive or elevating kind. The recreative evening classes are designed to remedy the evil, and have already produced most encouraging results. To ensure success voluntary workers are needed, and personal service rather than "cheque-charity." Last year, classes of a recreative kind were started at one centre in Cardiff, and are going on this year at two centres. Subjects such as shorthand, drawing, singing, musical drill, popular science, carpentry, wood-carving, fretwork, clay-modelling, cookery, needlework, etc., are taught in addition to the ordinary elementary work of the code. Let me commend this movement to your notice. As Dr. Paton, the founder of the movement, says, "The mischief due to children leaving school at an early age is not merely negative. The years between thirteen and eighteen form that period when the faculties shoot out into rapid random growth; then, if ever, is the need of education to guide, restrain, and inspire. In these years character is formed, and destiny made almost unalterably; and these are the years when the working-man's children cease to be educated." For a Church, professedly democratic, knowing no difference between prince and pauper, there can be no holier work than to take part in this movement for the continuation and preservation of the good influences of the day school. From those who would successfully carry it on, it asks for, and it requires, the spirit of true self-sacrificing devotion. It is the living, not the dead stones, which most need our care. What a grand field here lies open to the lovers of the little ones, against whose offenders is denounced the great denunciation.

The Very Rev. JOHN OWEN, M.A., Dean of S. Asaph.

I SPEAK under considerable disadvantage, because, first of all, I have said what I have to say in regard to a part of the subject at another place not long ago; and, secondly, I had not the remotest intention of speaking; but as a pointed, but kindly, reference has been made to me, it is necessary that I should repeat what I said at the recent Diocesan Conference at Rhyl, that this Act does not give to the Church people all that we thought we had a right to expect. A double guarantee is taken against what I will have to call the abuse of religious teaching in Wales. First of all, there is to be no catechism or formula distinctive of any particular denomination, and guarantee number two is that there is a conscience clause to what religious teaching is left. But there is no distinct enactment in the Act. Of course, I did not expect there would be; and I merely point out that it is not provided there should be in their intermediate schools religious instruction of the sort specified. I quite agree with Archdeacon Emery that the compromise embodied in the Elementary Act of 1870 has not been a precedent for this Intermediate Education Act for Wales. I am sorry, like Archdeacon Emery, that it was not on the lines of the Education Act of 1870; and I did my level best, as an individual, to prevent this mistake being in the Act. I went up to London and wrote an immense number of letters on this very point. More than that, I quite agree with Archdeacon Emery, if Churchmen wish to start an intermediate school on a Church basis, and if they do not wish money from the rates, that is no reason why they should not get a grant from the Government. The Act of 1870 allows our National schools to get a grant, although they do not get rates; and the Commission on Elementary Education thought we should have both rates and grants for the National schools; but under the Intermediate Education Act we are not to get a rate, and because we do not get a rate, we shall not get the grant either. The practical question we have to consider, is what are we to do in the face of an Act with this imperfection? I wish to speak very carefully, and I am really very sorry to say anything at all upon the matter, upon such very short consideration. The first time I saw the Act I was not quite clear this fault was in it; but I discovered it before I

spoke at Rhyl, and I adhere to what I then said, that it is our duty, as Churchmen, to do our best to make the Act a success. We have not got all we thought we had a perfect right to ask for, but that is no reason why we should sulk and say we will not take anything at all. We are interested as Churchmen, not only in the education of our own children, but we are also, if the Nonconformists will not consider it an insult for me to say so, interested in the education of all our countrymen. We are not a sect of Wales, but we are the Church of Wales; and, therefore, distinctly interested in the education of the Welsh people, irrespective of creed or party. Some may be inclined to think that I take a very sanguine view of the matter. I do not class myself among optimistic people, but I must say I have met gentlemen who would be called very advanced liberals or radicals in Wales, who take an interest in Welsh education. I have had correspondence with some of them, and have met others; and I say frankly I really believe, after very careful consideration of the matter, that these gentlemen are as anxious as Churchmen are to work the Act fairly. We are as free from party bias as the Nonconformists seem disposed to be. Mr. Lloyd, in comparison with whom I am a tyro in the matter of Welsh education, laid great stress on religious teaching. The experience of Mr. Lloyd, I feel sure, will be the same as my own, viz., that the religious difficulty is a mere ghost of the past. When in Llandovery we never saw the least sign of it, in any shape or form. There is a Nonconformist headmaster, who keeps hold of both sections in a peculiar way. He gets the curate of the Church to teach the Church boys, and the Nonconformist minister to teach the Nonconformist boys. And I put it to the Nonconformists of Wales whether the matter cannot be worked to suit them, as well as the Church of England. I do not see any objection to the thing; there is nothing to interfere with the rights of the Nonconformists. There is nothing at all that the most sensitive conscience can be offended at. I do not say it is all that can be wished for, but I put it to any Welsh Nonconformist whether there is anything in any way objectionable in such a proposal. About the board schools I agree with what Mr. Lloyd has said. Wales is a thinly-peopled country, and the majority of the boys must be taught in board schools. It would be absurd to assemble boys from ten to eighteen years of age for purposes of education and not teach religion thoroughly and clearly. I would let the matter lie between the headmaster and the parent. I claim for the teaching profession, to which for fifteen years I belonged, that they are honourable men; and the education should be left free between the headmaster and the parent, so that neither the Government nor anybody else should interfere. As to the question of endowments, they belong at present to certain elementary schools, mostly Church schools. First of all, wherever an endowment is at present doing good and useful work on terms that are fair to all classes of the community, don't meddle with it. Let endowments which have been given to the poor, be given to the poor, and not one penny of them to anybody else. Let endowments intended for poor boys be expended on them, and not one penny for bricks and mortar. Endowments are mostly in country parishes—don't use the country to feed the town.

The Rev. J. J. COXHEAD, Vicar of S. John's, Fitzroy Square,
London.

WHEN I heard this morning of the advantages which Scotland had received by the Act which gave her free education, and of the intermediate education given to Wales, I felt it somewhat difficult to resist those temptations to belong to other nations, which, I believe, have sometimes attacked the minds of Englishmen. But speaking here as a humble Englishman, and the Vicar of a parish in London, I desire to say a few words upon the interesting subjects which are now before us; because, although I do not believe that an Intermediate Education Act altogether on the lines of the Welsh Act will ever be given to England, yet there is no doubt we have precisely the same wants and, to a very great extent, the same difficulties, as appear to have affected the educational interests of the Principality. And first, as regards the continuation schools, of which very little has been said this afternoon, but with regard to which there is much that I believe to be matter of very great importance indeed. It is an undoubted fact that when the children have received that elementary education which the Elementary Education Act gives to them, at the age of fourteen, at the highest, they are removed from educational influences. It must be well known to all those who look upon the

subject of education from a broad point of view, that thirteen, fourteen, or fifteen years of age is the most critical period in the formation of the mind, and the characteristics of the moral character of the individual. So that it seems strange that the nation should expend so much pains, and allow so much money to be spent on the education of its young people, and then leave them exactly at the moment when that education is likely to prove of advantage to them. The real and practical question in a matter of this sort is, "How is it possible for the nation, as a nation, to meet this evil?" You are probably aware that an Education Bill has been introduced into the House of Commons, and that the general scope of that measure is to enable school boards, and other educational bodies, to carry on the education of children up to fifteen, sixteen, or seventeen years of age, and, in addition, to give the educational authorities the power, under certain circumstances, to apply compulsion, to bring the force of law to bear upon children who have not passed a certain standard. Speaking as I do, with some considerable experience of the working of the compulsory laws, I do not hesitate to say that I think it would be quite in opposition and contrary to the genius of the Anglo-Saxon, and much more to the genius of the Celtic race, to suppose that we should tolerate the application of the compulsory law above the age of fourteen to our children. We are not a nation to be drilled by a central authority; we are a free people. And, although in certain countries it may be possible to apply laws of this character, I do not think for a single moment that it would be possible for us to bring the compulsory law to bear upon children above the age of fourteen years; but this I must say, that I do wish this compulsory law was put into more active operation than it is throughout the length and breadth of the land. A very great deal indeed would be done for the progress of true education if the local authorities were more careful than they appear to be in insisting that children up to the age of fourteen receive that education which the State allows for them, but which they will not receive if the local authorities do not put into operation the laws which they have it in their power to exercise. That being so, I think the State may do very much indeed in the way of encouraging continuation schools. The Inspector of schools, in an interesting speech delivered this afternoon, has told us what successful efforts have been made to establish night schools in this town. But, as we all know, the way in which the grant is administered only enables these night schools to be carried out on hard and fast lines. What many of us desire to see is that the Government should give more encouragement to the establishment and carrying on of night schools throughout the country. I hope very much in this direction from the Technical Education Act, to which no reference has been made to-day. I believe that if the Technical Education Act is fairly and liberally worked, the County Councils will have it in their power to give great encouragement to what will practically be continuation schools, in which the children will be taught, not trades, but those scientific principles which underlie all arts and all trades. But, of course, if we are to carry out these Acts, as they are intended to be carried out, we must definitely bear in mind the spirit in which this Act has been passed. No especial favour will be meted out to this or that religious body. We ought to claim what is just to Churchmen in a way in which we shall hurt as little as possible the susceptibilities of our Nonconformist brethren. Now, I am perfectly sure that the present Government in passing the Intermediate Education Act for Wales have acted for the best; and if Churchmen are conscious of any grievance in the passing of that Act, now that the Act has passed, it is surely very much better to say as little as possible about our grievances, and to carry out the Act in a loyal spirit, and see by our watchfulness and care that no injustice is done to us in the future. There is also another way in which the Government may assist, to a very great extent, the continuation schools, and that secondary education which is provided under the Intermediate Education Act. Of course, the reason why England is not likely to be treated in the same way as Wales is because there are large endowments in England which have already been handled, and in the disposition of which, schemes have been prepared by the Charity Commissioners. A very large number of endowed schools do exist in England. A word about the character of the teachers who are giving instruction in England, and, I believe, also in Wales. While provision is made for the instruction of teachers in the elementary schools, there is no State aid for the instruction of teachers in secondary schools. The consequence of that is that secondary education has suffered very much in England and Wales, for the simple reason that there have been really no teachers capable of imparting education. Now, a very little courage on the part of the Government, and a very little expenditure of public money would, to a great extent, remedy this evil. I should like to see every teacher engaged in the work of education receive a diploma from the Government that they have passed a

satisfactory examination. Certainly it would be satisfactory to parents to know that, instead of sending their children to incompetent teachers, they were sending them to schools where the teachers had received a Government diploma that they were fit to impart instruction. Besides that, I should be glad to see a system of voluntary extensions of all secondary schools whatever. But do not let us discourage the voluntary principle. It has done a great deal in the past in the work of education, and it may do a great deal in secondary education in the future.

The Rev. H. ROE, Prebendary of Wells, Rector of Poyntington,
and Assistant Diocesan Inspector in the Diocese of Bath
and Wells.

EDUCATION in England is sometimes compared to a building without a roof, and which affords no protection from the weather. At present, education does not go to the root of the matter; it does not cope with the real difficulty; and, as a consequence, when the children leave school, as they do in most rural parts of England, before the age of eleven years, their education is just in such a state that it is open to neglect and discontinuance, just as an unroofed building is to wind and weather; after all the cost incurred, it comes to absolutely nothing. I will give a case in point. A girl went to school in a certain southern town up to the age of ten years, having passed the fourth standard. A year after she left school she had to go to the factory. Now, under the Factory Act, a girl cannot be sent whole time to the factory, until the age of thirteen years. So she was sent back as a half-timer to school. The school-mistress examined her just as an inspector might have done, had he been there. The child knew nothing of the fourth standard whatever; very little of the third, and very little of the second, and actually the arithmetic of the first standard was beyond her. In one single year that child had been clever enough to forget everything. It seems to me that we ought to make a real and unmistakable effort to prevent that sort of thing becoming universal. How are we to do it? No doubt in very many places we must go back to the old-fashioned evening schools. What has the Government done for these? They are not giving support enough to evening schools; in fact, they have done very little, except to throw cold water on the movement. They say that the night scholar shall do as much in sixty hours as the day scholar in a thousand. If that is not tip-top nonsense, I do not know where we are to get it. Then, again, we are under such a hard and fast system that we cannot take up other subjects if we wish. We want to make night schools attractive. Boys do not care to learn spelling, or some of the set rules of arithmetic, but such things as will actually help them in their daily work, wherever they may be, and make them more useful citizens than hitherto. What has the Code done for them? It has helped them a little bit—I mean the intended Code, the draft Code. It certainly allows scholars in the fifth standard to take up two extra subjects, and to drop the three R's. I do not know, however, whether anybody has noticed the discouragement which exists in respect of the grants for these extra subjects. If the permission given in the draft Code was taken advantage of, the grant earned in the fifth and higher standards would be just half what is possible under the existing Code. Then, again, there is another difficulty. Suppose you get together a night school, you must have an average attendance of twenty; and in order to have an examination you must present twenty students; you must scour the country and find boys and girls that can come into the examination for labour certificates, or you must take your scholars five or ten miles to somewhere else, or keep the scholars for the day school, in order to present them at the examination. Then that is not all. For the night schools we want a sensible syllabus, so arranged that the scholars, when they come back to the night school, can take up the work just where they happened to have left it, and go on, season after season, until they get really into thorough hard work. We want elasticity—not merely a syllabus provided by the Government, but a syllabus arranged in the various localities by the school teacher or manager. And the Code should allow that, again, when an examination is announced, never mind whether there are twenty or only five scholars, there should be some means or other by which a scholar could be brought under examination, and so be able to earn the grant. Well, suppose these things were granted, what next? Then, I think, we ought to go on to the continuation schools. It seems to me that there is a difficulty in respect of these schools which has not been dealt with. There seems to be

no relation whatever between the instruction given in elementary schools, and the instruction to be given in continuation and grammar schools. In America things are exactly the opposite. Every school there is arranged in relation to every other school. There are three chief classes of schools—the primary school, for children of six to ten years of age; the grammar school, for children of ten to fourteen; and the high school for pupils of fourteen to eighteen years of age; and all the education in the preceding schools is arranged with reference to the instruction to be given in the high school. When the scholar gets to the high school, therefore, there is no waste of time. All the work in the high schools goes straight on to the top of that which has been done in the two other schools. There never will be satisfactory continuation schools in this country, unless there is some relation established between grade and grade. With regard to the religious matter, one speaker suggested that we may have religious instruction out of school hours. I must put the question—will the children come, and will the parents insist that they shall come? What do we find to be the fact in France? It is said that the Thursday holiday there is to be devoted more or less to religious instruction. What is the actual state of the case? Very few children go for that instruction; they just simply make the day a holiday, and instead of receiving religious instruction on that one day reserved for the purpose, they get none at all. Do not let us follow that example.

The Very Rev. CHAS. JOHN VAUGHAN, D.D., Master of the Temple, and Dean of Llandaff.

I VENTURE to present myself for a moment or two to this meeting, because the subject of intermediate education in Wales is naturally one of very great interest to me. And I earnestly wish to express the hope that fills my heart, viz., that the new Act for intermediate education for Wales will be found to work well. If it is worked generously, as I believe it will be, alike by Churchpeople and Nonconformists, I have no doubt such will be the result. Those who saw the intended Bill of which this Act is the most unexpected product are not likely to be keen in marking the defects which may remain in the ultimate result. Those who remember that the Bill which was the beginning of the new Act, now part of the law of the land, contained in it the extraordinary proviso that the County Councils as such should not only frame first schemes, but should themselves be practically the ultimate appeal with respect to their suitability, must rejoice to see the modifications which have been introduced in the course of the Bill through Parliament. A more unlikely body, looking at least at the County Councils of Wales, to act judiciously in reference to the delicate and difficult work of education, could hardly be imagined. I was inclined myself to think that they might have been trusted to nominate committees for this purpose, but I think it infinitely better that the Bill should have assumed the form it has ultimately taken. Far more highly than that I estimate the importance of the schemes going ultimately to the Charity Commissioners and the Education Department. I have been touched by the language which has been held throughout the Congress, of kindness, something better than mere charity in the sense in which charity is sometimes meant, with respect to the Nonconformists of Wales. I earnestly believe the Nonconformists of Wales will be to a very great extent what Churchmen make them. I conceive that the damage which has been done in Wales, has been due to the arrogant and insulting language too often on the lips of Churchpeople towards their Nonconformist brethren. My experience, so far as it has been worth anything, has been, that if you will meet the Nonconformist generously, he will deal honestly and generously by you. In this spirit the Church Congress of this week has carried on its deliberations, with very few exceptions. I earnestly trust that encouragement will be given to the generous working of this Act, by the united efforts of Churchpeople and Nonconformists in the future. With reference to the religious subject, it was, in my opinion, of vital importance that the distinction which was recognised in the Endowed Schools Act between day-schools and boarding-schools should be put to the front in the manipulation of this measure. I cannot agree with those who think that it is wicked to have day-schools in which religious instruction shall form no part of the programme. I conceive it to be derogatory to two of the most vital parts of our human constitution, and certainly of our English constitution, to hold language of that sort. Where is the parent, and where is the Church? If you treat the day-school as the be-all and end-all of the instruction of the child, you are leaving out of

sight those two most important elements in the education of the individual. The parent, the home, and then the church or chapel, or whatever it be, surely must be trusted, and can be trusted, with at least some portion of the religious education of the child. I cannot forget that it was one of our great Churchmen who first proposed a scheme of secular education as that which the payments of the country should be made to support. Dr. Hook, of Leeds, just about fifty years ago proposed a system of simple secular education, though I confess that he did add to it the condition that every child should receive from church or chapel a certain amount of religious instruction. That condition, so far as it is an enactment, has dropped out of the scheme which has now become the law of the land. It is unfortunate that it should be so, but let us not forget that the power to supplement the Act by the instruction of the home and of the Church remains in the hands of those who may be trusted, I think, to exercise it, and who, if they do not exercise it, will be the really guilty parties in the failure of this Act to provide for the religious education of the people.

The Rev. J. COWDEN COLE, Vicar of Upton, Somerset.

I DIFFER, with some degree of pain, from those who are older than myself in the Church, and who perhaps take a different view of the whole subject of education in its religious bearings than what, perhaps, the younger generation do. But I cannot shut out from my own view, and I would not that you should shut out from your view, this fact, that the whole subject of education is regarded from a different standpoint by the younger generation of Churchmen to the generation which has preceded. For myself, I am willing to say that I am quite prepared to follow those very moderate counsels which have been given by the Very Rev. the Dean of S. Asaph, and which seem naturally to commend themselves to men of moderate views. With regard to the Welsh Intermediate Education Act, which has just become law, I should like to say that it seems to me to form part of the valuable local government legislation of the last few years, which, if studied, will be found, I think, to have been passed with the very best intentions by the Government. We, as Churchmen, look, no doubt rather suspiciously, upon what the State proposes with regard to education. But if, perhaps, we were to credit the State with better intentions, we should probably be able to produce a better state of feeling among Churchmen. The machinery which has been set up by the Intermediate Education Act may not be altogether perfect, whether looked at from the secular or the religious point of view, seeking as it does to adopt the County Council Act, and also some sort of a voluntary system. But the Intermediate Education Act for Wales, as it stands, is one which may be thoroughly and practically worked for public ends. Some years of my life were passed in the work of tuition, in what were virtually intermediate schools; and I might appeal to anyone who is acquainted with the working of such schools to say whether the whole system of middle class education, as carried out by the private adventure schools, is at all in a satisfactory state. How is it with regard to Wales? You have here what I might characterise as a remnant of the old grammar school system of the kingdom. It is not too much to say that this is hardly sufficient to meet the wants of the advancing middle classes of Wales. They have, therefore, nothing to fall back upon but the elementary and primary schools. Now, I would say this, and I live in the western part of Somersetshire, which is not unlike Wales in many respects, that tenant farmers, as a body, have no intermediate colleges whatever to which they can send their children. It is a question of the primary school or nothing; and the children of tenant farmers are therefore sent to the primary schools. As a mere matter of justice to the middle classes of England and Wales, I would ask, "is this fair to them?" A farmer has almost a right to look for some superior education for his children than that which they may be able to obtain in a primary and elementary school. As a rule, a farmer wants to send his children to a school where they may remain until they are fifteen or sixteen years of age. In the old days, the farmer never sent his boys to school until they were thirteen or fourteen years of age, keeping them there until they were seventeen or eighteen years. That system had, at any rate, some good effect upon the boys who were educated in these particular schools. But take the primary schools as we have them now. At what age do the children leave? H. M. Inspectors have all the same tale to tell—that the parents are as anxious as possible to get their children through their standards, and out into the world. They

know how difficult it is to keep children at the primary school to any advanced age. The middle classes have no necessity whatever for taking their children from school at the age of twelve or thirteen years, and therefore they may rightly and properly ask for schools which will combine, with an older class of boys, some special means of fitting them for the work which they will have to do in life. Now, a farmer, above all men, wants a technical system of instruction. We are told sometimes of the agricultural waste which takes place through the operation of the land system of this country. But howsoever this may be, there can be no doubt that there has been a great practical waste through the want of a proper technical education on the part of the great body of agriculturists. Therefore, I say that these schools, rate-aided as they would be, would give education, not only to boys of an older age, but they would fulfil the important function of acting as helps to an universal system of technical education, which is what indeed the Act contemplates them doing. I do not see, for my own part, how you can institute at present an effective system of technical instruction in primary and elementary schools. Everyone knows quite well that an ordinary parochial school has quite enough work on its hands without taking up that most difficult, if necessary, task of technical instruction. But these intermediate schools may very well take up this great work, and so prove of inestimable advantage to the age in which we live; and also, I must say, show that, at any rate, some classes of the community value the efforts which the Government of the country have made in their behalf with respect to public education.

The Rev. THEOPHILUS BENNETT, Rector of Newton Hall, Stocksfield-on-Tyne.

HAVING a great respect for Archdeacon Emery, as the founder of Church Congresses, and also as the founder of the noble volunteer movement in this country, I regret being compelled to differ from him in his remarks about school boards. For, so far as school-boards and voluntary schools are concerned, I have had to do with both, and I must say without hesitation, and after due deliberation, that I am decidedly in favour of school boards, more especially after the admirable speech we heard this morning from Canon Melville, who showed that by law we are allowed to teach the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue in these schools. Besides, we are permitted to give scriptural lessons in board schools. It has been my privilege to visit many board schools, and to have had opportunities of seeing and hearing religious instruction given in them, and I must bear testimony that never in any voluntary school was better scriptural instruction given than in board schools. I for one would not object to these proposed new schools being established on the lines of the board schools. But what I protest against is the system of cram which goes on in many voluntary schools. We have just listened to the remarks of one of H.M. Inspectors, and I say to him if he or any other of H.M. Inspectors could in some way or another do away with this horrible system of cramming which at present obtains, they would confer a great benefit upon mankind. I have known children suffer from illness through cramming, and I would suggest that it would be an advantageous measure if the inspector of a district were to pay surprise visits to his schools, and see for himself the method of instruction pursued. His visit should be made not before but immediately after an examination; because it is found that the best teachers work hardest directly after the inspector's visit, whereas in the case of the worst teachers the hardest work is done in cramming for the examination by the inspector immediately before he comes. I would suggest further, that there should be a system of firm but kind discipline in our schools. I think some teachers are too fond of the too frequent use of that instrument of torture called the cane. I think that is an exceedingly lazy proceeding on the part of the instructors. They start beating the children instead of taking pains with them and explaining how things should be done. Another bad system of punishment is that of keeping in children working at their tasks when they should be at play. I would like to see these means of enforcing discipline abolished altogether. With regard to the proposed continuation schools, I am in favour of them, and I suppose we are to continue the system of education which we at present have. If that be so, I should like to see the present system of education reformed in many respects, for they sorely need it. Here are some figures on the point:—"On the 31st August, 1888 (the latest date up to which the official reports have been

made), there were 29,220 school departments in which separate head teachers were employed, receiving annual grants from the Committee of Council on Education. The accommodation provided for 5,385,000 children. On the school registers there were, however, only 4,700,000, and their average attendance fell to 3,630,000, so that on an average, notwithstanding the immense machinery of compulsion set up, a million and a half of seats provided for children of the working classes were unoccupied. Yet there are children enough to fill every one of these seats. Surely this, after nineteen years of the administration of the Education Act, is a fact lamentable in the extreme, and one reflecting great discredit on our educational authorities, on the neglectful parents, and, I beg leave to add, on the system of education prevailing in this country." And in addition to the above, hear again Mr. Voxall's description of the elementary school. "A house of cram, a warehouse of barren facts and figures, but void of things beautiful or imaginative." In conclusion, permit me to remark that our male and female population dependent on their own exertions has increased, is increasing, and will continue to increase; that foreign competition is daily becoming more keen, and threatens many of our industries; that the continental nations are rapidly providing for the skilled training of their boys and girls in technical, apprenticeship, and trade schools, admirably adapted to their purposes, and generously supported by the State and the municipalities; and that, in order to fit our people to earn their livelihood and to cope with the highly-trained producers of the Continent, our elementary school system must be reformed, so that, side by side with the ordinary general instruction, there shall be given elementary work instruction, and that by means of continuation schools and evening classes, this professional instruction may be perfected; and lastly, that by extending the powers of the school boards, this reform in our educational system may be best effected.

C. H. GLASCODINE, Esq., Barrister-at-Law, Swansea.

WITH regard to the question which has been raised, whether the Church of England has asked for and has got from the Government what she ought to have, I would ask for liberty; I would ask for equality. I do not think that we should be satisfied until we have the Church of England—the voluntary—schools, the schools where religion is taught, on an equality with schools where no religion is taught. What is the history of this subject? The Church of England taught the masses of the people. Reading in the Bible that the knowledge of God is the beginning of wisdom, she taught all children a knowledge of God in her own way; and according to her belief and her conscience taught them religion and the life of God. There were some who said, "This is not fair to us. You teach what we do not believe, and we are obliged to send our children to these schools. Let us teach our children in our own way." "Do so." "But," they then said, "we are poor; we have no means to set up schools for ourselves, in which we shall leave out your religious instruction. We want public money to help us to do so." "Take it," we answer, "and we will enjoy the same privileges as you." "Oh, no," they reply. "We want public money for ourselves and ourselves only, with which we will establish schools in which we will not mention the name of God. If you want to have schools in which you wish to give religious instruction, you shall provide for them out of your own money." To my mind a great mistake was made, a great wrong was done, by so-called Christian England, in allowing that appeal on behalf of any part or section of the community. If any section of the people wanted public moneys to set up schools in which the name of God was not to be mentioned, the same aid, on all accounts, should have been given to those schools in which the name of God might be mentioned, and in which definite religious instruction might be given. To a certain extent we must admit that there was an element of fairness in the claim in respect of a place where there could not be two schools. In small districts where there was not room for two schools it was fair, when public money was given for one for the instruction of the young, that it should be thrown open to all. In large towns and populous places, I say that the Church of England, the friends of religious education, should have got, and have not got, equality with those who care nothing for religious education. The servants of God have not got equality with those who are, perhaps, not the servants of God. Those who choose to set up schools in which the name of God is not mentioned can do it out of public moneys, and those who set up schools in which the name of God is mentioned (I mean in which definite religious teaching is given), must do it largely

out of their own moneys. That is not equality. Is this great wrong to be perpetuated when we come to intermediate education? The Dean of Llandaff said, "Where are the parents?" But you are now going to establish schools where the children are to be taken away from their parents. You are going to put the children all day, for a great part of the year, in these schools. Is this same wrong to religious schools, this same inequality, to be perpetuated? If public money is to be given to schools in which children are to receive intermediate education, in which they are boarded, and are kept away from their parents—as we are told on all hands must be done—I say that the least we should ask, and the least we should be satisfied with is, that the same public money should be given to a school, if it provides instruction in secular matters, whether the love of God is taught in it or not; or, in other words, that a school should not be deprived of public money because it teaches the love of God. I cannot see how, for one instant, it can be pretended that liberty and equality—religious equality and religious liberty—exist where this is done. And if it is done in the name of and by persons who ask for liberty and equality, I say that they must be ignorant of the meaning of the words they use; when they ask for and seek to obtain such a system as this from Parliament, it is the duty of the Church to ask for and insist upon equality of treatment, at least, for religious schools.

The Rev. EVAN DANIEL, Hon. Canon of Rochester; Principal of S. John's Training College, Battersea.

ALTHOUGH it is thirty years since I left Wales, I have not lost interest in my beloved country. I rejoice to think that the subject of intermediate education in Wales has been taken up, and that we are really to have it attended to. But I am most dissatisfied, and I feel bound to say so, with the principles that are embodied in the Welsh Intermediate Education Act. I do not believe in any education which does not rest upon a religious basis. As I understand it, the education which will be given in these intermediate schools will be either unsectarian or it will be secular. I admit that there are certain cases in which unsectarian instruction, if we are to have religious education at all, is inevitable. But I do hope Churchmen will not be satisfied, for their own children, with any system of unsectarian religious education. You may rely upon it, that when you have struck out one essential doctrine to please one sect, and another doctrine to please another sect, and another doctrine to please yet another sect, the residuum will be a very different thing from Christianity. Religious instruction which is stripped of whatever is definitive of Christianity is so far, of course, impoverished and enfeebled. I am afraid, too, that what has happened in our board schools in Wales, may happen in our intermediate schools. We must bear in mind that our seventy school boards in Wales give no religious instruction of any kind whatsoever. They have no religious service; they do not even allow the Bible to be taught. Are Churchmen to be satisfied with such a condition of things as this? Are we to be satisfied with having so objectionable a system of elementary education extended to our intermediate schools? If Churchmen are satisfied with such a state of things, then all I can say is, they are satisfied with and grateful for very small mercies. Then I look at the case of Church schools, which may be established in the future. They will not be entitled to any assistance out of the rates. They will not be entitled to any assistance out of the grants. What does that mean? That the Church parents will be placed at an infinite disadvantage, as compared with parents who are utterly indifferent as to whether their children get any religious instruction or not. If I send my child to a Church school, that school will not be able to get the Government grant, or aid out of the county rate; it will work with inadequate funds: the education given will be of an inferior character, and my poor child will suffer, because I wish to give him a religious education. Is that equality before the law, that the education of a child should suffer because the parent is anxious that his child should be brought up in definitive religious principles? I do hope that if ever this Act is to be extended to England, that at any rate the rights of conscience, the right of simple equality before the law, will be recognised for all classes of the community, and that religious parents who are desirous of having their children brought up in the principles of the Church to which they belong shall be able to do so without suffering any disadvantage. What would be the effect of the Act on endowments? I understand that the Act will enable those who have the working of it to absorb Church

endowments for schools in which no Church principles will be taught. I never heard of anything more iniquitous in my life, than that Church moneys shall be absorbed for the maintenance of a system of education which is not conducted on Church lines. Surely it is most unreasonable. What will be the effect in the future? Who is likely to leave money for Church education, when it is liable to be appropriated for education of a totally different character?

The CHAIRMAN.

WE have had this afternoon an exceedingly interesting and excellent discussion. I think the lesson we may draw from it is, that while as Churchmen we should all endeavour to co-operate with our Nonconformist brethren to make the Intermediate Education Act work as smoothly and as well as we can, yet that we should not relax our efforts to have the Act improved and altered on those lines which as Churchmen we must earnestly desire.

PARK HALL.

THURSDAY EVENING, OCTOBER 3RD, 1889.

The Right Rev. the PRESIDENT in the Chair.

THE CHURCH'S DUTY WITH REGARD TO THE TEMPORAL WELL-BEING OF THE WORKING CLASSES.

- (a) BETTER HOUSING.
- (b) THRIFT.
- (c) RECREATION.
- (d) SWEATING SYSTEM.

PAPERS.

- (b) THRIFT.

The Rev. WM. LEWERY BLACKLEY, Hon. Canon of Winchester,
Vicar of King's Somborne, Hants.

IN venturing to put forward my views of "the Church's duty with regard to the temporal well-being of the working classes," the first point I wish to impress upon this Congress is the extent of English pauperism; a matter on which general knowledge is not only extremely limited, but sadly obscured by common misconceptions. Of these misconceptions, the greatest of all is the confusion between the ideas of pauperism and poverty. Poverty is a comparative notion, and must always exist as long as (and that is for ever) any one man is better endowed with worldly goods than any other. And in this sense the often misapplied declaration of God, that "the poor shall never cease out of the land," is, as it must be, eternally true. But pauperism is altogether a different thing; it is absolute, and not comparative, and embraced by a distinct legal definition.

Poverty is want of wealth ; pauperism is simple destitution. Let it be kept in view that the measure I have advocated for years past as necessary for securing men against destitution, does not aim at providing every man with wealth ; and that it aims at the possible, and not at the impossible.

The next great misconception is that our English pauperism only embraces the small proportion of 3 per cent. of our population. This great error arises from confounding what is technically called the mean pauperism, that is, the number of paupers in receipt of relief on one day in the year, with the whole number of destitute persons claiming pauper relief during the whole year, which the official returns printed in 1857, *and never published since*, showed incontrovertibly to be three and a half times the mean pauperism, or, in a word, no less than 10, instead of 3, per cent. of the population.

This is already a terrible initial figure, as applied to our whole population of all ages and conditions, as it embraces all the years of health and strength and earning power through which, in a great and prosperous country like ours, men, as a mass, are fully able to maintain themselves. So much for the proportion of pauper life at all ages among our people.

We go a little further, to measure the proportion of pauper death among them at all ages.

The forty-second annual report of the Registrar-General for England and Wales (page xxvii.), declared that of the whole number of deaths in a year, at all ages, one person out of every fifteen, or say 7 per cent., occurs *in a workhouse* ; while in London this ghastly proportion reached one in every nine, or no less than 11 per cent.

And these were only the pauper deaths occurring actually *within the workhouse walls*, excluding all the very many paupers (all destitute persons) who died in receipt of out-relief in all other places in the land. Of their number we have no exact statistic ; but, bearing in mind that we have three out-door paupers for every one in-door pauper, I think my hearers will hardly deem the estimate unreasonable, at least till corrected by official proof, that puts the mortality of the out-door paupers who are three times as many in number as equal to 10 per cent., which makes the whole number 17 per cent. of the population over sixty years.

Then let us go a little further, and consider, not the pauper mortality of the whole population, including paupers in all the earlier ages, and in all the flourishing days of youth and manhood, of health and strength, and power to labour ; and let us examine the pauper mortality of England among the old. That of all our population 17 per cent. should prove social failures, and experience the bitterness of actual destitution and want of bread to eat, and should as a last resource be fed by the necessarily stinting hand of public taxation, not one penny of which, remember, is Christian charity at all : that, surely, is a mournful thing ; and that they should be socially worthless to the nation, and burdensome to the well-to-do, this is a shameful thing in such a land as ours. But I think lightly of this great national sorrow and disgrace and burden, nay, I measure it as nothing beside the fact that the members of this large multitude are individually miserable and unhappy ; that they, in our otherwise prosperous land, are wretched and fallen, many of them through no real fault of their own ; that they are not only homeless, but hopeless ; this is a thought which indeed must disgrace our civilization,

shock our Christianity, and, if neglected or unconsidered by ourselves, must stain our individual souls. It is not for the easing of the burden to the prosperous, but for the saving of sorrow to the miserable, that any true reformer of our pauperism can venture to take in hand so great a cause with any prospect or any hope of eventual success. And this is true, and must be true, if we regard only the 17 per cent. at all ages who die as paupers. But the case is far more shocking when we come to consider the proportion of persons above sixty years of age, who are past the power of earning, and who, under our present conditions, live under the doom of pauperism. Of these, the most helpless and the most pitiable class in our nation, the proportion is simply appalling. By a statistic which no man has any right to contradict until he has the power of disproof as well as the desire of denial, the proportion of our population after the age of sixty, dying as paupers, is shown to be no less than 45 in every hundred! Nearly half of all! And what does this mean? That, roughly said, for every man of sixty years in our nation who, can thank God, as he goes down the hill of life, for a safe independence and provision, and deliverance from the fear of eventual destitution, there is one poor fellow-man, not necessarily worse in character, if less happy in circumstances than himself, who is doomed to live in that haunting fear, and to die in its doleful realization.

Now it is quite inconceivable (were it otherwise, red revolution would overcome us to-morrow), that if nearly half our population end their lives in this world as broken-down, disappointed, and destitute social failures, and spend their last years in a sense of friendlessness and inutility, then our unfortunate compatriots can be all of the worthless, idle, undeserving class. We know a great deal better. Those of us clergy who, like myself, have spent most of their ministerial life among the labouring agricultural class, whose daily goings and daily doings pass almost wholly under our very eyes, can testify, and that with bitter sorrow, that the vast majority of them have been not shirkers of work, but hard-toiling, struggling men, and that very many of them, in their time, have vainly exercised, some for many a long year, a severe self-denial by joining Friendly Societies, which, if not too often ill-based, unwisely administered, and eventually bankrupt, have been at all events the only, or the best ones available within these poor men's reach and knowledge. Surely it needs no argument from me to prove that the work of the Church of Christ towards these unhappy sufferers, the special subject which I am privileged to-day to put before you, must be in the direction of aiding them in time to come, to make a safe provision not only against the need which may arise in cases of sickness during working life, a thing which most of them have proved willing to do, but also, what scarcely one of them has done, a safe provision against the need which must come if man's life be prolonged beyond the days of earning, for independent sustenance in time of age. Of course, in suggesting such a duty, we are met by the objection, too readily offered by the ignorant and the young against making any such pension provision, that the chance of life being prolonged to sixty years is too small and too remote to make such provision either necessary or politic; an objection which is fully met by two considerations: the first, that in proportion to the smallness of the chance of survival is the cost of contribution; and the second (the most

obviously convincing of the two), that no less than half of those who reach the age of twenty, are found also to reach the age of sixty.

It was a sad sense of the extent of our national pauperism, and the degradation and misery which it occasioned, which led me to put forward a proposal for National Compulsory Insurance against Pauperism, now eleven years ago, a period great indeed in the life of any one man, labouring in any one cause, however great, but yet a moment only in the history of a nation and of the growth of its public opinions.

My original proposal was that every unit in our nation should be compelled in early manhood to pay into a national fund a certain sum, either at once or in instalments, which, accumulated at compound interest, would secure him a weekly payment during sickness, and a pension in old age. A Parliamentary committee considered this proposal during three sessions, and rejected the sick pay part of the proposal, mainly, as the report stated, in deference to the objections made against it by representatives of the great friendly societies, and avowedly based by these on the fear that a universal compulsory measure would reduce the numbers (they did not attempt to say it could injure the solvency) of their own organizations. In other words, the practical representatives of voluntary thrift were opposed to a measure which would, if carried out, extinguish pauperism, and place all our population, instead of one—and, indeed, a very deserving—class of it, on a footing of social independence and moral elevation.

I cannot help thinking that their fears were baseless, and their opposition mistaken; that it was fostered by leaders among them committed by hasty prejudices against a new suggestion; that the measure I proposed would multiply instead of diminish their numbers, and that new leaders among them in a new generation will wonder how their predecessors in this could have resisted so beneficial a reform. But the misery of our present pauperism cannot afford to wait a generation for all palliation; and, therefore, until men think more, and know better, I am content to cease insisting on a compulsory sick pay, and to accept the verdict of the committee of Parliament on this point. But the committee did not reject the pension part of the scheme; on the contrary, they pronounced it free from most of the objections urged against "national insurance" in the form of sick pay, and avowedly only postponed the recommending of a national pension till sundry suggestions they made for the enlightenment of public opinion on the subject should have borne their expected fruit.

I am ready, therefore, for the present, to leave the less pressing, and the far most difficult part of the matter, the sick pay, out of view, and to urge the most pressing, and the far easiest part of the proposal, the pension provision alone. And part of a loaf is better than no bread, and better still if much the largest part of the loaf fall to our share. It may be true that we tried at first to drive the thick instead of the thin end of the wedge, and that the introduction of the pension scheme alone may eventually open a way into which the nation may desire sick pay insurance to be introduced as well. With this limitation of my proposal to compulsory pensions alone, I proceed to consider briefly the main objections not commonly made to compulsory insurance against pauperism.

The first objection, and the commonest urged against such a measure,

was its utter impracticability. That objection at all events has been this year finally extinguished by the notable fact that a nation so great as the German Empire has actually completed such a work as I suggested, by adding to its already established compulsory insurance against destitution caused by accident and sickness, another measure compelling (and aiding) every worker in that nation to provide a pension for old age. So that in that country at least, where earnings are smaller and wealth less than in ours, every working-man after the year 1891 will be able to feel that when his days of earning are over, he will have no taunting shadow of coming destitution to darken his social prospects, but will be able, when his power of toil is taken from him, to rest at last from a life's long labour, with an independence of his own, for the due receipt of which the whole credit of his country is given him as a guarantee.

So much for the objection of impossibility. The allegation of impossibility must vanish in the very nature of things, when we can prove that the alleged impossibility has been accomplished.

But then comes the objection of compulsion. And this also is fading away. Men are learning every day that though compulsions may often be unwelcome, they may in many cases be salutary too. They go further, and recognize that, however objectionable compulsion generally may seem, a good compulsion is a good thing to have in place of a bad one; and that a compulsion on each man for his own good to provide safely for his own needs, is better in itself and better for the nation than the bad compulsion on all the thrifty to provide for all the wasteful which our poor law system represents, and which has resulted in the pauperization instead of in the independence of forty-five per cent. of our aged population.

There are others who oppose my measure, not so much because it works by compulsion, but because they ignorantly imagine that the same result can be reached without compulsion. If they prove the statement, and propose a sensible means of carrying out their views, I am ready, at once, with all my heart, to drop my own proposal, and to work for theirs.

But there is no generosity in this offer, because I believe and hope to show by a few simple considerations, that any general voluntary system of providing even for old age pensions alone, is absolutely and utterly hopeless and impossible in our present conditions and by existing methods, and this very important justification of a compulsory insurance I next proceed to demonstrate.

All the existing "Aids to Thrift," which are so ignorantly spoken of as sufficient substitutes for an all-embracing system, are practically useless as regards the vast mass of our population at present doomed to end their days in pauperism. For this first reason: That they are aids only to people of one special character, namely, those who are thriftily disposed, and because their beneficent provisions do not touch, *in the very least degree*, the thriftlessness of the unthrifty, who do not, and who will never make, without compulsion, any voluntary provision whatever for themselves, so long as our Poor Law, which we cannot abrogate, exists. I go briefly through these existing Aids to Thrift, in order to prove my case, taking the Government ones first.

We have a Government system of Post Office Annuities, which has

existed from 1865, and which provides a very, very few individuals, with a claim to pensions. These individuals are, I believe, without exception, of a higher class in wealth than most of our paupers ever belonged to, and their annuities average certainly more nearly £100 than even £50 a year each. The system is admitted to be, in its results, a most signal and contemptible failure. I do not myself see how it could be otherwise, as the funds contributed to the Post Office Annuities are invested at a far lower rate than can with perfect security be realized by sound Insurance Offices, and therefore Post Office Annuities can only be contracted for at a cost much higher than their market value.

I take next the Post Office Savings Banks, an institution infinitely more successful and beneficent. Millions of money, increasing every year in volume, are deposited in these, and offer to the depositors the great essential to the security of Thrift, namely, the pledge of a national guarantee. Why, then, it will be said, do not our working-classes use these savings banks as a means to secure their old age provision? I answer that they do, but too often fail of their object, because the money is only deposited and not sunk; because it is liable at all times to withdrawal by the depositor; because, in thousands of instances, those who have thus laid by for the provision of their old age, have generously taken out their money, and defeated their object, in order to help necessitous kinsfolk, or even to deliver dishonest and undeserving connections from exposure and punishment at the hands of the law. Nay, I go further, and say that those, for the most part, who have laid by most in the savings banks, are the very ones most likely to be plundered and left destitute by the claims of friends who lean on them for help in every pinch.

Then come the great Friendly Societies, of whose numbers and solvency we hear so much, and whose practice, as that of the class presumably the most thrifty, by the fact of their membership, shows at once the utter hopelessness of any general voluntary pension provision. The Oddfellows established a scale of pension purchase for their members, their leaders wisely seeing how essential a complement such provision must be to their sick pay insurance. And what was the recorded result of establishing the scale? Why, that out of a membership of 600,000 men, only four individuals, or one in every 150,000, had secured a voluntary pension within the space of two years from its establishment! Again, we are told of the millions of members in burial societies, who, ignorant or interested opponents of a national measure, are always vaunting as self-provided men, whom none should dare to reckon among the unprovided. What is their provision in their burial societies? An average of about £7 each. If any one of them ever could touch one halfpenny of the money, it would be absurdly ineffective as a provision for old age, as it would probably be exhausted in two or three months of infirmity or want of work.

But, as a fact, they cannot touch a farthing of the money. They provide it, not for themselves, but for other people; and as it is only payable on their death, it is plainly no provision calculated to support one moment of their existence. Obviously, therefore, this so-called industrial insurance aims at and effects nothing whatever in the way of

independence during a man's lifetime, and consequently the membership, however vast, of such societies, must be left quite out of view as a preventive of pauperism.

I think from these considerations, that I have made it perfectly plain, that existing public aids to thrift, and existing voluntary societies cannot, from their very nature, secure any provision for the old age sustenance of the community, and that, if no voluntary machinery can be suggested of providing this, the only conceivable preventative of our colossal and deplorable pauperism, then the establishment of such a pension system by compulsory means is proved to be not only justifiable but necessary.

It is important to note that my proposals were made, as many people systematically forget, subject to all such modifications as the nation should think proper to suggest ; modifications in amount and manner of contribution, in period of compulsion and so forth ; and that I should indicate one or two at least of such modifications which have been suggested and received with favour by many thoughtful men. Modifications in cost of course depend on the varying accumulating power of money at different times, and I readily admit that the calculations of eleven or twelve years ago of £10 as reasonably sufficient to begin with for a sick pay and pension, or of half that amount for a pension alone, is insufficient at the present time, when the obtainable rate of interest for small money, and consequently the amount of possible accumulation has been very considerably lowered. But such variations were always to be expected. A different sort of modification, which would have swamped my proposal at once when first made is now suggested, which I should heartily approve, if carried out, but which I have, from respect to the laws of political economy, never advocated myself ; I mean the aiding by the State, in a money form, of the insurance for pension which it compelled the working classes to make. This is advocated strongly by my friend Mr. Moore Ede, the rector of Gateshead, whose reputation as an economist no well-informed opponent will venture to dispute ; and he gives good ground for judging that such State aid, which indeed forms an important feature in the German insurance, is just and reasonable as applied to any English measure. That is a matter for the nation to consider. I can only say that the introduction of such a feature would certainly remove ninety-nine hundredths of the objections entertained against it by the parties called upon to provide pensions, and probably contribute largely to the early passing of so beneficent a measure. Another friend, Mr. Dillon, the vicar of Enstone, suggests the same thing in a different form, namely, that the State should add an amount of one shilling a week to each three shillings of pension voluntarily secured by any working-man, either, I presume, in a national fund, or by means of any insurance society of proved stability and soundness.

With the statement of these considerations, I leave the subject I have taken in hand. I have tried, and I trust not quite in vain, to show to this Congress that one prospect, and, as far as yet conjectured or devised, one prospect only exists, for the extinction of a pauperism which in its wrong to the nation and in its misery to the individual is really the greatest social hindrance to the work of the Christian Church in the present day. I would urge on my fellows, both of the laity and the

clergy, to do their share in making such proposals clear and popular among their fellow men, and thus to hasten the coming of that state of independence and contentment which, in securing the social provision of our race, shall make its members happier and better, and take away from so many of their number the horrible temptation too often suggested to them, as to Job in his suffering, to "curse God and die."

(c) RECREATION.

The Right Rev. ROBERT CLAUDIUS BILLING, D.D., Bishop of Bedford, Suffragan of East London.

THE subject I am to introduce for discussion is a very serious one, and I wish to treat it in a serious spirit. The recreations in which any indulge are a pretty sure indication of their character; and character is very largely affected by the way in which the hours of recreation are spent. Recreation is a most important factor in the physical and moral education of the young, and of no less moment in the education of those who are no longer juveniles, for when does education cease? As the studies of the youth, for which he has a natural or an acquired taste, are those the man will follow in his maturer years, so it is with his amusements. And as they affect him to almost the very last, even (when he can no longer engage in them) through the action of memory and imagination, it is impossible to over-rate the importance of creating a wholesome taste and encouraging a wise choice from the beginning.

I believe it is unnecessary to spend time in endeavouring to prove that recreation is a necessity for every man, and that without it in proper measure and enjoyed under favourable conditions, no man will be the man he should and might be; and that every man will seek in some way to gratify his natural craving after recreation; and that though recreation will sometimes degenerate into mere pastime, and self-indulgence becomes the only thing for which men live—yet that there is in it nothing sinful, and that he who reproaches a man because he seeks to gratify a longing for recreation within proper limitations and prudently, actually reproaches his Maker; and that the poor man and the toiler has as much need of recreation and as much right to a portion of his time for recreation as the highborn and the wealthy; and I do not hesitate to say that in the happiness His creature finds in his seasons of relaxation and innocent amusement, the all-loving Creator Himself takes delight. Such lines of thought I am not about to follow, they would not be profitable for my present purpose.

But I desire to maintain, in the first place, that it is a mistake for the Church to say of certain forms of recreation and amusement, they are popular—popular with all classes—and to a people (who become more capable by education and culture to appreciate and enjoy them), they are more and more attractive—yet because they too often minister to what is low and base in man, and their associations are too often baneful and injurious, it is her duty to denounce them as though in themselves evil, and to decline to concern herself with their purification, or to seek to remedy the conditions under which they may be enjoyed—conditions which are hurtful to those who use them, and afford temptations which cause too many, alas! to walk in the ways of the destroyer. The

theatre and the music-hall, and kindred places of popular entertainment we shall never improve off the face of the earth, but is it a hopeless task to endeavour to improve them? They will not be improved by giving them a bad name, and denouncing them as incapable, in the very nature of things, of improvement—by placing under a ban all who live by them or all who use them; by refusing to discriminate, to give no encouragement to those who seek to raise the tone of the entertainments provided, and to separate them from evil associations. I am afraid some of us clergy are sometimes guilty of a little inconsistency, and it does not escape the observation of our people. I have heard it remarked that a preacher has delivered a sermon in which he has used strong language to warn his hearers against play-houses, and has spoken of play-goers in language which showed he regarded them as inconsistent Christians, if, indeed, he regarded them as Christians at all, and yet he welcomed the lady of rank whose name appeared in the papers among the company attending the theatre on a certain evening, to open his bazaar for the repair of his church or the building of his Sunday school. It is not enough to say the good lady attended only an entertainment of a refined and elevating character, and was able to do so without being brought into contact with what constitutes one of the most serious drawbacks to frequenting such places if the heart and the body are to be preserved from defilement. The rejoinder is, Why should not all have the like privilege? And I wonder why not? It is impossible to turn this Congress meeting into a Committee of "Ways and Means," and if this could be done there would doubtless be discovered much difference of opinion among us about the ways and means. But we have to face the fact that "danger signals" are not effectual to prevent serious accidents; and, surely, what we should aim at is to minimize the risk run, if we cannot secure immunity from accidents, by those who are, and who will be attracted to take their pleasure and find relaxation in such places of public resort.

It is sometimes argued (when this question is the subject of conversation or of controversy) that the clergy need only concern themselves with the conversion of their people and the cultivation of that heavenly-mindedness which will provide for them other resources than those the mere worldling can command, and in which alone he can find relaxation and entertainment, and that then they will cease to care for them. But it must be borne in mind that few of the most spiritually-minded refuse all other than spiritual delights, and that those whom we intend, when we speak of the people, can have few social pleasures, and such as to others "society" offers to relieve the dull monotony of their lives, and are very dependent for their relaxation on what they can share with the general public. Their home resources are almost *nil*. For them there is no society, with its pleasant social evenings and musical parties. And surely if we decline to regard the recreations of the unconverted as matters that should be our concern, we are in danger of committing the grave blunder of playing into the hands of the adversary, and placing obstacles in the way of the success of our efforts for their spiritual good. The power that has possession of the people in their times of leisure and freedom from the cares of toil and existence, and can exert its influence on the people through their amusements, has a mighty advantage in the conflict between evil and good. To raise the tone of all public

entertainments, and to purify their surroundings is surely a good work, and worthy of the attention of those who are happily able to be absolutely, if they please, independent of them for relaxation and pleasure. Among those who use them are many who would heartily assist in the good work if they only knew how. We need a more healthy public opinion, and the means must, then, be devised for making it felt. Of neither of these do I altogether despair.

I have watched with more than ordinary interest the efforts that have been made to provide recreation for the people independent of the public caterer, and with an eye to something other than making a profit and providing a dividend. I remember when many who enlisted in these ventures were terribly afraid that nothing but what is low, and appeals to the animal in man, would have the remotest chance of being tolerated, much less of proving attractive in the East End of London. But they have been agreeably surprised to find that it is not as they feared, and their efforts have gone a long way towards creating a demand for something better in places of public entertainment. The People's Palace in the East End has certainly proved a success, and not only as an educational institution—and by this I mean it has largely accomplished the ends for which it was by its promoters designed. One aim of theirs, among others, was to gather the people in to listen to good music and good singing—the entertainments were to be elevating and improving, though not dull and devoid of all that is bewitching in sentiment and sparkling with fun and humour. Thousands avail themselves of these entertainments, for they are appreciated. The mid-day organ recital on the Sunday is attended by a thoroughly representative company who are held in rapt attention by the sacred music discoursed from the fine organ. The audience is composed almost exclusively of those who would be otherwise lounging about the great thoroughfares of White-chapel or Mile End Road, after a late toilet and before they turned in for their Sunday dinner. Opinion is still divided, I allow, as to the propriety of thus employing a portion of the Lord's day, but I have met with few who have observed the same people within and without who have not been pleased to know that in increasing numbers they throng on Sunday afternoon the Great Queen's Hall. What they enjoy on the Sunday must have its effect on what they will appreciate and patronize on other days of the week, and as I have observed in the case of some smoking concerts that were part of the programme of the winter's entertainments in connection with a working-men's club, in my former parish of Spitalfields, that it was possible gradually to accustom the audience to what was better and infinitely superior to what they at first alone tolerated and desired, and to create a demand for what was good and profitable—it became possible to thoroughly interest and to amuse without descending to what was low, and, to say the least, of doubtful propriety. A man is never more receptive than when he is able to cast off for a time the cares of existence—when he forgets his anxieties and his cares, and is being entertained and amused; and therefore it is impossible, I conceive, to exaggerate the importance of purifying public entertainments, and providing, where you can, that which shall supplant them, so long as they remain what they are, in the patronage of the people. And let us remember that, so long as we even appear to hold and to teach that to enjoy fun and a bright sally of wit and a joke is to

be naughty, or, at all events, to be very near being naughty, there will be a danger that many will suppose that nothing amusing and provocative of mirth can be found in anything that is not naughty.

In a district almost contiguous to the People's Palace is the Oxford settlement in East London, and the Oxford House and the Great Hall in Victoria Square. There, as at the People's Palace, the Educational Classes are well attended, but there will also be seen in an evening a large number of men, some in the gymnasium, some around the billiard and bagatelle tables, some playing dominoes, and some cards. I know opinion is divided as to the propriety of allowing some or all of these games. A friend of mine, who has done as much as any man for the young men of the West End of London, criticised severely our practice in this respect in a working-men's club in my former parish. He believed in gymnasiums, &c., and saw no need for those other games, the indulgence in which he deprecated. But what did our poor fellows, whose limbs had been on the stretch all day long in the market or in the docks, care for horizontal bars and dumb bells, or even for a round or two in a sparring match with the gloves.

In such a way as we allowed them to spend their evenings they would have spent them amid very different surroundings, and where gambling was, perhaps, not only permitted but encouraged but for their club-room. Chess and draughts are by some much recommended as preferable and sufficient substitutes for other games, and they are not to be despised, but I always found the other games more popular and no more provocative of betting or dangerous to the morals of the players. I do not wish it to be supposed that I undervalue gymnasiums or quoits, and the outdoor recreations of cricket and football, but these do not suit all, and will not satisfy the wants of every one of the great multitude that is asking for the opportunity of enjoying innocent recreation in its few hours of discharge from hard manual labour that are not claimed by sleep. But in the two East End halls to which I have referred there are provided other kinds of recreation, about which opinion will be still more divided. Many will, perhaps, hardly be prepared to sanction dancing. I never knew such people to dance as are our East Enders. I never could dance myself, but I often wonder how it came to pass that I escaped the contagion during my ten years of East End life. I should like to have the verdict of an impartial jury, who should be their own witnesses, of the dancing at the occasional parties that are given in either the People's Palace or the Club in Victoria Square. If dancing is one of the works of the flesh it is not to be tolerated under any conditions by those who would live and have others live according to the will of God; or if it is in its nature provocative of what is evil—if it cannot be even said of it with truth it is a harmless amusement, then we cannot look at it. But if it is not actually forbidden to Christians to dance, if used in moderation it is a healthy and invigorating amusement, and if it can be enjoyed without danger to the morals of the company then it is a permissible form of recreation for those who desire to use it. This is the contention of those who are responsible for its introduction and practice in the two institutions to which I have referred. The scruples of many, I know, have been removed after constant and careful observation. The dress of the guests, especially of the women, compares favourably with the dress of those who belong to what is known as

“society.” The behaviour of men to women and women to men has been worthy of the imitation of many who are known as their “betters.” There is little similarity between one of these parties and a West End ball or rout. The East End gathering is in every respect, I should say, the gainer by the comparison. The effect of the association of the sexes has been beneficial to both the men and the women, and many have been drawn away from places of entertainment where they could not have their dance without being led into temptation. And men and women can enjoy one another’s company elsewhere than in the street or in the bar of the public-house or in the dancing saloon. The verdict of many who are absolutely impartial judges, and were not committed to a foregone conclusion in favour of the dancing party; indeed, I may say of some, who confess they came to find occasion against the experiment, has been given in its favour. I can honestly say that I believe there is more of worldliness and of what enervates rather than recreates in much that is allowed in society, that regards its ways as above all suspicion of being defiled by the world, than in these gatherings. How far the clergy should take an active and leading part in these things must be left to each man’s conscience to determine, and must be decided by many considerations. I do not hesitate to say this much—that, in my judgment, they do well neither to look askance upon them or to discourage them. It is hardly necessary to say that I fully recognise how careful we should be to watch against all that might lower our character in the estimation of our people, or diminish the spiritual vigour and force of our own lives. I doubt if there is much more danger here than in lawn tennis, &c. I know of one, a parish priest in the country, who was much hindered in his work by the orgies attendant on the celebration of the annual village feast. At length he determined to endeavour to supplant it. He went from opposition into active competition, and after a very practical way. After service in the church the people were invited, paying for admission of course, to an entertainment in the rectory grounds. Refreshments at moderate prices were there provided, and dancing and other favourite amusements were to be had and enjoyed in the garden or in a large tent. The more rowdy portion of the community held at first aloof, and there was picketing or something very much like it, and there was an effort made to maintain the old customs with all their attendant evils. But all have now caved in. The proceedings are orderly, and excess of any kind is unknown. He has educated the people up to enjoy and prefer a more excellent way of spending the annual holiday. Who will say he did wrong? I look with approval on the efforts of the clergy in town and country, who, if they are unable to go what they would call the lengths that some go, and they may be right, are endeavouring to provide for their people the opportunity of rational recreation apart from demoralizing associations. No one would regret it more than I should if such work were allowed to lessen the attention given to the higher duties of their sacred office to which they have been set apart at their ordination—or that they should yield to the temptation to allow attention to these things to encroach upon the time that should be devoted to the cultivation of their own spiritual life. But surely these things can be kept in their proper place, and all deterioration in the spiritual life carefully and prayerfully watched against, and they can be made ancillary to the great work of saving

souls and may indeed hasten in the coming of the Kingdom, the hallowing of God's Name, and the doing of His will upon earth as it is done in heaven. I am deeply impressed with the necessity of giving attention to these things that concern so intimately the well-being of our people. I cannot quote the exact words of Dean Rumsey, but he wrote to this effect:—"I should never be sorry to think that, within the limits of becoming mirth, I had contributed to the entertainment and recreation of my fellows." I am convinced that everyone, whether clergyman or layman, who adds something to the innocent enjoyments of human life, has joined in a good work, inasmuch as he has diminished the inducement to vicious indulgences. God knows there is enough of sin and sorrow in the world to make sad the heart of every Christian man. No one, I think, need be ashamed of having sought to cheer the darker hours of his fellow-travellers' steps through life or to beguile their hearts when weary and heavy laden. So far as my experience goes, I have never found that the cause of morality and religion was promoted by sternly checking all tendencies of our nature to relaxation and amusement. If men are too ready to enter upon pleasures which are dangerous or questionable, it is the part of wisdom and benevolence to supply them with sources of enjoyment which are innocent and permissible. We may differ as to the propriety of this or that source of enjoyment, and differ about what is innocent and what is permissible, but we can hardly have any difference about the necessity of removing occasions of temptation, and providing especially for those whose portion furnishes little that is bright and enjoyable, some relaxation, and something to enliven the dulness and the monotony of their lives.

ADDRESSES.

(a) BETTER HOUSING.

H. W. HILL, ESQ., Horsleydown, London, S.E.

JUST six years ago the world was startled by a pamphlet issued by a committee of Nonconformists, called "The Bitter Cry of Outcast London." It revealed, however, no facts that were hitherto unknown to active parish priests, and to those social reformers who knew anything at all of the condition of the great mass of the population of London and our other great cities. It had this most useful effect, that it aroused in people's minds the conviction that "something must be done." That something took the form of a Royal Commission of enquiry, which reported in 1885. It is worth while bearing in mind just one or two facts given in evidence before that body. The great Lord Shaftesbury declared that, after sixty years' experience of London, he thought this particular question of the housing of the poor was in a worse condition than he had ever known it. It was shown that in large districts of the metropolis whole families were living in one room; that the rents of these rooms ranged from 2s. 6d. to 4s. a week; whilst, on a most liberal calculation, the average weekly earnings of unskilled labourers ranged from 12s. to 18s. a week. The Act passed in 1885, and which incorporated ten of the recommendations of the Commission, has, in the opinion of competent authorities, proved ineffective. I think I may pledge my own experience as a Churchworker in London, and as a man holding parochial offices in a

very crowded Southwark parish, that the condition of things remains to-day very much what it was. How does this affect the work of the Church? In many most disastrous ways. Civilized society and the Christian religion demand, and the demand is just, that a man shall bring up his children amidst moral surroundings. In the condition of things existing in these crowded neighbourhoods, how, in God's name, is this possible? The Church's duty of nourishing her children in the virtues of temperance and chastity is very often ill performed. We bring young people to the Church to be confirmed, and we tell them to say their prayers morning and evening; and we tell them, also, that before they come to the Blessed Sacrament they are to make an adequate preparation. What are they to do? They are members of a family living in one room, or in two rooms and a cupboard. How are the young people to obey the behests of the Church in this respect? I have not time to indicate what, in my opinion, after some years of experience and anxious thought, are the causes of all this. Briefly, I have no hesitation in declaring that the principal cause is our present system of land holding and land management. The evil is far too great to be dealt with by individual effort. We must appeal, therefore, to the machinery of the State. The country labourers must be prevented from coming to that city of appalling contrasts, "where wealth accumulates and men decay." The country people, who belong to the land, must be kept on the land by just laws, which shall have that effect.

In regard to the immediate necessity of sanitary dwellings, I would remove all control of the medical officers and inspectors of nuisances from the vestries or any local bodies; and I would always provide that anyone who was the owner of house property, or a ground landlord, or nominee of a ground landlord, should not have a seat on any local board in a district in which their property is situate. Power should be given to municipal and local authorities to acquire land, at a fair valuation, to erect dwellings at a fair rent; and the money to meet the first cost should come by taxing the ground values of the country. By these means the middle men would be abolished. I know very well that in mentioning these remedies, some thought should be had to the action of political parties. A partisan myself, I declare I do not care a single brass farthing which of the political parties takes the initiative in this matter. Party is too often used as the end, and not the means; and the necessities of the people are generally then postponed to the necessities of party.

The Church has now an unique opportunity. The Church claims to be God's appointed teacher of the nation. I think in this matter she may well lead. I do not come to ask the clergy to take part in ordinary party politics; but I do ask them to use their office as teachers to arouse that public opinion, to which, when once it obtains sufficient volume, political leaders will be ready to break their necks to give legislative effect. We are told that the body is the temple of the Holy Ghost; and we leave these people to live in houses in which no country gentleman would house his pigs. It is small wonder that so many men should ask if, after all, it is true that the kingdoms of this world are to become the kingdoms of God and of His Christ, if it is true that the tabernacle of God is to be with men?

I appeal to my fellow workers of the laity to be up and doing in this matter. I appeal to the clergy to be up and doing also; but, more than all, I appeal to the fathers of the English Church to uplift the banner of Christ in this great work, and not leave the task to the prelates and princes of an alien obedience.

(d) SWEATING SYSTEM.

The Rev. H. C. SHUTTLEWORTH, Rector of S. Nicholas', Cole Abbey, London, E.C.

MR. CHARLES BOOTH, in his most valuable volume on the "Life and Labour of the People" in East London, tells us that the term "sweating" seems to have been originally used by journeymen tailors, as a contemptuous description of the conduct of their fellow-workmen who worked at home out of hours. Out of this practice grew up a complete system of home-work, and the working tailor employed, besides members of his own family, other workmen to help him at home, and thus he became a sweater, *i.e.*, one who made others sweat.

The word soon spread to other trades, and generally speaking, the nickname of "sweater" signifies the small master, who is himself a workman. I take it, however, that as the title of our subject this evening, it is not employed in the technical trade sense, but in that wider meaning which it has with the general public. In common speech the word sweater is used to mean an employer who systematically underpays or harshly uses his workpeople, or who fails to provide them with proper accommodation, or any middleman who comes between the consumer and the producer, or between the distributor, the manufacturer, and either consumer or producer, to make his profit out of the needs and labour of the poor.

It is much to be regretted that the Report of the Lords' Committee has not yet been issued, entirely owing, I believe, to the unwillingness of some of their lordships to remain a few days longer in town, when the season was over. But the evidence given before the Committee is in print, and can be had; and those who will take the pains to examine even a few pages of the four fat blue-paper volumes, will rise up from that study ashamed and shocked beyond the power of words, to think that, in our boasted era of civilization and Christianity, so hideous a system should exist and flourish among us, that such ghastly lives should be led, such intolerable hardships suffered, by our brother-men and sister-women, for whom the Master gave His life.

The sweating system is not, indeed, one system, but many, each involving its own evils, and its ever-widening circle of social wrong. There are great wholesale houses, especially in the clothing trades, which do not employ workpeople themselves, but give out their work by contract to some middleman, finding materials themselves. That is, they employ a sweater; or, as is sometimes the case, they deal not with the workers directly, but with a go-between, who collects and gives out the work, and possibly does some of it himself. This system develops home-work, and especially home-work done by women; and I need scarcely point out how it seems to have been expressly devised so as to take advantage of the needs of the very poor. Or, again, the wholesale house buys ready-made goods from the small workmen; or, in some trades, the small master employs what are called "greeners," mostly foreigners or young learners, who will work long hours in return for the barest keep; of course, thus reducing the cost of production, aggravating competition, and bringing down wages all round.

These are some of the sweating systems: and out of them flow long hours, low wages, unsanitary conditions of labour, and irregularity of work.

What has the Christian Church to say to this? First, that she cannot stand idly by, and say in effect, that the relief of physical misery is not her business: that she is only concerned with the spiritual needs of men. The temporal welfare of the poor and the workers has always been her intimate concern. For poverty and misery are not merely evil in themselves, though that is bad enough, God knows. But we are,

perhaps, inclined to allow too little for the effect of such an environment on character. You would not plant a rose tree in a bog, and then expect it to yield fair flowers; nor would you be contented, if you really desired to save the world, with merely moving the rose tree out of the bog, and planting it elsewhere; especially if, all the while, you allowed conditions to exist which were for ever planting more and more rose trees in bogs more and more filthy, more and more hopeless of flowers or seed. You would set to work to drain the bogs, and turn them into smiling and fertile soil. Just so, we must not rest satisfied with merely saving souls. We must trace the causes which lead to their loss, and cure them. We shall most assuredly find that poverty is one of the infinitely fruitful mothers of such loss; and at poverty, and all the evils which make for poverty, the sweating systems and the rest, we must strike with all our might. Much is gained when once we realize that poverty is not a mysterious dispensation of Providence, which, for some inscrutable reason, is the cruel lot of the majority of men, but an evil which can be cured, and in the cure of which alone can we adequately deal with the sin it causes. The abolition of the sweating systems, and of the poverty of which they are at once the symptom and the cause, is a great spiritual effort. As was said by the author of the most beneficent legislation of our time, the great Lord Shaftesbury, in his first speech on the Factory Acts, in 1833, "To me it is a great religious question."

I have no time to examine the various remedies proposed for the evils of the sweating systems. I will only say that whatever we do in this direction must be done *thoroughly*. No mere tinkering, no attention to symptoms only, is enough. We must search out the causes and do battle with them; and already it is seen that a whole nest of those causes is found in our defective social organization and arrangement. One remedy I will mention, and one only. Let us extend the principle of Lord Shaftesbury's Factory Acts; and as he protected women and children, in the teeth of the furious opposition of the whole manufacturing interest, so let us protect the men, who are equally helpless in the hands of capital. The prohibition by law of the exaction of more than eight hours work daily from the labourer, would strike at the very roots of the sweating systems, and if accompanied by an international labour agreement, which ought to be quite as possible as an international war agreement, would cut off one of the most fruitful sources of poverty, misery, and sin.

This generally. But there is a question which I suppose we have all asked now and again, and, perhaps, have tried to forget in our despair of an answer. It is this: "*What can I do to remedy these evils?*"

That is a question which I will now try to answer.

(1) You naturally wish to get your clothes, your food, your goods generally, as cheaply as you can, and I suppose that if we find that we can get, say, our printing done more cheaply at Smith's than at Brown's, we shall go eagerly to Smith, and chuckle over our saved half-pence. Now, does it ever occur to us to ask how it is that Smith can get the same work done for a less sum than Brown? In nine cases out of ten the reason is that Smith is a sweater. He pays lower wages, employs fewer hands, and so works those he does employ longer and harder. He has boys and women to do men's work: and so he cuts down the cost of production, and can sell his goods cheaper. You may almost take it as an axiom that in these days cheap work is done by cutting down wages. It can only be done by cutting down either wages or quality. Now I say that we cannot rightly put the matter off by saying that it is Smith's business, and not ours, whether he pays his workpeople properly or not. It is our business. For our saving has really come out of the sweating system, and we ourselves are the sweaters. The rage for cheap

goods is responsible for much of the evil of the whole system. Let us know clearly what we are doing when we go to the cheap shop.

There is a movement now being set on foot in London, which is called "The Consumers' League." It is an association of persons who desire to do their part in destroying the evils of sweating, and who will endeavour, so far as may be possible, to deal only with such tradesmen as are known not to be sweaters. The officials of the league will undertake the necessary enquiries, and will publish lists, not of the sweating firms, but of those who deal fairly with their people.

(2) You have some money placed in excellent investments, and it brings you in a tidy little income. They are shares in a company. Have you ever thought that you are a partner in that company? that its servants are yours? that their labour produces your profits? Has it ever occurred to you to enquire into the wage they receive, the hours of their labour, the condition of their toil? Are you enjoying your comfortable income by sweating your fellow-men?

(3) You have house property. Who lives in your houses, and *for what purposes are they let?* Your lawyer, your agent, looks after them, and pays you the rent very punctually. Have you ever enquired from what sources that money comes? Again, you may be a sweater; and in this case a sweater of the worst sort of all; one who makes profit out of the bad housing and daily discomfort of the poor.

The London School Board and the London County Council have lately refused to give out their work to any contractor who does not satisfy the Board that he pays, at least, the trade union rate of wages. Is it impossible that we Church-folk should unite in a great Consumers' League, pledged to do without rather than deal with men who grow rich on the sweat and blood of their fellow-creatures, pledged to *live* no less than to pray—"Thy kingdom come . . . on earth"?

DISCUSSION.

J. T. DILLWYN LLEWELYN, Esq., Penllergare, Swansea.

THE last speaker has evidently touched your hearts, and I strongly recommend you to follow one portion of his advice, which was to make yourselves individually interested in this great question. If you do that you, as members of our great Church, will be taking practical part in the outcome of this Congress. I wish to speak on the question of recreation. Let us understand the meaning of the word. It is the recreation of the man after his toil and work; and if we recognise this it will be manifest that the ways in which the body can be recreated after hard work are very various in different places. I will deal first with the recreation of those who have passed early youth. We have in the towns easy forms of recreation; in the theatre, or the free library, or the science and art schools, or the Young Men's Christian Associations, various ways of recreation after work. These are, however, not so prevalent in the suburban districts. In the suburban districts there are certain forms of recreation which you have not in the towns, but I am well aware of the ever growing want of the suburban districts for those opportunities which are available in the towns, and which I believe the best men in the suburban districts mean to have for themselves. The means of obtaining the reading-rooms, and the various accessories of instruction and amusement, is now the problem which is being solved in different ways in different districts. As to the recreation of the young, let me give you some of my personal experience. I am not quite a wreck yet, but I have been captain of my county eleven, and am still the president of the Football Union of Wales, and it is the greatest pleasure to me to see the young men being trained in a way that will have the best effect both on their souls and bodies when they reach more mature age. About twenty-five years ago I remember being seriously called to account for promoting athletic sports, cricket, and football, and I was told deliberately that I was providing an incentive to the young men to go to the public-house. I turned on my questioners

and critics, and said, "Precisely because it is the converse—because unless the young men will observe the principles of temperance, and discipline, and good temper, they cannot succeed in their sports, I believe these games to be good for them. If they will aim at a good standard they will do themselves good, if they depart from a good standard they will unquestionably fail in the very things they are aiming at." I notice one good sign with regard to the numberless little clubs which are constantly applying for subscriptions. I find that the latest rule which is being adopted in all the boys' clubs about the place is that anyone using bad language is to be fined a penny. That is a step distinctly in the right direction. It means that the boys are adding to the rules which I have set down as sufficient. The discipline which is observed in these clubs must have a good effect upon the members in their after lives. It was a great pleasure to me two years ago to watch the Cardiff football team playing their matches, because I observed that they overcame brute force by that discipline which involves science. I think that in our own individual cases we must agree that we have gained considerably by the discipline we experienced during our early years. It is, I think, a matter of the utmost importance that we who have passed pristine youth, we who still look with pleasure on the games of the young ones, should take the greatest care in promoting a good tone amongst the boys.

The Rev. W. MOORE EDE, Rector of Gateshead.

THE practice which prevails at Church Congresses of putting down three or four cognate, but nevertheless independent and distinct subjects for discussion at one meeting is apt to cause the debate which follows to become somewhat confused. I want to carry your thoughts back to the subject brought before us by the reader of the first paper. I do not think that any clergyman or layman who has worked in a large working-class parish, or who has sat on a board of guardians, can have failed to be deeply impressed by the magnitude of the evil of old age pauperism. The fact of the matter is that the great mass of the working-class, that is to say, the great mass of the nation, have before them as their only prospect in life the prospect of an old age of poverty or dependence upon unwilling relatives or upon unwilling ratepayers. I think every clergyman who is not content with simply tinkering at the question of poverty by the distribution of occasional doles, is often himself obliged to put the question, how is it that there exists this evil to such a great extent amongst us? There must be some principle which is being violated, for evil consequences of such magnitude only spring from the violation of right principles. I think reflection will convince anyone that the principle which is violated is this, that every man ought in the days of health and strength to provide for the probable misfortunes of old age, that he ought to do so not only in his own interest but also in the interests of others upon whom otherwise he would become a burden. It is a duty which he owes not only to himself, but a duty to his friends and his nation. How can that duty be enforced? I quite agree with the suggestion made by the reader of the first paper in his memorable first article, namely, that the right method of dealing with this difficulty is for the nation to step forward and say with regard to thrift, as it has said with regard to education, "we will insist that every man shall do that which is his duty in this matter;" in other words, "we will bring compulsion into operation." I will not attempt in the short time at my disposal to argue the question whether Englishmen will stand compulsion, or whether compulsion is right or wrong. I want to pass to another point on which I differ somewhat from the reader of the first paper, as he himself indicated. I want to consider the question, is it right and fair, is it just, that the whole burden of the maintenance of old age should be placed upon the shoulders of the poor? I say "no." At present a very large proportion of the burden of the old age poverty in this country is a tax upon property. To compel everybody to provide for themselves would simply be to take the burden off the richest and put it upon the poorest, and I say that is not right and not fair. Then we are face to face with the state of things which has been alluded to so strongly and forcibly by Mr. Hill and Mr. Shuttleworth. The fact is, that a very large proportion of our population are in receipt of very small wages and that to transfer the whole burden of their maintenance in old age upon them in the time of their youth would be a burden greater than their backs would be able to bear. Therefore, it seems to me there are strong reasons why we should treat this matter as, practically, they have treated it in Germany, and as they are treating it, and are proposing to still more largely treat it, in Denmark.

We should halve the burden. We should say that every man must, in the early days of his life, provide a sum which shall be paid into the National Pension Fund [details omitted for want of time] and this sum should be sufficient to provide him after the age of sixty-five with an annuity of £6 a year. The State, which is only ourselves in another form—only the rich contribute a larger proportion to the taxation than the poor—should step in and say, “we who are able, and strong, and wealthy, will contribute the other half to this pension, and raise it to the sum of £12 per annum.” That is practically what they have done in Germany. I notice that when this proposal was mentioned by the reader of the first paper, a popular ecclesiastical dignitary sitting near me on the platform muttered the word socialism. I am not afraid of the word socialism. I have yet to learn that there is any conflict whatever between Christianity and socialism, and if those who now hear me disapprove of socialism they have certainly received the remarks that fell from Mr. Hill and Mr. Shuttleworth in a very extraordinary way for disapprobation. We shall not grapple with the evils that are the subject of consideration to-night without a great deal of compulsory legislation of a very drastic character relating largely to land and the freedom of the action of the capitalists, and this compulsory legislation is only called by another name when you call it socialism. Therefore, it seems to me that the cry of socialism is no real objection to the soundness of the suggestion that the nation should treat the aged members of its community as a family treats its aged members, that is, help to support them when they are past work.

Miss EDITH A. BARNETT, London.

THIS meeting will not take it amiss if I, being a woman, turn aside for a moment from the larger aspects of thrift, to take a more personal, perhaps for that very reason a more womanly, view of the question before us. For when one thinks of the Church's duty, though one thinks primarily of a vast organization, stretching its arms over the world, impressing law as well as virtue upon all mankind, one remembers afterwards, and, perhaps, with a more permanent and abiding, because a more loving remembrance, that the Church and its teaching, and its influence, enters into every home, however humble, and builds up for good or for evil the moral sense of the vast company of insignificant people. Canon Blackley asks for the help of the secular law, to force men to provide for their old age. But the secular authority never wields the power of the Church. Secular law lags after the moral sense of the more enlightened among us, so that we habitually say, “first let us convert the world, and then our law will be passed.” But the Church steps before, holding up counsels of perfection, and where she leads, we follow. When thrift is recognised by the Church as a personal and religious duty, binding on rich and poor alike, there will be laws to enforce it; but at the present moment it is hard to find any very definite teaching that connects thrift with religious belief or practice. Poverty? Yes. Many, in obedience to the Church's call, have stripped themselves of all that they had; many more have turned aside from possibilities of great wealth. But poverty has no necessary connection with thrift, and even providing for old age is but a small part of thrift. To take the allotted share of money, and to make the best of it, neither to repine over poverty, nor to grudge the trouble of spending well, not to grasp nor to waste, not sparing in a good cause nor ever spending in a bad one, to use every penny—aye, and every penny that lies hidden in thousands of pounds—as one tool more for the Master's service; in a word, to be thrifty; that seems to lie outside religious teaching and training. One lesson the Church has persistently taught as to the use of money; and if any proof were needed of her enormous power in moulding men's consciences, and framing their moral law, we have it in the outcome of her teaching to give. We are often told we do not give enough. We hear continually the cry for “money, more money.” If we mix some thrift with our giving, and cease to give to foolish causes, we should have money enough left to float all the good ones. But at present, my point is the wrongful insistence on giving, to the exclusion of all other duties connected with the use of money. Suppose, by way of example, that a professing Christian never gives, and all the world will cry out that his profession is an empty sham. But, suppose the same man gives largely, and then dies, leaving debts unpaid, and his children at the mercy of the public, and there will be no such consensus of opinion. Many will assert that he was a liberal-hearted and generous, though, perchance, mistaken man. It would be thought very hard measure to translate into nineteenth century language, the saying

that he was "worse than an unbeliever," or that he had "denied the Faith." The idea that to give is good, apart from object or motive, has worked incalculable harm. The shadow of a great name, much honoured by the Church, rests on the doctrine that "a man should give for his own sake, when he will be tempted to withhold for the petitioner's." And so, blighted by selfishness, gifts have brought forth no fruit of charity and love, but have helped to crush out of daily life the virtues of forethought and self-denial. One more suggestion. We often hear it said by persons who believe themselves to be devout and faithful, and it is passed by without reprobation or rebuke, "I must have this, that, or the other, for I must live up to my position." Where is the "must?" Do the working-men and women, to whom we so glibly preach thrift, possess all those pleasant things which we are so apt to call necessities of life? There is no "must" in the matter, except that a Christian worthy the name must be content with that he hath, and with the position whereto he is called, and he is not called to imitate the manners or the dress or the mode of life of people with double his money and opportunities. Are not the opportunities of a Christian his occasion of doing good? And what is more urgently needed just now than to show, not merely to tell or to say, how that the things worth having in life, are not the things that can be bought with money? How can we speak to the working-men and women of thrift, knowing their grinding poverty and their many hardships, remembering the many avenues of delight open to us, but closed to them, if our own hearts are not entirely free from lust after more money and desire of gain? How can we talk to him about debt, and the folly of living on credit, so long as we have debts on the school-room, where we teach him his duty, and debts on the church, where we worship God? What can we say against thriftlessness and wastefulness, while we are always ready for our own purposes, or our own pleasure, to engage in that most thriftless and wasteful of all modern devices, the Church bazaar. I forgot the one inspiring "must," that rests over all our lives. So long as the necessities of life last, there is work to be done, and light to be shown on a dark path; and when the necessities of life fail us, we must die, and pass on to other service. It is said that a man alone can do without money, but that, when he has wife and children hanging on him, then he must have it. They forget that in thus openly avowing their own limitations, they forfeit the right to teach thrift to the working-man, whose wife and children yet find means to cling to love, and hope, and purity, in spite of shallow pockets. And it is a libel on women, English and Welsh alike. Have women ever been wanting to lead a forlorn hope, or to live a life of martyrdom, when the call has come? The educated women of this generation have their faults, but they have at least shown that they possess courage that no opposition can dash, and a dogged determination to reach, at whatever cost to themselves, the end that they believe to be good. These are valuable qualities in the service of a Church militant. I would fain see them turned to the service of the Church. And then, perhaps, we may see Churchwomen, as a body, practising thrift, and showing it to their poorer neighbours. As for the children, what heritage of money is to be compared with the training that must be given by father and mother who spend their lives in teaching to their generation the lesson of which it stands most sorely in need—once more, the duty of personal thrift.

The Rev. C. E. T. ROBERTS, Perpetual Curate of S. Clement's, Notting Hill, W.

A LONG time ago I asked a man how it was he could address a very large audience with the confidence with which he usually did address one, and he said, "I always speak to them as if they knew nothing at all about the subject I am dealing with." Now, I have not the impertinence to come before you to-night and to assume that you do not know—probably most of you know much better than I do—the facts about this question of the better housing of the people. But it is just possible there are some persons in this hall who have never visited the houses in which the poorest of our people live, and, as I happen to represent a slum which I am told is unique in its filth and its miserableness, I think that possibly I may ask such persons as are strangers to such slums to visit it with me in imagination for a moment or two to-night. I have been for five or six years working at the East End of London, but I never saw at the East End such degradation and squalor and such wretched houses as I have found in the richest parish in the richest city in the world. I do not ask you

merely to accept my own statement. The Bishop of Marlborough, who is suffragan bishop for the West of London, found himself one Sunday morning in the very heart of this particular slum, and he said to me the day afterwards, "I could not imagine there was such a hell on earth." He said the people were sitting on the doorsteps, evidently trying to escape from the heat and vermin within, and the streets resounded with blasphemy and ugly words. Let me speak for a moment of the people in the slum. They consist partly of men and women who get their livelihood by hawking different wares in the street, such as fruit and flowers. There are organ-grinders in abundance; there are also a great many old-clothes sellers; men and women who sell chickweed and groundsel for birds, bottle-dealers and odd job snatchers. Many of them are very excellent fellows, who have had really no chance in life. Besides these I must confess there are a great many rogues, such as the men who will provide you with any kind of disguise you require. They will transform you either into an old soldier or an old sailor, and give you either one arm or two arms, or no arms at all. They are equally liberal as regards the provision of eyes; and if any of you should be short of a character they can always write you one, upon the best of paper, with a very neat blue or gold heading at the top, and purporting to come from one of the best names in the kingdom. Think for a moment of the houses in which these people dwell. At the corner of the street there is a large common lodging-house, and similar houses are to be found all through the streets. They contain, say, from forty to fifty beds for men, at fourpence a night, on one floor; perhaps as many beds for single women on the top floor; and there are also cubicles with short wooden partitions for those who are, I must say euphemistically, called married people. It is notorious that men and women who once take to living in these common lodging-houses are generally lost to all respectability, and they seem to lose all hope and all desire for anything better. It is a dreadful place, the common lodging-house of London. Besides the common lodging-houses, there are what are called furnished rooms. A furnished room consists of a very narrow place with a four-foot bed, invariably full of insects. Fortunately they never bite me, I suppose because my blood is particularly sour, so that you need not be afraid of any infection. Besides the bed the room contains a chair without a seat and probably with only three legs, a leaky kettle, and a spoon. For this a poor fellow who, if he is lucky, gets about twelve, fourteen, or fifteen shillings a week, has to pay four or five shillings a week. He and his wife and four or five children will occupy the bed, and, in order to bring the rent down, they will let the other side of the room to some woman or single man. This is the kind of thing we have going on in the wealthiest parish in the wealthiest city in the world. I must say something about what I regard as the duty of the Church with regard to these people. I fear that if we wait for the State to apply the Statutes which Lord Shaftesbury put on the Statute Book we shall have to wait yet for some considerable time. We cannot get our local authorities to apply the laws which have been passed, and I think the Church must be the pioneer of the State in this particular matter. The Church was the pioneer of the State in the matter of education, and so I think she will have to be the pioneer in this matter of providing better houses for the poor, and in this work the Metropolitan Common Lodging House Association is taking the lead.

The Rev. R. M. GRIER, Prebendary of Lichfield, Vicar of Hednesford, Staffordshire.

As a clergyman working among the miners of Staffordshire, I desire to thank Mr. Shuttleworth for the line which he has taken in regard to the poor of London. He has certainly made the work of men like myself a great deal lighter for us, by having in the centre of our civilization preached, as it were, from the house tops that a person because he is a priest is not the less but, if possible, even more a man. Whether he and I should agree in regard to some of the measures he proposes for the relief of suffering and in the interests of the poor, I do not know, but I am at one with him in his endeavour to substitute political humanity for political economy, as also in the view that the Gospel of Christ is a message of salvation, here and now, to body as well as soul, from all removable evils. The suggestion has been made by Mr. Hill that we in the country should keep the poor with us. May I suggest to him that he, on his part, should keep in London those gentlemen who promote bogus

companies. They are a source of infinite mischief. Indeed, I am not sure that we shall ever be able very greatly to improve the condition of the people until the Church has either moralized or abolished limited liability companies. Too often the shareholders in such companies appear to think that not only their pecuniary risks, but their responsibilities before God are strictly limited by Act of Parliament. Let me illustrate the action of these companies. A friend of mine invented an engine, which is now having a large sale. The fame of his invention reached the ears of a firm of London solicitors; so down they came, and offered to start a company with a capital of £100,000 for the sale of his engines, and proposed to give my friend £25,000 out of the £100,000, for his invention. My friend replied, "The concern will not bear so much money." The characteristic reply was, "What is that to do with you? You would get your money, and if the concern went to pieces six months hence you would be perfectly safe." My friend was a poor man, but a man of honour, and he refused the temptation. If he had accepted it, what would have been the result? The manager of the works would have had to grind the faces of the poor in order to provide dividends for the shareholders. But even if a smaller sum had been raised, the shareholders would probably have known nothing and cared nothing for the men by whose labour, by whose thews and sinews their profits were being made. I would also suggest to Mr. Hill that if we keep the poor on the land, he should send us back the absentee landlords. In my neighbourhood, where there are large numbers of mines, heavy royalties on the coal are paid to the landlords. Now, some of these landowners live among the miners and do a great deal of good, but some live at a distance, and not one single penny can we get from them in the interests of the poor. I attended a mass meeting of the miners a short time ago, and I think some of the absentee landlords would have been very much astonished if they had heard the strength of the language in which they were denounced, and the calm way in which the miners spoke about the royalties, as if they were being robbed of them. Having been for some time a member of a trades' union, and taken a successful part in more than one strike, I am convinced that if the people are only treated with common justice, the gentry will have nothing to fear from them. But if they are to be so treated, some of our habits and prepossessions must go to the wall. We have been considering the housing of the poor. Has it ever occurred to you that a very large number of those who live in the worst dens in the worst parts of our large cities once lived in houses as comfortable as those of any person in this hall? We have been talking about thrift. Has it ever occurred to you that whilst we desire to promote thrift, we force upon the people the most dangerous temptations to unthrift? We have been talking about recreation. Has it ever occurred to you that we keep up among the people an evil, which does a great deal to vulgarise their recreations, and convert their pleasures into a source of misery to them? We have been talking about sweating. Has it ever occurred to you that one of the worst forms of sweating is to be found in those tied public-houses, the owners of which are sometimes returned to Parliament, and are flattered by the Church and ennobled by the State? It has been a matter of surprise to many in this country that the late great and successful strike in London was attended with so few deeds of violence. Perhaps it may not be generally known that Mr. Burns and Mr. Tillet were constantly warning the men against entering public-houses. A working-man, whom I have the honour of numbering amongst my dear and intimate friends, told me that he heard Mr. Burns addressing a large body of his fellow-men, some of whom were smoking and some of whom had evidently been drinking, and that he said, "the worst enemies we have are not the directors of the dock companies and Mr. Norwood, but the public-houses of this country and the men who waste in drink and tobacco the money which their wives and children need at home." These words were more loudly cheered than any other part of his address.

ARNOLD HILL, Esq.

I HAVE asked for permission to speak for a few moments on a subject very dear to my heart, and my apology for troubling you must be that I have now for many years been responsible for the employment of many thousands of men. The subject is the duty of the Church with regard to thrift in relation to the working classes, and not only of the Church, but of us all. I believe that this evening we have had a most

practical expression of the approaching enfranchisement of the sexes in that most admirable speech which came from Miss Barnett's lips, in which she denounced those specious requests for legislation from the clergy who spoke before her, and said that the real meaning of thrift was the thrift of the people at home, and not that insurance for an old age which, perhaps, may never come; and still less, that compulsory State insurance, of which we have heard, and which, I believe, is doomed to failure. The character of a man is formed not by compulsion, but by that atmosphere of perfect liberty, whereof we British are proud. It is by that moulding of character, which promotes true thrift, and not by the compulsion of the State, that the Church will make her people strong. I know that if I could persuade the workmen that in every home I could raise wages by 4s. or 5s. a week, and if I could persuade them that they are bound, first of all, to give up alcohol, and then persuade them to add to that renunciation tobacco, they would be the stronger and better men. Lastly, if I could persuade them to give up the total use of flesh meat on the strength of that sacrifice, you would find we should be cutting at the roots of all the sweating, of which so much nonsense has been talked. A man who has control of himself and his purse has also control of the market, and I know from experience that our best men cannot possibly be sweated, not because they have all sufficient money, but because they are the masters of their own trade, and therefore no master can do without them. What is the moral of the great strike with which we have all been sympathising during the last three months? The grand lesson, which comes to us for the first time in the annals of London labour, is that the lowest class of employes have found the importance of self-help and combination, and have ascertained that they are absolute masters of their own destinies. I contend that when we learn the lesson of self-control, we find that men can live on the purest, simplest, and most wholesome elements of food at a minimum of cost. If you buy a pound of wheat you pay less than 1d. for it, whereas if you go to the butcher's shop you pay 6d. if you are lucky, and yet every pound of wheat contains three times as much nutriment as the pound of meat. Let me give you an illustration. One of our leading men in the works not long ago tried the experiment of seeing how little his family could live on. He lived on the best foods that could be bought in the market, and he found that the cost amounted to 1s. 3d. a day for a family of ten. I myself have lived over and over again at the price of 2d. a day, although, in my case, no necessity existed. You have only to test these things in your own lives, and you will find them true.

A. STANLEY COBB, Esq., Pontypridd.

THE subject on which I wish to speak relates to the difficulty which the working classes experience in obtaining work. A good deal has been said about the housing of the poor, and different rates of wages; but one of the hardest things that can happen to a poor man is to find when he is anxiously desiring to work that no work is forthcoming. It is, I think, rather disappointing to Church people generally to see that in the recent strike in London so little influence was exercised by anyone connected with the Church. It is perfectly true that the Bishop of London was associated with the final settlement; but the practical conduct of affairs throughout was left in the hands of Mr. Burns, Mr. Tillet, and Mr. Champion. We have already heard that a great deal of self-denial was shown during the strike, and we have seen the result; but that result may very easily be exaggerated. It is true that an increase has been obtained in the rate of wages; but it is by no means clear that the difficulty felt by the great mass of employees in finding labour will be removed. I hear somebody say, "it is just the other way;" and there is no doubt that will be the case, because some of the work that has hitherto been done in London will now be removed to other places, and there will therefore be less work to be done, although what is done will be better paid for. A permanently successful endeavour to raise the working classes, as a whole, must be founded, in my opinion, on a real approximation of the demand and the supply of labour. These are old truths which we may fight against as much as we like, but which, after all, actually determine the great majority of cases in life. The value of goods and the value of labour will ultimately depend upon the supply and demand. The question is, how is a proper approximation between the two to be obtained? It seems to me that one method of enabling the working-man to find employment has been very much neglected. We are all acquainted with the work carried on in the Servants' Registry Offices. If a servant wants a place, she does not

go about from house to house asking whether a servant is wanted there, but she puts her name down on the register, or she ascertains from the register the names of employers who want servants. We want to have similar registry offices for workmen. This was tried on a small scale some time ago by Mr. Nathaniel Louis Cohen, and it was very successful; and Cardinal Manning has recently said, "what we may hope will come from this strike is a registration of labourers and an organization of labour." Such a system would enable labourers to know where to apply for labour; and, on the other hand, employers would know where to register their wants, and thus obtain a selection of the best labour available at the required time. Why should not some London committee be formed to promote such a system of registration; to appoint reliable agents, in different districts, whose duty it would be to ascertain the characters of the men, and the class of work they were seeking; and to receive and publish reports periodically?

Mrs. HENRY KINGSLEY, S. Agnes' House, South Wimbledon.

You, my Lord Bishop, have kindly announced my name; let me add that I am a nuisance. I have only been four days in Cardiff, so perhaps you have not found that out; you probably would if I lived longer amongst you. Mr. Shuttleworth has appealed to you all to-night to be nuisances. I speak mainly to drive that nail home. In the large meeting we have here to-night there are enough persons to make their voices felt all over Great Britain; and I ask you, in the name of that Church which we love, to make your voices heard on the subject of over-crowding. I ask this because I am convinced, and I am quite sure everyone on this platform will agree with me, that over-crowding is the root of the immorality, the drunkenness, and the poverty of the nation. I say the root. We spend, and rightly spend, a great deal of money and a great deal of time in fighting against the things which over-crowding causes; but I ask you to go deeper, and in every direction, and in every way, with your voices, through your books, if you write books, through your newspapers, to bring forward this question. I do not know if any of you have seen in the daily papers some letters which have recently appeared from the pen of the Rev. Arthur Robins, of Windsor. I should like those letters placarded, not only over every town, but in every village. I think we are rather in danger of considering London only in this matter. I can only say that in that beautiful city of Durham, where I was working for a time, the over-crowding is a disgrace. I know nothing about the pit villages in Wales; but there is one near Sunderland, called Ryhope, where for a year typhoid fever has been lurking about, simply because the sanitary arrangements are so disgraceful, and the people are living, in some instances, seven in a room. I suppose there is scarcely a city which could not bring forward hundreds of cases of slums like that which has been described to-night. There are persons here of great influence, persons whose voice can be heard in the councils of the nation. I appeal to them not to rest satisfied, whatever the reports of the Royal Commissioners may be, until a scheme is not only printed, but worked out for the whole nation; and I would say, as I said in conversation this afternoon on the very same subject, that the body which is to take up this matter is the spiritual body of the Church. There is not a single clergyman, whatever his rank may be, there is not a single missionary, whether male or female, who can take more than half the Gospel into many of the homes in Great Britain, simply because they know it is useless to ask people to follow out certain teachings in the Bible, because it is an absolute impossibility. I have to thank you very much for listening to me at this late hour, but may I suggest that we do not leave when this Congress breaks up without each of us resolving to endeavour, in whatever way we can, to put a stop to this terrible evil, which is the cause of the greater part of the disease, and the greater part of the sin of the nation?

COLONIAL HALL.

THURSDAY EVENING, OCTOBER 3RD, 1889.

The Ven. Archdeacon BRUCE in the Chair.

HOW TO MEET THE SPIRITUAL NEEDS OF YOUNG MEN.

PAPERS.

The Rev. V. S. S. COLES, Pusey House, Oxford.

To meet the spiritual needs of young men of all classes, the Church needs the spirit of hope. Teachers who are out of heart, and do not really look for a due measure of success, must be out of sympathy with a class full of hopeful anticipation and joyous energy. The parish priest must never allow himself to think that to win young men to God is a hopeless task. He may be tempted to think so when he finds that in his congregation the women greatly outnumber the men, and of his male communicants very few are to be found between the ages of fifteen and thirty. He may be discouraged when he finds that in many homes it is habitually assumed that the outward profession of religion is for the daughters, and not for the sons, of the family.

And yet nearly half the perfect life on earth lies between fifteen and thirty. Our Lord passed away from this world at the age when men are conventionally supposed to settle down to a religious life, and the Church dare not surrender her claim upon the years which He has especially made His own. Nor, in truth, is there any reason to do so. Because the outward profession of religion is hard to men, and especially to young men, it does not follow that its inward power is less present with them as a class. The two groups of followers most closely associated with the ministry of our Lord, correspond to the clergy and the women, whose prominence in our churches is so often made a reproach to us. Nicodemus and Joseph were long content to be disciples in secret; the young man whom He loved went away sorrowful.

When S. Paul warns S. Timothy of the special needs of the two sexes, he implies that prayer—perhaps public prayer—is as much the characteristic difficulty of men, as modesty in dress is that of women. When S. John contrasts the young with the old, it is bare victory that he looks for in the young, not the matured and perfected experience of the old.

No doubt it is to the missionary, rather than to the pastoral, work of the Church that the example of the ministry of our Lord applies; but how largely is the work of the Church missionary to-day in England. She has to re-conquer and win afresh a great people, and she must not be surprised if, in her missionary work, she is like her Lord. And, after all, it was for a Christian Church, fully formed, that S. Paul said, "I will that *men pray*."

Certainly we may hope that if the young men among our faithful are few in number, those few are real and true. In no class, probably, is hypocrisy so rare; in no class is outward witness so difficult; in none are there so many better than they seem, more interested and occupied with holy things than the clergy are allowed to know.

If the appetite of young men for teaching and worship is not keen, the Church must take care that what she sets before them is of the best. Before confirmation every lad should be taught the Catholic Faith. The precious weeks of preparation should not be spent in mere subjective exhortation, nor even in demonstrating the nature and history of confirmation alone, but in helping the lad to know what the Church believes, and why she believes it. He should then receive in outline that system of doctrine which it will be the work of his sanctified intellect to fill in through life. I fear many a lad who could tell us about the confirmation at Samaria, knows but very vaguely what is meant by the mystery of the Holy Incarnation. I am sure many a lad who has studied the Greek of one Gospel, and could pass an examination in Old Testament history, has no conception of the grounds on which he should receive the Bible as the Word of God: is left to imagine that the Athanasian Creed teaches that all heathen are necessarily lost; and has never been taught the relation, either of Christianity to the other religions of the world, or of the Church of England to the sects, and the unreformed branches of the Church.

To meet this want, a correlated and harmonious system of theology in one short manual is greatly needed, more popular in form than Canon Mason's "Faith of the Gospel," yet with that wide scope for which, in its courage and fruitful sincerity, the Church owes him so deep a debt of gratitude. But if the manual is not yet produced, the parish priest ought not to be unable to do its work for his own flock. The occupations of young men in all classes are becoming more absorbing; they have not much time in which to learn and assimilate their religion, and it is the business of the clergy to put it before them in a clear and definite form.

No less necessary is it that the claim made on their personal service of God should be definite. "Are you saved?" is not really a definite question for anyone who knows what salvation means; but we are not in a position to deride it, unless we know how to substitute a deeper and stronger mode of examination as to the first concern of life. It will be found that those who are very impatient of long sermons will not resent teaching in the pulpit which presses the need of claiming, by living self-surrender, our membership in Christ; and many a young man who seems shy and reserved about religion, will be deeply thankful if, when God has opened the fitting door of opportunity, the same plain issue is simply laid before him in private.

Perhaps the great mistake of us, the clergy, is that we ask too much. We are, indeed, rightly troubled if our good young men are mostly confined to those of ecclesiastical tastes, or those who are employed in semi-clerical work; and yet, when we are allowed to know that a young man is seeking God, we are very apt to take it for granted that he will be ready at once to enter these circles. We ought to be content, more than content, that he should be right with our Lord. Service and witness will follow in due season. We must check the natural but

unsanctified desire to exhibit converts, to win a following, to show Nicodemus and Joseph as evidences of our success before the world.

There is no need to multiply burdens for the young, but there is great need to make them realize the burden of sin. Here, too, we must be definite. We must distinguish between sin and temptation; between a sinful atmosphere and a sinful heart; between the sin of infirmity, which weakens the soul, and the deadly sin which destroys love, and parts the soul from God. Young men feel keenly the contrast between the high standard of the Gospel and the world around them, and they are tempted to say that holiness is impossible for them. We must not only maintain the standard of holiness, but show them that it is not impossible; we must win them to be charitable and patient, thoughtful and sober-minded. We must teach them that for the soldier it is no sin, no breach of love, to shoot a brother man in obedience to lawful authority; that the servant is not always responsible for the misdeeds of his master; still more, that the man whose soul is vexed—or even only partly vexed—by seeing and hearing, is not responsible for the deeds of his neighbours; that everywhere and always it is to the will and the intention that God looks. So it is the deepest teaching which is most definite and most merciful.

And again, we must make the definite offer of Sacramental Grace. If we cannot sum up all religion in one formula, we are not left to a vague exhortation. The baptized lad must rightly receive confirmation; the confirmed young man must be definitely invited, and shown the way to Holy Communion. He who finds that wilfulness in the past, weakness and perplexity in the present, hinder him, must be definitely shown that confession is prepared for his need.

It is the experience of some who have known much of young men, that they greatly need instruction as to the practice of prayer. It may be doubted whether our public services of worship, and especially that choral and ornate rendering of them which befits the Church's corporate approach to God, are the best schools of private prayer. He Who instituted the Eucharist that two or three might gather together in His name, prescribed the prayer in the closed chamber for the individual intercourse of the soul with God. And if prayer is especially difficult for men, they should be especially taught and helped to pray. Services for men only are valuable, not perhaps so much as giving opportunities for speech on what can only then be spoken of, but as teaching men to pray. It is surely a matter for regret that, for all classes of our people, sermons are almost always preceded, and not followed, by prayer. It is not so in the one great service in which the Church has appointed the place for the sermon. In the Eucharist, only the earlier prayers of preparation come first, and then the sermon has its purpose in preparing the soul for its highest approach to God. And if our sermons are of use at all, surely it is when men's hearts have been touched, and heavenly desires kindled, that they will be best disposed to pray. If we cannot preach before the Psalms at Matins or Evensong, and explain the way in which those Divine manuals of praise and prayer should be used, we can at least, in men's services and classes, seek to lead those for whom prayer is specially difficult to "take with them words, and turn to the Lord."

If, as I believe, young men as a class are real, they will be won and

helped by reality. And while the Church prays for them, and thinks for them, seeks to lessen all their difficulties, and to enter into all their joys, it will not be so much by special efforts, as by calm and confident faithfulness to her trust, in all its departments, when she is seen to be the friend of the poor, the safeguard of womanly tenderness, the rebuker of the proud, the helper of the weak, and the stay of the aged, that, with the maidens, the old men, and the children, she will draw the young men also to praise the Lord.

The Rev. E. W. CHAPMAN, Honorary Canon of Carlisle;
Curate of S. Luke's, Chelsea.

LET me first say briefly what I take to be the thesis proposed. I take the phrase "Spiritual Needs of Young Men" to mean the things of which their spiritual life stands in need, whether they know it or not; not merely what they are most apt to crave for when they feel religiously disposed, but those desiderata which, once realized, will make them know the worth of religion, and constitute it an operative force in their lives; and I take the words "young men" as general to English lads and youths. It is obvious that there are very great differences, as of circumstance so of character, amongst English young men; but certain broad features apply to all of them in considering their spiritual needs. Of course I can only attempt to touch the fringe of such a subject, and set down my impressions and experiences for what they are worth, with any practical suggestions that I may be able to offer.

What, then, may we, speaking generally, call the spiritual needs of a young man?

I will venture to call them, principally, three. A young man, if his soul is to be alive, must have within him (1) admiration, and (2) progress, and must have given him (3) encouragement.

(1) Wordsworth has said, "we live by admiration, hope, and love." Certainly a young man lives by admiration; if he does not admire he can scarcely be said to live at all. From the time when, a boy at school, he admires, he regards with awe and reverence the prowess and supposed exalted character of the captain of the school eleven, or the boy round the corner who can thrash all the other boys in the street; to the time when, according to his particular hope and calling, he has made General Gordon, or Father Damien, or some other great man, his hero;—there is in every young man who is worth his salt an ideal of a higher life to which it is his hope to climb. And this need is true of his inmost spiritual life. He makes this or that great man his hero, because he has a need within him to look up to some higher and better nature than he finds in himself; and this need is nothing less than that instinct of reverence and fear for the as yet unknown Almighty Lord God, which is both the first condition and the final end of his being in this world.

(2) Side by side with this primary need of admiration goes necessarily the need of growth and progress towards the ideal admired. If the eyes of the soul are opened in wonder, reverence, and awe, more knowledge, more understanding, more grip and grasp of things seen to be excellent should develop.

(3) And underlying this need of progress is the need of encouragement. For the young soul cannot strive in growth unless it has sympathy and support from without itself.

Now how does the life of our young men in the present day stand in these respects? Have they food for their deep needs of admiration and progress in spiritual things? Is encouragement given them in their admiration and in their endeavour?

(1) If admiration is a fundamental need of a young man's spiritual life, the first desideratum is that the character of those who profess to deal with him should challenge admiration. I well remember, when I was a young man at Cambridge, how many of us undergraduates flocked to hear the lectures of Charles Kingsley, not because of special interest in his subject, not because we were ready to adopt all his conclusions, but because we were attracted by his enthusiastic and strong personality; we admired his manly and Christian view of life and history. Far more important is this general impression of a character to be admired than that the clergyman or teacher should be ready to participate in the amusements and secular pursuits of young men, though this too has its use in the building up of influence. But the need of admiration must be satisfied not only by the character of the teacher, but by the method in which religion is presented. The religion presented must challenge admiration as a thing noble and dignified in itself; not merely prudential—a kind of spiritual insurance; not merely sentimental—a comfort to one's personal feelings; but generous, heroic, giving an opening for splendid achievement. We of the Church of England are apt to be insular, even parochial, in our presentation of the truth and the cause. We may take a lesson in this from the Church of Rome; she never lets her sons forget the vast and historic Christendom to which they belong. And we ought to make our young men realize this historic dignity of the faith, and of the part that our own country has played, and is destined to play, in its development.

(2) And this brings me to the second need I ventured to enunciate: that of progress in spiritual things. For development or progress is of the very nature of the faith we teach and live by. A great teacher of our Church has warned us that what is satisfying to one generation, in the presentation of the truth, is not satisfying to another. We must be prepared to find our young men re-opening questions which we in our minds had thought settled, striving towards new interpretations and new developments. If their religious thought is to be a real thing, it must be adjusted to the new conceptions of human life and destiny which are forced upon us by the great increase of knowledge in the present day. These questionings, these spiritual ardours, must by no means be ignored or stifled; for are they not the workings of the same Word of God, now as in all time, towards the perfection of human life? To say, for instance, "If you want to be good you must read your Bible," is no doubt in a sense true. But it is not at all the way to deal with an average young man, simply to urge him to "read his Bible." For, though in the face of the Lord Jesus Christ he must ultimately find his ideal of perfection, both in character and wisdom, and will thus satisfy his need of admiration, and his need of progress, yet he has first to discover that the Bible is not the book

of a closed revelation, but rather the index of a revelation that is in progress. This great conception of a revelation still going on, the weight of his sensuous nature and the pressure and complexity of modern secular life (I speak of the ordinary average lad) make it difficult, well nigh impossible, for him to realize by his own unassisted effort. I can truly say, from my own experience, that I never understood how to read the Bible, and how to interpret it to my own need, till a revered instructor of many young men besides myself illuminated its message to my mind and life. All this points to the need of careful personal instruction in the reading of the Holy Scriptures, and in their actual bearing on the questions of life as they stir men's minds to day.

(3) This shows, I think, how the need of encouragement is the natural complement of the needs of admiration and progress. Anyone who has dealt with lads, of whatever class, knows how exceedingly sensitive, proud, and reserved they—most of all the best of them—are. And yet anyone who has been himself a young man knows how, underlying this sensitive pride and reserve, is the deep need of encouragement and sympathy. How to meet this need without forcing confidence, without taking the bloom off that natural reticence about the most sacred things of the soul, which is so valuable a feature of the English character—this is our problem. It is evident that the need is to be met by personal dealing. I remember many years ago talking to a lady who had great success with a class of working lads; she was an English Churchwoman, but most, if not all, of the lads were Roman Catholics. She did not think it her business, indeed she had no right, in dealing with these young men, to contravert the distinctive tenets of the Church of Rome; but she aimed at that moral and spiritual influence which is outside controversy. She told me she often regretted that in our Church there was not the same opportunity for seeking counsel and encouragement of the clergyman as under the Roman system. These lads, she said, were practically kept straight by the fact that they had periodically to make confession to a priest whose life and character they respected. I am well aware that many devout Churchmen are anxious to introduce, indeed have introduced, this system of habitual confession, for the express reason cited by my friend; namely, that it is an indispensable means for a devout life, and a safeguard against the perils and temptations of young men. I have no doubt that to a certain extent they are right, and that a high standard of personal purity and spiritual devotion in some characters may be obtained by these means. But it is attained at the expense of surrendering influence over the best and strongest natures; the virtue it fosters is after all an emasculate thing; and you buy your success with the weaker sort by a practical surrender of dealing with the stronger. For the stronger sort, amongst English youths at all events, will not submit to this periodic manipulation, and the stripping bare the secrets of their souls. After all, the system of habitual confession has had ample trial under the most conscientious and highly trained confessors in the Church of Rome, with the result that the general standard of personal holiness and spiritual life amongst average men is certainly no higher than in the Church of England, where this system has been, as a national practice, discontinued for several hundred years. Observe, I speak throughout of habitual confession. If this is not desirable as a means of meeting the need of practical sympathy and

encouragement for a young life, what have we to suggest as a vehicle of encouragement?

And this brings me to the few practical suggestions which I venture to offer. I referred before to the need of encouragement as underlying the other spiritual needs of a young man; and, indeed, I should place this matter of personal intercourse as the beginning and ending of all that can be done by his fellow-creatures for him. Unless we know him individually, we cannot minister to his need of admiration, and his need of progress. How are we to know him? Many people are ready to answer: establish classes, clubs, institutes. Yes, these are all good; but such efforts will not suffice to establish spiritual relations as between man and man. Not even a communicants' class or a Bible class, however efficiently and zealously conducted, will do this; unless there is, between the man who teaches and each young man who is taught, a mutual knowledge other than can be gained amongst numbers, or in the necessarily formal circumstances of a class. I am convinced that, for the end we have in view, much more pastoral work in the evenings and at night is necessary than is often attempted. It is impossible to establish spiritual relations of any permanence with any human being except by lapse of time and continuity of effort. Now the circumstances of young men in all classes in the present hurry of modern life make it impossible to get at them for any personal intercourse in the day-time. And even if time could be got in the day by trenching on meals, the frame of mind is often not suitable. It is indeed a matter of great comfort for the progress of the faith to note that in some large towns, and especially in the City of London, short devotional services in the middle of the business day are more and more attended by busy men. But I would respectfully urge that for the average young man to be in a condition to profit by such services, he must have been first encouraged and led by personal influence and encouragement to a higher level of spiritual things than is attained by ordinary church going. When the work of the day is done, and there is no further pressure of secular occupation, opportunities will present themselves, if we, the elder friends of the lads, are there to seize them. We may do more in a quiet talk under a lamp-post, or along a country lane in the evening, especially if we already know the lad's home, than by weeks of attendance at a class. But to seize these evening opportunities requires not only the breaking up of ordinary comfortable home habits, but the modification of much ordinary parochial machinery. This individual work amongst the men growing up is, I submit, the most urgent need of the Church of England. I cannot but think that whereas in secular education boys and men have had, till very recently, a disproportionate share of attention and effort, so in spiritual education a converse mistake has been made in allotting a disproportionate share of care and attention to women and girls. How often do we find that the senior and more experienced members of the staff of a parish, both clerical and lay, are almost entirely devoted to work amongst female parishioners! I believe that the difficulty of the evening and night work which is an absolute necessity for dealing with young men of all classes is the cause of this disproportion. But surely this difficulty ought to be overcome.

Supposing then we have got our opportunities, how shall we use them? Many of us have a dreary recollection of what we used to call

at school "soft jaw." It had as much effect upon our moral and spiritual life as the patting of the dome of S. Paul's, according to Sydney Smith, might have for pleasing the Dean and Chapter. A man may give up his evenings, take infinite trouble to find and know the lads, and yet from an assumption of official manner, or (still more fatally) from a want of true humility in himself, entirely fail to win their confidence. But given that a man has in himself humility, simplicity, and manliness of character, he will create an atmosphere of confidence in which all further progress in spiritual influence is possible.

Correspondence is a very valuable aid to confidence, especially amongst young men of the upper and middle classes, and a means of great encouragement. A lad will often write about things of which he could not speak; such has again and again been my own experience.

But writing and speaking expended on the soul's affairs may become to it a source of danger, unless it has some outlet in practical activity for the cause of Christ. What this activity is to be is, however, as things now are, a great difficulty. A young man whom we know and respect comes to us and says: "I have given my heart to Christ, what am I to do?" What are we to tell him to do? The Salvation Army has its answer ready, so have most Nonconformist bodies; but the Church of England has too often no answer. It must be admitted that to find activities which will not foster premature self-confidence or spiritual pride is a difficult matter. But the spiritual needs of young men cannot be met except by activities of some kind. If not in one way, then in another, their soul must be given something to do. It must, for instance, be encouraged to train itself in meditation, in the study of the truth, in methods of work for the good of others, beginning its charity at home. In some such ways as these the need of spiritual activities may be met and encouraged.

All human work and endeavour is but subsidiary to the secret operation of God the Holy Ghost, yet He is pleased to use us as His instruments in meeting the needs of His Church. As we have a sense of the power in us of Him, the Divine Encourager, so we shall be able to meet the spiritual needs of young men who look to us for guidance.

ADDRESSES.

The Rev. J. E. C. WELLDON, Head Master of Harrow School.

IN the brief time assigned to me it will perhaps be best for me to speak especially of that class of young men who are best known to me, such as go to the great public schools and the old universities; although what I shall say of them will, I hope, be true in part of other young men at about the same age. It cannot be denied that youth is a critical time in spiritual things. It is the time of emotion and excitement. It lies midway between the discipline of boyhood and the responsibility of mature years. Young men are not only more youthful than old men, they are in some respects more youthful than boys. Upon the whole I am struck by the religiousness of boys. But when I look upon the long rows of boys kneeling, Sunday after Sunday, at their own desire, in my school chapel at Holy Communion, and then think how few were the communicants who in the days when I was a college tutor were

found to gather habitually round the sacred table of the Lord, then I feel, and not for this reason only but for others, as if the time of passing from boyhood into manhood marked a change in the spiritual capacity of every one of us. We are more religious before we become young men, and more religious afterwards; but youth is a perilous time. Perhaps that is the reason why the Saviour of the world, as we read in the Gospel, was touched with peculiar sympathy at His meeting with a young man. In trying to deal with the spiritual needs of young men it is important to apprehend as clearly as possible what these needs are. They are partly practical and partly speculative. They lie partly in the physical constitution of youth, and partly in its intellectual temper. Perhaps it may be here said, and I at least may say it without offence, that if young men sometimes exhibit an irreligious disposition, the fault may lie partly in the education of the age immediately preceding manhood. It will not seem altogether strange if I admit that though public schools since the life of Dr. Arnold have owned their religious obligation, they have not succeeded altogether in making religion attractive. Perhaps there have been too many services for boys; or the sermons have been too many, or too dull. (I think that is a real danger.) How is it otherwise, that when the discipline of school life is relaxed, so many young men discontinue, at least for a time, their religious observances? I will not say more upon this point, but I am sure it is the duty of everyone who is engaged in the education of boys to spare no effort in trying to create in their minds what I may describe as a prepossession for religion. Nevertheless, as youth is what it is—keen, ardent, self-assertive, irresponsible—it will naturally sit rather loosely to religion. It lives in the present. It can make mistakes without paying at once the penalty for them. It knows little of sorrow or suffering, and hardly anything of death. Thus it forms an illustration of that strange general law that men forget God when He showers His blessings upon them, and turn to Him when He seems to hide His face from them. It must not be forgotten too, that the circumstances of the present century are such as peculiarly aggravate the special dangers of the young. For the temper of true religion is always quiet and sober; but the intensity of modern life, the facility of locomotion, the cheapness of literature, the haste of money making, the publicity which invades the very sanctuary of our being—all this creates an obstacle to spirituality even in men of grave thoughts and ordered principles, not to say that it frets and dissipates young lives. And then there is the luxury which is characteristic of the age. It would be easy for me from my experience to cite striking instances of the large wealth which young men and even boys may enjoy, and of their lavishness in spending it; and it needs to be added that there is now-a-days a certain independence of mind which makes young men indisposed to take the advice of their elders, and therefore exposes them to such errors as are only curable by experience. All these facts, which could easily be multiplied, render young men more and more likely to become victims of the moral temptations which naturally occur to youth. And these temptations affect the spiritual life; for if it is not true that loss of faith means loss of morals, it is apt to be true that loss of morals means loss of faith. Young men are oftener tried by moral than by speculative difficulties, and, as that is so, I think it must be said emphatically that so long as the streets of London, and other large cities, are allowed to remain very centres of contagion for young souls, which, if left to themselves, might in God's mercy have remained chaste, the State or the Civic authority is proved to be wanting in a primary function of its responsibility. How, then, is it possible to guard young souls against these dangers? Well, I will begin by saying that it is the duty of us all, and especially of those among us who are engaged in education, to insist always by word, and still more by example, upon the value of a simple self-restrained mode of life. These luxurious ways of living are

eating out the heart of English manhood. But the habits of early rising, and I may perhaps say of early going to bed, of abstinence in meats and drinks, of exercise, of study, of economy, of obedience, of self-discipline and self-denial, these may be inculcated upon the young, and when they are learned, but only then, is the soul prepared for religion. And now I pass to point out what seems to me a possible way of dealing with a young soul if it has fallen into sin. It is probably the Divine way of working in the world to use whatever is good in human nature as a means of making it better. But youth is essentially chivalrous. It is capable of splendid self-sacrifice. Nor is it difficult in the particular circumstances which I am thinking of, to show to anyone who is not wilfully self-blinded that the peculiar moral sin to which young men are subject is signally selfish, inasmuch as for the passing gratification of one sex it works the lifelong humiliation of the other. Again, it has been observed by one who is not friendly to the cause of Jesus Christ, that young men are more disposed than at any past epoch of Christian history to co-operate with the Church for philanthropic purposes, even though they stand aloof from her doctrines. Well, let the Church avail herself of their philanthropy as a means of winning them to Christ. Let her associate them in guilds of temperance and purity, or of some other great cause which occupies the minds of Christian men, not exacting from them definite professions of faith, but taking just such service as they feel they can honestly render and making the most of it, and waiting until the light from heaven dawns upon their souls. For philanthropy gravitates towards piety. He who does good and does it habitually, will come to see sooner or later that it is best achieved by the motive power of religion, according to the Saviour's words, that if anyone would do the will of God, he should know of the doctrine if it be Divine. Such are the remarks which it has been in my heart to offer on the practical difficulties of young men. But if this meeting will bear with me a minute or two longer, I will add a few remarks upon their speculative difficulties. After all, unbelief has its difficulties as well as belief, and if it is proved upon reflection that the difficulties of negation are stronger and more numerous than those of affirmation, then it is reasonable for us, while admitting such difficulty as exists, to take the side, not of denial, but of faith. Now there are three lines of thought which it is possible, as I think, to suggest helpfully to the minds of young men in their speculative difficulties. In the first place, it is important to point out the intimacy of the connection existing between religion and the control of human morals. Agnostic writers sometimes speak as if men were all eager to do right, and only wanted to find some sanction for doing it. But that is not my experience of human life, and it is not the experience of most young men. I think it is possible to convince them that as it is hard to keep straight at the best, as morality is always difficult for all of us, it is a pity by a crusade against religion to destroy the most enduring and most inspiring of all human motives to morality. Then, secondly, a serious mistake is, I think, often made by young men as to the nature and amount of the proof which may reasonably be demanded for our religion. To imagine that religion can be proved in the sense in which a proposition in Euclid is proved is to vitiate the essential character of religion. Proof is a word of manifold meaning. It is one thing in mathematics, it is another thing in natural science, another thing in history, another thing in the affairs of social life. If I may refer to a recent controversy respecting the sacred books of the New Testament, it appears to me that a mistake was made in demanding mathematical or scientific demonstration for a matter of literary history. But all that I can now say upon that point is, that before a young man or anyone else is justified in holding that Christianity is not proven, he must carefully determine what kind of proof is possible for a religion and what kind of proof is actually given. Thus people sometimes speak about the insufficiency of the

evidence for the miracles recorded in the Gospels. But if you ask them whether any conceivable weight of evidence would make them believers in supernatural events, recorded as having happened eighteen centuries ago, they would honestly say it would not. And, lastly, there is one great Christian evidence—I shall be forgiven for alluding to it—which can never fail us in our dealings with young men; it is the personal character of our Lord Jesus Christ. Upon the stage of human history there stands a figure, sublime, unique, Divine. The Christian Church since the fourth century, nay since the earliest time, has agreed upon a conception of that Personality. Unbelief, if it discards the Christian conception, is absolutely bound to supply another which shall be satisfactory to the world at large. It cannot possibly pass over a historical personality as indifferent to it. But the mere multiplication of the biographies of Jesus Christ shows that if each of them has been satisfactory to its author, it has not been satisfactory to many other people. These are the considerations which I venture to lay before the Congress, and in suggesting them I have spoken from my own experience, and I am only sorry I have not been able to do more justice to them in the brief time which I have had at my command.

PERCY CROSSE, Esq., Secretary of the Church House,
Dean's Yard, Westminster.

As my experience among young men has been almost exclusively gathered from work amongst the working youths and young men of London and the North of England, I shall endeavour to bring the question before your notice from their point of view, and in their interests. During the past two years—until I was appointed secretary to the Church House—I may say I have practically *lived* amongst the young working-men and youths of London. I will recount to you, as briefly as possible, my experiences amongst these young fellows, and the deductions I have made from those experiences.

Strange does it seem, that the young men of England, though they are, perhaps, more important than any other class of the community, have been, until quite lately, the most entirely neglected by the Church. Church organization has done its utmost for the men, women, and children, both spiritually and temporally, but the youths—that vast multitude of lads and young men, for whose education millions have been spent by the State and by voluntary exertion—have, until lately, been yearly turned loose, without aid, without sympathy, without proper means of exercise and healthy recreation, without proper spiritual aid, into the burning fiery furnace of the streets of our growing and crowded cities, when they fell into sin and ruin—as so many of them have done—when they passed from betting and gambling into dishonesty and crime, or when they passed from levity and godlessness into the abyss of yet worse misery and destruction, many of them might pathetically have pleaded, “I had none to look unto, and no one cared for my soul.”

Now in considering this subject of how to meet their spiritual needs—which is a difficult one because the needs of young men whose interests we desire to further are so different—I think the most important thing to bear in mind in doing so is that man is a tripartite being—a being composed of body, mind, and soul—and that the three are so closely connected and interwoven, that each can hardly be considered apart from the other. You can hardly hope to meet the spiritual needs of young men if you neglect their mental and physical needs. I propose to address my remarks to you this evening under two heads. (1) Young men who have slipped away from the Christian Faith; and (2) Youths who are now growing up. And I propose, with your kind permission, to give you a short account of my experience

amongst each of these classes, and then to offer my suggestions arising therefrom, and I shall be glad if any humble recommendations on my part are found worthy of notice.

(1) Young men who have slipped away from the Christian faith ; these may be numbered by their thousands all over the land. From the latest and most correct returns I am able to obtain, I find that we have in London a little over 250,000 youths and young men (and I take London as an example) between the ages of 15 and 25 ; and after the closest possible inquiries, as far as I have been able to ascertain, there are only a little over 50,000 of these connected with any kind of parochial guild, Bible class, choir, club, or institute, or with the London branches of the Church of England Young Men's Society, the Young Men's Friendly Society, the Young Men's Christian Association, and Mr. Quintinn Hogg's Polytechnic in Regent Street. So you see even if we allow a very large margin for young men who are connected with exclusively Nonconformist institutions and clubs, it goes to show that there must be thousands and thousands of youths who are still outside the pale of any of those refining and elevating influences. Amongst these outsiders I have spent much time. I generally spend one night a week in parading the streets or frequenting some locality, such as Hyde Park, where large numbers of young men and youths—youths whom I regret to say have lost the early dew of youth and innocence—congregate ; and by this means I have been able to learn a great deal. I do not let them know who I am, or what my object is, but sometimes I can get into conversation with a party of them—and I find it necessary to keep up a knowledge of the names of race horses and of the latest artistes at music halls to do so without suspicion—but by this means I have often been able to get to know them, and after a while to get one or two of them to come home with me, and have a smoke and a chat. When they see the ecclesiastical entrance to Dean's Yard, Westminster, in which my chambers are situated, some of them I have known to change their mind, but still I have been able to land some of my fish, and having got them to come once, I find the rest is comparatively easy ; for when I get them each by himself over a friendly pipe, and get them to open their hearts to me, many and many is the sad life-history I have heard. Were it possible for me, here, to relate to you some of those pathetically piteous life-stories I have heard, sitting in my quiet chambers in that historical spot of Westminster, under the shadow of the glorious old abbey of S. Peter, I could make the very heart-strings of your sympathy vibrate on their behalf—how some of them who have come up to London with buoyant hopes for a successful career, have for a time been able to keep straight, but how, owing to their loneliness in cheerless and solitary lodgings, and their utter friendlessness, have been lured into the temptations of every kind by which they are surrounded, by the amusements both cheap and immoral which are lavishly provided ; or how others are drawn down by the spread of secularism and forms of infidelity by which they are confronted on all sides, and which deliberately undermine the sense of moral obligation ; and how one and all have been *driven* by the necessity for exercise, the lack of recreation, and owing to their loneliness, to resort to low theatres, music halls, dancing rooms, drinking saloons, and gambling hells ; or to wander about the streets of London, of which some are generally admitted to present at night a spectacle of vice more shameless and unblushing than it is possible to conceive, but for the fact that it is so. For it is only within the last year or so that a keener interest in their welfare has been aroused in the public mind, and those of whom I am now speaking had not, when first they came to London, the opportunities now offered to young men.

Such young men as I have just described cannot, to my mind, be influenced by spiritual things straight away, having descended step by step from the earthly to the

sensual, and from the sensual to the devilish, they can only be reclaimed by a like process. You must first make them moral, and this must be done by pointing out the *physical* consequences of such a life, and by giving them as an antidote healthy, muscular exercise and recreation. Any higher motive cannot, at first, appeal to them. Afterwards you can make Christians of them, and finally, when you have given them the mental conviction, the spiritual can be applied, and, what is better still, it will be acted on; thus producing the antidote to earthly, sensual, devilish, in the noble, the elevating, the *Christlike*.

But there is also a class of young men—and these also who have slipped away from the Christian faith—who are not immoral, and who are not bad, but who, from various other causes, have ceased to believe in and exercise the Christian's privileges. The causes which have brought them to this have been many and varied. Sometimes it is through carelessness; sometimes it is willingly but knowingly abdicating their faith, on the futile assumption that they may thus cease to be responsible, and who would ease their conscience by trying to make themselves think they *cannot* believe; sometimes it is unwillingly, but arising out of their training in youth, of which more hereafter. These are causes in themselves. But sometimes, I am sorry to say, it is through the fault of others, through disgust from having witnessed the unreality amongst those who preached and professed a Christian life, but whose practice did not bear out their preaching. I have known young men to get disgusted and throw up their Christian faith owing to the cant and hypocrisy and effeminateness of some of their mates. They have told me, "Well, if those fellows are samples of Christian young men, heaven protect us from practising Christianity."

But what, to my mind, is the saddest cause almost of any, is when young men who have been brought up from boyhood in the sentimental belief, only, of the Christian faith—believing and worshipping with the soul only, and not with the mind also—have that faith shipwrecked, by suddenly being confronted with arguments brought to bear on that faith, totally new to them, and who, having their foundations built on sand, as it were, and with no one to go to for help whom they could really trust—for this makes them lose faith in the clergy—have joined that vast multitude of those careless and thoughtless young men who have slipped away from the Christian faith, and who, alas, too often end in infidelity.

Faith we undoubtedly must have, but there is no reason why we should not have conviction as well. It is naturally rather a shock to a young man's faith, who has all through his childhood and boyhood unheedingly acquiesced in, say, the belief—taken from the poetic allusions in the Bible—that heaven is a glorious city away in the far off blue, whose streets are of gold and precious stones, and the occupation of whose inhabitants is an eternal antheming, clothed in white robes, with the accompaniment of harps—to be ruthlessly and unpitifully asked the deliberate question by an enthusiastic unbeliever, "Do you really think you will find it unutterable bliss to spend eternity in such a condition and occupation?" In his own mind he has probably never considered the question, or if he has it was banished with the unsatisfactory excuse, "Oh, I suppose it will be all right, and I shall get used to it." But when he is brought face to face with this, and similar other questions, by his unbelieving mates in office or shop or warehouse, and is made to thresh the question out, it wrenches very hard at the sentimental strings by which his faith is attached to him. The after stages are comparatively quickly gone through. He has had the shock, and only a little more is required, and he passes, as I have said—in only too many cases—into the careless and godless state, and finally, perhaps, into total unbelief. And all this is really brought about through ignorance, or rather through want of better and more complete teaching.

And even though their faith may not be entirely shipwrecked, yet it is a severe test to put upon them. Young men have often said to me, "I find it so hard to stick to my faith, for in the office or workshop I hear arguments and criticisms brought against the truth of the Bible and against the Christian faith, and when I go to church, or Bible class, I only hear that Bible and that faith preached and applied, but never any of the agnostical arguments against it shown up, nor any help given me to oust those arguments from my mind, or whereby I may be fortified against being carried away through them into unbelief."

Knowing this to be one of the needs of London young men, I started a class, for helping them in this respect, at the Finsbury Polytechnic, under the auspices of the London Diocesan Council for the Welfare of Young Men. It is held on Sunday afternoons, and it is called a Sunday Afternoon Lecture Society (for I knew it would be defeating my own ends if I called it a Bible Class, as it would keep away just the fellows I most wanted to get to come). There are over 300 members attending these lectures, mostly clerks and mechanics whose ages range from 17 to 30 years of age, and many of whom profess—though I tell them it is ignorance—they profess agnosticism. We have lectures on various subjects, such as "The Bible, what it is," "Lessons from Nature," "Science and the Bible," "Sowing wild oats" "Christianity and Athletics," "The difficulties of unbelief." We have even been so frivolous as to have a lecture on "Courtship and Marriage," and when I tell you it was delivered by myself, and that I have never courted, nor been given in marriage, you may imagine it was rather of a theoretical—though I trust also of a practical—character. I allow no public discussion at these lectures, as I believe the only people who would avail themselves of it would be those who did not come to seek information, but to air themselves and to confound others, but anyone may write down a question and give to the lecturer, who answers him privately. When I tell you that the Bishops of London and Bedford, Archdeacon Farrar, Sir John Kennaway, Colonel Everitt, and Mr. Spottiswoode are amongst the speakers, you can imagine the lectures are calculated to be of use to the young men.

I venture to suggest—not to the clergy, for they have already enough upon their shoulders, and this I believe should be a layman's work, an educated layman's work—I say I venture to suggest that if more was done in the way of lectures (on Sunday afternoons or evenings) for the purpose of explaining what the Bible is, looking at it with, and bringing to bear upon it, history, science, and the glorious truths contained in its second volume—*Nature*—much would be done to meet the spiritual needs of young men. For in these days men will not be satisfied with the sentimental side of Christianity only, they must have the mental side as well, to strengthen and confirm their faith. And is there any reason against our doing this? Is our Christian faith an effeminate faith? Is it like an exotic which must be kept under glass lest any wind of heaven visit it too roughly? No! the Christian faith is a manly faith; and rather than an exotic, it is like the hardy corn plant upon which the snow may lie, and which the heavy rain may drench, and over which the biting east wind may blow, and upon which the scorching sun may shine, and yet through it all—nay, because of it all—it will flourish and grow till it reaches the full corn in the ear—for it contains the principle of life.

Having found lectures, such as I have described, to be immensely appreciated by, and of great service to, young men in London, I would earnestly ask members of the Congress to use their influence to get them started in other large towns and cities both in England and Wales, for I believe they meet the special need of the times. I think it is decidedly better for them to be managed by laymen, as I fear the clerical cloth may keep some of those away whom you most want to get hold of, and above all

things it is necessary to avoid altogether any appearance or semblance of a sermon. I always begin by saying "Gentlemen," and not "Dear Christian Friends," and I allow applause, and all the way through I try to "lecture," and not to "address." We begin with a hymn and collect, and conclude with a hymn and "The Grace."

One word on my second point—youths who are now growing up—and then I shall conclude. Every parish ought, in my humble opinion, to have a thoroughly well organized and well appointed "Youth's Institute"—where their physical and their mental welfare is catered for, and done so in the healthy atmosphere of a moral tone—which the lads may be encouraged to join as soon as they leave school. I shall never be content with those make-believe youths' institutes which are held in some wretched bare room in the parish schools, and where the only attractions offered to entice lads from the world, the flesh, and the devil, are a few stale papers, some games such as draughts and dominoes, and one pair of boxing gloves; to say the least of it, it is either paying a poor compliment to those wicked powers which we Christians have so much difficulty in contending with, or else it is encouraging the youths in spiritual pride, to arm them only with such exceedingly weak weapons as draughts, dominoes, and boxing gloves as a counter attraction to their strong foes. But, for my own part, I shall never rest content as long as "make-shift" kind of youths' institutes are the prevailing custom in our parochial organizations, for as long as they exist you will never catch the lads. I firmly believe that in the interests of the Church, in the interests of the Christian Faith, and in the interests of our youths, that it is more important for the parochial clergy to have a thoroughly well organized and well appointed youths' institute in their parish than to have Church schools. The expense would not be so heavy, the worry would not be so great, and the result, I believe, would be double in point of assistance to the Church, and of use to the lads. Where the parish can afford both, well and good, but where it can only afford one, I would say, go in for the youths' institute, and never mind the schools. The children will be educated whatever happens. The State will take care of that; but if the Church continues to neglect, as she has done in the past, the youths that are growing up in her midst, she may be sure that she will have to continue to lose her men as she has done in the past. Now is the time to make the move, if any move is to be made, for public opinion has lately been aroused and interested by the stir which has been made over the great Polytechnics for young men in different parts of London. I wish those Polytechnics God-speed from the bottom of my heart, but I have great doubts all the same as to their ever succeeding as anticipated, for I venture to think that the promoters of these, instead of ascertaining from the youths what they want, have made up their minds what the youths ought to want, and are preparing to cater accordingly.

In any case the Church cannot afford to leave it to unsectarian institutions to have the entire monopoly of youths and young men, and so she must bestir herself.

Once more I would urge upon you the importance of remembering, when dealing with the spiritual needs of young men, that they are tripartite, and their needs must be catered for as such; and also that in these days we must not only instruct them in a sentimental faith, but strengthen them with a mental conviction.

DISCUSSION.

C. E. NICHOLS, Esq., London.

I VENTURE to occupy this position before you as a child of the Young Men's Christian Association, of which institution I have been a member for upwards of thirty years. I was also for some time on the committee of a local branch of "The Church of England Young Men's Society for aiding Missions at home and abroad,"

and have been a Sunday school teacher for the greater portion of my life. The best way to meet the spiritual needs of young men is by young men—young men for young men. The pledge of the Young Men's Christian Association is yourself for Christ and to influence others in the sphere of your daily calling. When once you have got young men with their hearts in the right place, they must have something to do. Give them the work of finding their brethren as the disciples of old did. I well remember as a youth just left school attending my first Bible class at the Young Men's Christian Association. I was met not only by young men my elders, but also by youths of my own age, and it is due to their influence that I learned to apply the precepts of the Word of God to my own self and eventually to decide to forsake the world and to follow Christ. Some years ago I was complaining that our Church was losing the young men. Many of my school-fellows and companions who were seriously disposed, and had given their hearts to Christ, having been lost to the Church and become united with Nonconforming bodies, not from any sectarian preference, but simply because amongst those bodies was found work for the glory of God which they were enabled to do. This is to be deplored, considering the scriptural character of our Church, its Prayer-book and Articles, and for this reason I have always been anxious to see the young men preserved to our Church. The Young Men's Christian Association has Bible classes and services for men only, and I think it would be better if services which are held for men only in connection with missions, &c., were used more to deal with subjects of general interest to men on their duties and obligations, dealing with them in a manly way. I sometimes have my doubts as to the amount of good done at those meetings which are devoted more especially to the sins of the flesh. That subject, I am convinced, would be better and more effectually dealt with, as the Bible does, in a manly, straightforward way, prayerfully, before a mixed audience. It is then more likely to be treated reverently and modestly, for nothing short of the Grace of God can be depended on to keep us from falling. As to the relative position of prayer and preaching: prayer must precede the reading and exposition of the Word, for the light of the Holy Spirit to lead us into all truth. The reading of the Word will then give a further stimulus to prayer by revealing to us our deficiencies and needs. The rite of confirmation is a wonderful engine in the hands of the ministers of our Church, who, with the aid of Bible classes are enabled to bring the young to Christ while they are innocent and impressionable. We should thus take advantage of the precepts of our Church by inducing young men to give themselves to Christ, the rite of confirmation being an act which confirms them in that decision which it is so earnestly desired they should make. Sympathy, fellow-feeling, good example, and cheerfulness, should always be shown. We should not debar young men from the natural enjoyments of youth, we should encourage them in every healthy and manly exercise. Let them see that we are happy because we have a Divine Master who can make us happy, and that we have no fear either for this world or for that which is to come.

"Who hath a right like us to sing,
Us whom Christ's mercy raises;
Merry our hearts, for Christ is King,
Cheerful are all our faces."

The Very Rev. JOHN OAKLEY, D.D., Dean of Manchester.

I FEEL that not only this Congress but the whole Church is most deeply indebted to Mr. Welldon for coming up from the head of one of the great English schools, at obvious and inevitable effort and inconvenience, to talk for a quarter of an hour to an assembly like this. It should fill us with the deepest thankfulness to realize that high thinking and true culture preside over a great English school—for the training of those who may some day be our rulers and teachers—combined with the most living faith in the Lord Jesus Christ. The fact should give great encouragement to all Christian parents. I am quite sure we have also shared the impulse of grateful admiration of the simplicity and modesty represented to us this evening on the part of one young layman (Mr. Percy Crosse), who has shown us there are abundant good materials ready to our hands for dealing with the young men of great cities. Mr. Chapman no doubt is quite right in telling us that the key of all influence upon the young is sympathy. It must take the form of sincere and perfect human sympathy

and interest in the interests of the young men. Mr. Crosse has spoken of marriage. I am proud to remember that, not once nor twice, I have been employed to carry messages or explanations from Christian young women to Christian young men, and *vice versa*; and have been frequently consulted on both sides. I had then really a rather extensive match-making reputation. I have been touched by my servants telling me that the vicarage doorstep was habitually used by young couples of the very poorest class, always respectfully conducted, who would sit there on fine evenings at their leisure. And my cook, a middle-aged woman, used often to say they were quiet and respectable enough. They came because the corner was quiet and the vicar never thought of turning them off. That forms a little revelation of the conditions of life amongst the humblest and poorest, who have no opportunities for friendship and courtship other than those afforded by the streets and doorsteps. Mr. Chapman has spoken of confession; and I wish to speak frankly of a mode of teaching and practising confession which I had in operation for ten or twelve years. It was an attempt to treat the practice of sincere and real confession on a collective as well as an individual basis. My curates called it the vicar's confession class. Three times a year, before Christmas, before Easter, sometimes before Whitsuntide, notice was given that there would be a class meeting in preparation for Holy Communion in the aisle of the church, which we used as a separate chapel. We met there to seek for grace to be truly repentant and to make a good preparation for Holy Communion. We knelt in silence having sung a hymn, then I said aloud each of the Commandments, then kept several minutes silence for self-examination. I always spoke at intervals brief suggestions of points for examination, giving about five minutes or more to each Commandment. Then I ended with a few corresponding words of confession, pausing that they might make them their own; then, after a silence, we all said aloud three times, "Lord have mercy upon us, and incline," &c. We usually broke the strain upon attention by singing a hymn in the middle. After another silence, we said the confession in the Communion Service; then the absolution in the Communion Service was added; then the general thanksgiving and another hymn. Soul after soul, man after man, woman after woman, have told me repeatedly they had never known before what it was to make any real self-examination, had never had any clear understanding of what confession and absolution meant. I have had in such classes as that between fifty and one hundred men and lads, especially on Good Friday night, and over two hundred women. I very respectfully commend the practice to my brethren as a means of realizing sincere sorrow for sin and acknowledgment of the same, laying it before the Father's face and hearing the answering words—"Thy sins be forgiven thee." Exercises of that kind would naturally lead some to come to God's minister for "further comfort and counsel." Such a class is probably never held without that result. But it helps hundreds who would never come alone. Mr. Chapman said something about confession being for the weak and not for the strong. The line of the Church of England in offering confession, counsel, and absolution to all who "cannot quiet their own conscience," absolutely freely and without the faintest pressure, throws the whole responsibility of any distinctions upon the persons themselves and not upon the minister. The line of the Church of England upon this great and difficult matter is, to my own mind, almost perfect in theory, and manifestly providential. But we are bound to act in some way on her plain directions. Do not let us be afraid of imputations of weakness or sentiment, or any other popular English phrase of disparagement. We may not be nearly so strong as we think we are, or would like to be, but if we are Englishmen and Churchmen we should not lack courage to face our own needs, and to accept the Church's offer of help. I fear there is a great lack of moral courage amongst us, and lack of courage in spiritual matters is weakness, not strength. I would ask you to remember that one of the strongest of mankind, one who knew quite well all the higher possibilities of the human spirit, as well as the depths of human self-distrust and almost self-despair, who was the great preacher of Christian liberty, as well as one of the most practical and strenuous workers of our race, could say, and mean what he said, "When I am weak, then I am strong," for he also knew what he meant, who said, "My strength is made perfect through weakness." As Charles Wesley puts it, in his noblest lyric:—

"And when *my all* of strength shall fail,
I shall with the God-Man prevail."

The Rev. N. H. C. RUDDOCK, Curate of S. John's, Eastover, Bridgewater.

I DESIRE to say a few words about the spiritual needs of such young men as are employed in shops, or as clerks in offices. If they are so employed before they have ceased to reside at home, it is, perhaps, not difficult to know their needs, and to meet them. It is exceedingly difficult to trace them and to find them out after they have migrated from one parish into another. I have found it a good plan to select one or two faithful communicants amongst our young men, who will make it their special business to note any strange faces of young men in church, and especially at the Holy Communion. If we clergy seek them ourselves, our visits to an office or a shop are sure to cause young men inconvenience; and if we seek them in their lodgings they have no place to receive us, and they are never there except at their meals. But a young communicant can seek them out; his visit presents no difficulty and occasions no unpleasantness; and I generally find that by Tuesday or Wednesday evening he has completed his enquiries, and brings me all the information I want. Then I select an evening when I shall be at home, and ask my young communicant to bring the stranger to my house. When you know the young man, it is easy to meet his needs. Let me suggest, though the suggestion generally evokes a smile, that a kindly offer of timely hospitality, especially on the day when he is most likely to miss his family circle, will not be thrown away. And an invitation to tea on a Sunday evening will present an opportunity of meeting one of his greatest needs in a strange place—a suitable friend. Undesirable friends will press themselves on every strange face in a small town; and the more undesirable they are, the more difficult it is to get rid of them. And then for his further needs there are, of course, the cricket clubs, Church institutes, and such like organizations; though the direct spiritual results of such things seem to me strangely inadequate to the force expended on them. But I have found, in dealing with men of this sort, that the special need which they have is personal help, particular teaching, individual sympathy. We want them to state their difficulties, to ask for information, for books, for help. But, generally, when we are getting sufficiently well known for young men to have confidence in us, and trust us to help them, we are moving away to another sphere of work, and have to begin all over again. Two years ago, after a long day's ride, I arrived at Sychar, and halted at Jacob's Well; and while the English travellers sat around that holy spot, they asked me to read to them the fourth chapter of S. John. As I did so, it was borne in upon me how, weary with the heat of the day, tired by the length of the journey, faint for want of food, the Saviour of the world could find rest and recreation in seeking and ministering to one single, separate soul. Might we not profitably have more individual personal contact with young men? How I wish that our busy priests, who are here, there, and everywhere, could be chained for one day, or at least for one evening, to their studies, that they might receive those who want personal help, individual counsel, and advice! And let me plead that our teaching in public shall be the same as in private. Oftentimes we find very excellent advice given in the study, which is never heard from the pulpit, because it might make the preacher unpopular; and so he keeps God's mercy and truth from the great congregation. Again, if we tell our young men that they may, for instance, make the holy sign of the cross when they say their prayers at home, but on no account to do so at church, we create suspicion and distrust, which often ends in indifference. We should state the claims of our Church more plainly, but at the same time be fair with Dissent. One, from whom many of us have received advice, has suggested that we should take in the "Baptist Hand-book," the "Congregational Year Book," and the "Minutes of the Wesleyan Conference." I have found these most useful, so that when I have been asked for information, I can quote what Dissent says of itself, not what people say of it. Then we may well tell our young men to demand as much for statements concerning the doctrines and practices of the Church. But let the claims of our Church be stated clearly and definitely; for remember the uncompromising words of our Lord, on an occasion to which I have before referred—"Ye worship ye know not what: we know what we worship; for salvation is of the Jews." Incalculable is the injury done to the souls of the young by that silly kind of good people, who go smiling about the world, paying unmeaning compliments to contradictory systems; and thinking to advance thereby the cause of religion and of charity. They advance not the cause of charity, except it be charity to love that which God hates; they advance not the cause of religion, for the revelation is from God, and God is the truth and the truth is one.

The Right Rev. JOHN RICHARDSON SELWYN, D.D., Lord
Bishop of Melanesia.

I MUST apologise for intruding on this conference, or speaking on a subject like this, because I cannot claim that I have had of late years much dealing with young men, white men, that is, especially in England. But in the Colonies I have had some experience. A man who knocks about as I do amongst all classes and races of people, comes across young men of various sorts and knows their difficulties. Chatting with a lieutenant of a man-of-war, as his ship sails along through the smooth water of the tropics, I have found how the same difficulties beset young men on board ship as elsewhere. A request came to me a few years ago from some men at Auckland, that I might speak to them of their difficulties, and place something tangible before them. From my own experience, and in other ways, no man can go about the world without finding out something of the difficulties of young men. I stand here as a missionary who deals largely with young men, of another colour certainly, but with the same souls as ourselves, and who has to send those young men out, because he has no other people to work with, to face temptation, to face difficulty, and to work for Christ in a way which but a few years ago was utterly foreign to their nature. And I have been surprised that more has not been said directly to put before our young men the direct work of the Holy Spirit of God. I believe that is what young men want to have put before them more than it is. There is much told them of conversion, but there is not enough told them yet of how they are to go on living as God would have them live, and that they have the direct promise of the Saviour that they shall have strength from on high given them, the strength of the Holy Spirit of God. Young men come to me who have lived in cowardice, men who have gone about with their bow and arrow or loaded gun, but such cowards as we English people never dreamt of. Boys come to me who have never resisted impurity; who never knew what impurity is, because they never knew what purity means; who never have laboured with their heads, and have no idea of the ordinary everyday drudgery of school teaching. I tell them they are to go and be brave for Christ, to be pure themselves, and teach their people. And they say, "How?" I tell them, "You can do it, and you can do it only by the Spirit of God." And that is a very real thing when you can teach it to them. Show them Peter denying his Lord and Master, and a few weeks after confessing Him in the court of the high priest, and point out to them what caused that spiritual change in him. He was strong because the Spirit of God came down on the day of Pentecost and filled him with His power. Young men are moral cowards as regards themselves, and they always say, "It is somebody else who led me, and I could not stand against the temptation." Tell them they can stand; tell them of their manhood strengthened by the Spirit of God. That teaching will bear its fruit in practical work. Most men, or young men, want your sympathy. You can help them in a large measure by rendering them less afraid of you, less liable to think you live in an atmosphere into which they never can enter, and which makes them apologise to you as the parson for the sin they have committed against God. Let them feel you are men of like passions with themselves, thoughts like themselves, and tried and tempted like themselves. We know what Larrakin is in Australia and New Zealand. There are certain classes of young men who have got to be won. Sometimes we men try in vain, but I believe there is work for women to do there. Some of you women, with your warm, tender sympathy can win young men when nobody else can. And I have seen Larrakins brought by sympathy to bow down before loving, tender women, and say they would do anything for them. I have said these few words, as I believe that this is more and more of the one great lesson a missionary brings back with him: the comfort and encouragement that is given to him who teaches, and to him who is taught, an absolute belief in the help and strength of the Spirit of God.

Major SETON CHURCHILL, White Hall, Lichfield.

It appears to me that one of the speakers has attached too much importance to cramming the brains of young men with a lot of ecclesiastical controversial matter. My experience is all the other way; and I think we should avoid, as far as possible, touching on controversy in dealing with young men; for we do not want to turn out

a lot of young prigs bristling with controversial points, and ready to indulge in polemics. Rather would I emphasize what Bishop Selwyn has just said, and speak to their hearts of the power of the Holy Spirit to change their natures ; for without that influence all our efforts must be in vain. One speaker has referred to the sacred rite of Holy Communion, and herein I strongly agree. Directly a young man shows signs of being a true believer, urge him to go to that sacred feast and display his colours before his fellow men. Another speaker has advocated the claims of the confessional, against which I should like to protest, for I think there can be no question that whatever the Church of Rome may have succeeded in, she has, at all events, failed to attract young men. Priests and young women abound in their churches, but young men are conspicuous by their absence. Young women may like to confess to priests, but young men are too independent. Here I would say to young clergy : if you want to secure young men, do not try to come the priest over them. Treat them as fellow men and brothers, but don't usurp authority. If they tell you of their temptations and difficulties, don't be afraid to reciprocate their confidences ; and each will gain by the other's experience. I was glad to hear one speaker advocate setting before young men a lofty ideal, and appealing to that spirit within almost all young men that admires what is manly, noble, and chivalrous. To me it is a cause of deep regret that, considering how many lives have been written of that earnest, devoted Christian, the late General Gordon, yet not a single memoir has yet been published that one could put into the hands of a young man with the hope that it might stimulate a desire to follow in the footsteps of such a hero. That good lady, Miss Marsh, wrote an excellent biography of Captain Hedley Vicars, which has done much good ; and we want another such pen as hers to set forth the noble example of General Gordon. Heroes are too few in this world, and we cannot afford to lose the example of even one. One speaker has deprecated speaking to young men at public meetings on the subject of purity. Now, while I am quite prepared to admit that public speaking on this subject is very difficult, still I feel convinced, that if done wisely and cautiously, it must be of good effect. Some speakers seem to me to do more harm than good ; but I fail to see that that is any reason why we should not all try to improve in the way we treat such a delicate subject. I would suggest that the clergy of every town ought to work together in this respect, and set apart a Sunday afternoon, now and then, for a united mass meeting of men from all parishes, and from the ranks of those who are not church attendants. Such meetings are popular, and good speakers can be secured from long distances for such an excellent purpose. At these meetings, lectures should be given on infidelity, temperance, and purity ; each Sunday being appropriated for a different subject. Meetings of this kind ought to be held at least once a month ; they should be largely advertised, and an influential man should take the chair. The parochial unit is too small, as a rule, in each town ; and the clergy are too overworked to enable that unit to be of much influence in reaching the young men of a town. Inter-parochial gatherings are required, in which the clergy of all schools of thought will unite together for one definite purpose. I would also add that we ought not to be afraid of a spirit of enquiry among young men. I heard it stated at a former Church Congress, that once Mr. Charles Bradlaugh had been a Sunday-school teacher, and that a difficulty presented itself to him. He went to the clergyman to get it explained, and that gentleman, instead of helping him, accused him of being an infidel, and turned him out of the school. We know how men, when thus treated, go on from one thing to another. Possibly a wise, sympathetic clergyman might have saved us from many of the errors that Mr. Bradlaugh has taught. When on the subject of sympathy, may I say that I believe it to be a great factor in getting at young men. If you cannot secure the services of a good layman for your men's Bible class, don't put up with a "duffer." Try and get a good lady, as ladies are far more sympathetic than old fogies of the male sex. In the army and navy ladies do an enormous amount of good, and the names of many of them have become household words among us. May the Lord of the harvest send forth many more such labourers to work among the young men of our country.

The Rev. HENRY GORDON HOPKINS, Vicar of Clifton, York.

Is it, I would venture to ask, altogether necessary to treat young men always and invariably as a special class of persons requiring a special mode of treatment ? From the parochial clergyman's standpoint, I rather deprecate and doubt the necessity for

specialising. We are apt to go rather far in specialising various classes of persons in our parishes. There is a danger in always gathering together men, women, and youths, as such, in parishes; and more particularly is that so in the case of youths. It tends to give them a little bit of self-conceit, to make them a little priggish, and to make them imagine that they are the lords of creation. Young men are nearly always members of families; and we generally find that the members of these families are pretty much what their parents are. The home surroundings have, when good, as we know, an inestimable influence on the characters of the family. In our churches we generally find that those become communicants after confirmation who are the sons of communicants. Such young men do not need more special attention than other people, but they have their spiritual needs nevertheless. And as there can only be one way of making men feel they have spiritual needs, is not that one way by bringing before them the work of the Holy Spirit in convincing them of sin? Teach young men moral duties and principles, and you begin at the wrong end. You have to teach them the need of the Holy Spirit to convince them that they are sinners, and to tell them what sin is, and what it means. I would simply say that, for the comfort of all who love the Lord Jesus Christ and all who wish to do His work in their particular spheres, all that young men specially need is that their clergy and Christian people generally should set them a manly, Christian example. They will take that very much more into consideration than a great deal of our special teaching. I know of a young clergyman who used to play half-back in a North of England football team. His vicar used to go with him; and on their return, all the young men of the parish church used to meet them, and turned out next day to church to see how his bruises looked as he ascended the pulpit stairs. There was an example of confidence and friendly feeling. Above all, we must let our young men feel that we *love* them. A young man in my parish fell ill recently, and though I knew him very slightly, he was not afraid to send for me. I need not say it delighted me much to recognise his confidence, and to give him such spiritual consolation as was in my power. We must seek definitely the souls of those young men as well as of all the other members of our flocks, and at once straight down tell them about the Lord Jesus Christ and His way of salvation. As to confession, let the people collectively confess their sins before us as they like, as recommended by the Dean of Manchester. We don't wish them to come individually, to invite or coax them to come and confess; but taking them as part of the whole, with whom we have to deal in the parish generally, if we can show them a manly example, let them feel that we love them and are anxious to minister to their souls, we shall be able to win the young men to Christ.

EDWARD J. COUNSELL, Esq., Collector H.M. Inland Revenue,
Nottingham.

I WANT to put in a plea on behalf of a class of young men we have not heard referred to. The claims of soldiers and sailors, and many others whose lives are exposed to extreme danger, have had their turn; let me plead for our police—"officers of the peace." They are also guardians of our homes and places of business; without them we should not be able, safely, to come to Church Congresses, nor indeed to attend our respective places of worship. Time will not permit me to enlarge upon the many ways we are indebted to them. Often they "get more kicks than ha'pence," and all too frequently little sympathy is extended to a body of men to whom we do indeed owe so much; but I am gratified to say that something is being done to help forward their moral and spiritual well-being. Three years ago, a Police Institute was formed in the city of Worcester, and in the interval it has taken a firm hold upon the citizens and others, so that now the men have, mainly by their own exertions, a comfortable room, well-furnished, and provided, through the generosity of kind friends, with a library of about three hundred volumes. The good Dean of Worcester and many of the clergy have contributed to this library; and what is of highest importance, the vicar of the parish provides every Sunday afternoon for a Bible-class, at which a fair proportion of the men of the city force regularly attend. It was my pleasure to visit his class on Sunday last, meeting about twenty men, and after the meeting, to hear from the inspector and chief-constable how much the institution was valued by their body; to use the words of the Inspector: "Until this matter was taken up, we thought nobody cared whether we had souls or not." The testimony from the citizens generally is,

that the institute has a powerful effect for good, and in raising the "tone." of the men. It is self-supporting, each member contributing three half-pence per week. The management is entirely in their own hands; and I assure you that they were highly gratified to show me their accounts with a considerable balance in hand. The results in this instance, of active sympathy towards our police, are so encouraging, that I venture to hope something may be done in other towns, especially so where the men are numerous. They only require a little of our sympathy, and it will soon be seen that they are heartily responsive to the kindly interest taken, and ready to come forward and learn those glorious things of which we have been hearing so much.

PARK HALL.

FRIDAY MORNING, OCTOBER 4TH, 1889.

The Right Rev. The PRESIDENT in the Chair.

DEVOTIONAL MEETING.

THE CHRISTIAN'S RELATIONSHIP :

- (a) To GOD.
- (b) To THE CHURCH.
- (c) To THE WORLD.

The Right Rev. the PRESIDENT.

THE programme will tell you that this is the devotional meeting of the Congress—that meeting in my belief, if rightly used, will do us more good than all the others. This meeting is intended to do the highest work of the Church, to lift up our hearts to a higher level of holiness, and to bring them nearer to God. There is a rule which has been universally observed at such gatherings, and it is this, that no expressions of approval or disapproval of the sentiments of the speakers should escape the lips of any one of the audience. I hope that this rule will be carefully and strictly observed at this meeting to-day.

PAPERS.

The REV. R. MEUX BENSON, Superior of the Society of
S. John the Evangelist, Cowley, Oxford.

IF we would know the purposes of life, we must know how we are related to all things round about us. Relationship is the basis of all existence. Nothing can exist simply as an unit. Nothing exists for itself alone. Even in the material world there is a power of unity holding together the most distant particles. Life in its various degrees is the developed consciousness of this unity, and moral life consists in the fulfilment of duties which such relationship involves. Our dignity, our happiness, our power, our eternal life, consist in the exercise of relative duties. We cannot derive happiness from things accidentally possessed. It is the use, not the possession, of anything which alone gives pleasure. If we act true to what God has made us, we can be happy under all circumstances. If we seek satisfaction otherwise, we can find happiness nowhere. This is the great moral truth enunciated by the Psalmist—

"The law of Thy mouth is dearer unto me than thousands of gold and silver."

No organization can be developed unless it be true to the law originally impressed upon it, true to all its relationships. But as God is love, so the service of love is the only service which God can accept. He that loveth not, knoweth not God, knoweth not what God requires. Love is the fulfilling of the law, because the law is the expression of love. In loving obedience we become identified with the will of the Lawgiver.

God is love, and in some mysterious way there is a fitness in the material creation to image forth the spiritual and eternal life. If it were not so, the act of creation would have been an exercise of omnipotence unworthy of God, for He could take no delight in that which He had called into being.

We must, then, consider who He is to whom we are primarily related as being His creatures. We cannot understand our relationship to Him unless we have some knowledge of Himself.

Indeed, we may well believe that the great cause of the decay of Christian energy in these latter days arises from our giving so little thought to the nature of God, and our consequent relationship to Him.

God is not a blank and powerless nothing, such as a spiritual atheism, like the system of Buddha, might dream. Neither is God a vague and formless essence, such as to acquire only a finite personality and an accidental consciousness when the breeze of indefinable contingency disturbs His calm eternity of sleep. A pantheist may thus accept the material world as being the presentation under finite powers of the powerless Infinite. But such is not the Being of God. God is no mere stream of tendency towards a moral end, making for righteousness in those persons whom His Breath may influence. No. He is righteous, He is joyous, in Himself. He is the Eternal Love. He has eternal relationships within Himself. He is eternally conscious, eternally active, eternally Personal.

Our human personality is but the image, the highest image which exists, of the Divine Personality. Personality is conscious relationship. In brutes, such consciousness is only transitory, soon forgotten. Man carries onward the memory of all his past relationships, as constituting the identity of his personal life. In God, such personality is no mere memory of external surroundings, but it is operative in the living, joyous, loving development of the changeless counsels of Infinite Wisdom.

From the consciousness of our own personality, we may be sure of the Personality of Him that is greater than ourselves. We feel our personality to be a derived existence. It could not exist but for the faculties through which it acts. The personality itself, however, did not result from those faculties. It is itself derived from a higher source. Adam was the son of God.

The personality of man, his relationship to all surroundings, is derived from the Personality of God, the Creator of all. How is it, then, with the Divine Person from whom it is derived? He must have the reality within Himself as a living principle. Our relationships are those in which we find ourselves. They mould us. The relationships of God are inherent within Himself, the action of His own will, the complete action of His whole nature, undivided and indivisible, fruitful eternally,

and therefore unchangeably ; completely, and therefore with entire satisfaction and delight. The substantive, productive Personality of God generates relationships for itself, as our empty, originated personality accepts the relationships under which we are formed.

Our personality is finite. Our relationships are imperfect and transitory. The relationship between the Father and the Son, who is His Image, is so perfect that it admits of no second sonship. It is a relationship of perfect equality, co-eternal Life. In the exercise of this eternal relationship, God is Love. The eternal Love is eternal energy, a Life that is ever flowing onward, a Life that in its onward flow can suffer no diminution of essence or of power.

Eternal Love ! It does not rest in the generation of His Image, so that thereby its power is spent. The Love of God, perfect within Himself, flows onward as the sanctifying principle of all God's works.

This Love, which proceeds from the Father and the Son, dies not out as the mere affection of a finite creature dies. It lives, an endless Love, enshrined in a mystery of personal power and activity. If it could lose its Divine Personality, it would lose its eternally living relationship to Him from whom it comes. It is the Spirit of eternal joy, wherein the Father and the Son rejoice. It is the Spirit of sanctifying power, which, as it fills God's created works with their several virtues, acts upon those whom it illuminates, to lift them up by its Personal supremacy above the created order of consciousness.

It makes the Love of God to be felt. It enables the creature to reciprocate the Love of God, as well as to feel it. It is a Divine Agent, raising to the Life of God, establishing in God, perfecting in God, glorifying in God, the created intelligence, which yields itself up to the law of this Divine Fellowship.

Now man is capable of such Divine exaltation, because he was created with the gift of personality. He was created in God's image.

All our ideas of God can only be gathered naturally from what we know ourselves to be. We may reason upward from our necessities, to mysteries which surpass our understanding ; but we could not understand the mysteries of God, however dogmatically revealed to us, unless they corresponded with the necessities of our own experience. We are not, therefore, to be surprised that the revelation of God contains many things which are above our understanding, as they are above our nature. We are not to suppose that we could gain a better, clearer idea of God, by setting aside those elements of revealed truth which baffle our imagination. It is not only in one respect, but in every respect, that God is both like us and unlike to us. He is like us, for we are created in His image. He is unlike us, for He is Infinite, the Living God ; and we are finite, created under a law of death.

Truths which we know respecting God may therefore seem to us to involve contradictions of so terrible a character that our finite nature would not bear the strain of their co-existence. But the nature of God does not necessarily refuse such co-existence. Nay ; the nature of God, being infinite, involves of necessity, not in one respect alone, but in every respect, such apparent contradictions as would rend asunder our finite nature, if they could both be predicated of ourselves.

So, then, the natural man understandeth not the things of the Spirit of God ! It is important for us fully to accept that intellectual agnos-

ticism which Holy Scripture persistently inculcates. But it is equally important for us to remember that the heart of man is formed so as to grow by the practical discipline of the illuminating Spirit until we know the love of Christ which passeth knowledge, being ourselves filled with the fulness of God. The Spirit which is given unto us searcheth all things, even the deep things of God.

Wonderful ignorance, which contains within itself the germs of infinite knowledge! Wonderful faith, which, amidst the perplexities of nature, knows itself to possess the very substance of all that it hopes for! Wonderful gift of the regenerating Spirit, whereby we are able to work up to Him that is invisible, and in the consciousness of the Divine faculties which have been given to us, utter the marvellous words, "Our Father, which art in heaven!"

The personality of man in his deadness postulates the infinite living personality of God as its origin. It depends upon that Divine personality for the accomplishment of every effort that is really worthy of itself to do. It looks forward to the glorification of that personality as the only object that is worthy of its hope.

Such is our filial relationship to Almighty God, a relationship which we must bear fully in mind if we would worship Him truly. We cannot have God's truth lowered to our capacity so that we may understand it. We must be raised to the fellowship of the Spirit as partakers of the Divine nature if we would understand the things of God. This knowledge is eternal life. Blessed be God that this life, this knowledge, is given to us in Christ, the Only-Begotten.

Although there were many of whom the world was not worthy who lived in the hope of Christ's appearing, yet it was impossible that human nature should rise to be worthy of God in all those millennia of deadness which intervened between the Fall and the Incarnation. Man at his best, equally with man at his worst, came infinitely short of the glory of God. How, then, is it now? We have passed into a new condition of life as Christians. If we would walk worthy of God amongst the nations who are being saved in the light of the heavenly Jerusalem, before all things it is necessary that we hold the Catholic Faith. A knowledge of the truth of God must be the organizing principle of the love which is due to God. Piety without dogmatic knowledge is no approximation to God.

It were an insult to God to worship Him now as the Unknown. The love of God is shed abroad in our hearts that we may grow in the knowledge of God and of the Father and of Christ. Nor is such knowledge for priest or for trained theologian alone, but those who have the least of this world's knowledge may often have the most of this better knowledge, for mysteries are revealed unto the meek. The Apostolic Ministry is entrusted with the deposit of the Faith, but the truth of God can illuminate no heart, unless there be in that heart a supernatural ear to hear what the Spirit saith unto the Churches. This personal inspiration requires meditation for its culture. Many look to the Church as if they only needed an external infallible *guide*. We ought rather to look to the Church, that we therein may share, by submission to her discipline and participation in her sacraments, the glorious birthright of an indefectible *life*. The life which the Holy Ghost gives to the Church, however inadequately appreciated, must lead onward to the fulness of truth all those who act under its control.

We must, therefore, acknowledge our relationship to the Church as the living pillar and ground of the living truth. It is the Body of Christ who is the Truth, in whom the Spirit dwells, so that we, as His members, every one of us, receive what we have no right to expect unless we live as members of His Covenanted Body, the immediate teaching and inspiration of Almighty God.

Created in His image, we are formed to hear His voice, to share His counsels, to accomplish His works, to abide in His fellowship, to rejoice in His love. The Spirit of God given to us in the Church as a supernatural society, the seed of the second Adam, raises us up to that dignity from which human nature had fallen.

This new life, our relationship to God as our Father in the Body of His dear Son, must pervade and quicken every act and thought of our being. Too often we treat the life of heaven and the life of earth as if they must be harmonized, as if each must act in its own sphere. They cannot be harmonized unless they are accepted as penetrating one another. Their spheres of action cannot be separated, for they both come forth from the will of God.

Our personality is the image of God's personality, and we must act as those to whom the Divine nature has been communicated in the Body of His dear Son.

We must acknowledge our relationship one to another in the Body of Christ as something infinitely transcending the closest ties of natural kinship. We must recognise in every member of the Church the claims of Christ, for each one is a member of Him, and we all of us live by one indwelling Spirit. Our daily bread is promised to us as the members of Christ, and if we have more than our daily bread, it belongs to Christ, and must be used by us for the benefit of His members.

As for the world, we are dead to it. We are called out of the world into this new life by the power of the Holy Ghost, that we may bear witness unto the Truth. Between the Church and the world there must be an internecine antagonism. In submission to the Providence of God, we must be patient until the years of penance have been accomplished. Meanwhile, we must labour to supply the necessities, and pray for the peace, of the city where we are carried captive. But the Church in the world is as the prophet at Belshazzar's feast. Away with any foolish expectations of some era of worldly prosperity for the Church! It were treason to our heavenly aspirations to desire it. Too long has the heart of Christendom been stupefied by the fascinating delusions of worldly success. The struggle must be life-long; but the time is short! While the world is exulting in luxury and pride, and the expectation of revelries yet to come, the eye of faith can read the writing upon the walls. Feeble as the Church of the last days may seem to be, her strength in the latter days shall revive as the power of her youth. Like the blinded hero of Israel when he pulled down the pillars of the house to the destruction of the lords of the Philistines, so the Church of God shall not die without an exhibition of Divine strength for the overthrow of all that have mocked her. Already the heavens around us seem to be preparing the final cry of victory, Babylon is fallen.

"The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever."

(a) To God.

The Rev. GEORGE BULSTRODE, Hon. Canon of Ely, Rector of S. Mary, Stoke, Ipswich.

THE relation of the soul to God is, in the first place, that which we enjoy as His creatures. Secondly, that nearer one of Sonship which is formed through Christ.

These two relations vary internally : now close and intimate, now far off.

Those who consider the first to be the only relation have their variations. Now, the very Being of a God is with them a matter of moods and tense, a belief in Him, hesitating and uncertain ; at another time it is clear, definite, and distinct.

In our sonship with God in Christ there are, too, variations : now far off, now near. Far off, when sin lays hold upon our lives ; near, when, in the spirit of humble obedience, we loyally follow His guidance.

The first relation is by some thought to be the only one. Greater knowledge than that which we have through nature is not believed to exist, and a reverent agnosticism is the highest point possible to be reached.

To the question, is a knowledge of God possible, and is a closer relation attainable than that of this reverent agnosticism, the priest of science, answers No ; the priest of Jesus answers Yes. Which is right, and which is the true priest of humanity ? The true priest leads, the false priest represses. Let us apply this test.

We accept the leadership of the priests of science while they tell of the things their eyes have seen and their hands have handled, while they expound the results of their patient investigation and reveal the secrets they have wrung from nature. We sit at their feet as learners while they describe the growth of the world's structure through countless ages, the new ever evolved from the old, and new forms of life developing, fitted to each new and changed condition. We can accept them as our teachers when they tell us that these new forms of life do not result from new creative acts, but that they are drawn from the old by the action of environments upon forces latent within.

While they tell us of what their eyes have seen and their hands have handled we feel they are our teachers. We confess, too, to their leadership when, listening to them, we are led to think of One whose plastic hands have formed these things, seeing the end in the beginning, until the sense of the presence of a great Creator comes on us so forcibly that we bow ourselves in lowly worship and say, " Holy, holy, holy, Lord God Almighty ; Thou hast created all things, and for thy pleasure they are and were created." So far we acknowledge their priesthood.

But when, having led us thus far, they would repress the faith their own teaching has produced, when they tell us that we can know nothing of God, that for us there is no hereafter, that all our aspirations for something better are only given us to mock and befool us, and that our brightest faith and hope will be quenched in the dust of death and silenced in the solitude of the tomb, then we turn from those who would repress to those who lead, from the priest of science with his agnosticism, to the priest of Jesus, who speaks of life and immortality brought to light through the Gospel.

We turn from the false priests who repress to the true priests who lead—and we recognise their title to lead because, firstly, they believe that the invisible things of God are clearly seen, even His eternal power and Godhead ; and, secondly, because they have sat at His feet who is to us wisdom and knowledge, and sanctification and redemption.

It is the work of the true priest not only to collect facts but to carry us on to the conclusions to which they legitimately point, and the negative conclusion which denies a Creator as the explanation of creation stops short instead of leading.

It has always been the sin of science that it has tried to repress the instincts of faith. Scientific men point to the superstitions which have marred all religion ; to the impediments these have placed in the way of knowledge ; how, to use Kepler's term, these have been the thieves of their time. They point to these defects, and avow themselves enemies of all religion. They might reach a different and a wiser conclusion. If, uninstructed in the laws that govern the accidents of flood and field, our forefathers peopled the hills and valleys with gods of their own imagination, it ought to be the pleasure as it is the duty of greater knowledge to lead them to higher thoughts. It is not the reverence that has to be destroyed, but an ignorance which has to be corrected. Science, in its destructive mood, may attempt to destroy the faith of the present. It has a constructive work to do, and the destructive instincts may perhaps receive a check if they take for a parable, "that it is possible, while rooting up the tares, to root up the wheat also."

In answering, then, the question whether greater knowledge of God and a closer relationship is attainable, we say Yes to the No of science. We do so with the conviction that the Eternal power and Godhead are made known in the things that are seen ; that inability to perceive them is a sign of weakness rather than of wisdom ; and that a refusal to proceed to that conclusion disqualifies man from being the true priest of humanity, whose perfect satisfaction it will be to know God.

Natural religion is not satisfied even with a reverent agnosticism ; it can and does lead legitimately further.

In answer to the second question, is there a closer relation between the soul and God than that which natural religion teaches, we answer, Yes, and we express that nearer relation in the words of the subject of this paper, "The Christian's relation to God." In this term we express the closer union that is formed between us and God through Christ. We who were far off are brought near by the blood of Christ. In Him we both have access by one spirit to the Father. Christ is the image of the invisible God, the first-born of every creature ; the Lamb of God, the High Priest of humanity, who, made perfect through suffering, offered Himself without spot to God ; Himself the victim and Himself the priest. The *λογος*, the word through which God speaks, revealing Himself.

In Him are manifested qualities of tender sympathies, of personal interest, of close care over our lives, which are not seen in nature. If we form an estimate of God from nature we see His eternal power and Godhead, but there is nothing to induce any great effort after holiness nor any expectation of special help from God in the effort. What is there to show that he heeds our success or failure in our spiritual struggle ?

There is not much in nature to encourage high effort. God, as known in nature, does not come very close to the soul of man. We talk of mercy and kindness, but

“Nature, red in tooth and claw,”

protests against it, urging always the law of the strong and death to the weak. The weak are crushed by the strong, and the martyr dies for truth all unpitied. Poetry fancies God tempering the wind to the shorn lamb ; nature shows the weak and helpless dying with none to care.

God, as seen in nature, is not sympathetic with and careful for good. He shows no sympathy with right if allied with weakness ; his sympathies are with the big battalions ; and the noblest enthusiasms of right are pitilessly quenched, while the patriot only fertilises with his blood the soil he died to free. Little has nature to say in favour of holiness. What praise has chastity for this ? The child of lust is as fair of limb and as keen of brain as the child born in lawful wedlock. Mercy wins no admiration. No word from God in nature says, “Take up thy cross and follow Me.” The manifestation of God in His works need not result in very high lives ; it may co-exist with great moral degradation, and we feel that if self-denying lives are required if, without holiness no man shall see the Lord ; if holiness and purity are worthy aims ; and, if God loves these things, then a further Epiphany was needed to exhibit the features of God’s character which are not shown in His revelation of Himself in nature. This manifestation we have in Christ. For that life of His is not merely an exhibition of lofty human life ; it is a manifestation of God. It is God showing us, in the only way in which we can comprehend them, His own attributes, and in this way producing the enthusiasm of holiness. For the sympathy of Jesus is the sympathy of God ; the love of Jesus is the love of God ; the purity of Jesus is the purity of God ; the scorn of Jesus is the scorn of God ; the holiness of Jesus is the holiness of God. When we read His life and feel the warm influences of that life touching our inmost soul and kindling into life each germ of good we know that it is something more than the fire of a human example which is moving. We feel that in Christ we are brought face to face with a God who cares for us. The Christian’s relation to God is one of greater and of deeper knowledge in Christ.

We next ask the question. How is this relation realized ? What form does it take ? The answer must be, through the Church, the Church which is His Body. We are members of His Body, of His Flesh, and of His Bones. We are built up living stones in a spiritual temple. Through the Church organization Christ has touch with each of His members. Through it He surrounds us with the various influences that go to form our character and influence our higher life. As, with our country, we are Englishmen not merely because we are born in this country, but because, since our earliest childhood, we have been surrounded with English influences, brought up amidst English customs, penetrated with English literature, and saturated with English thought : the environments which form our character. So as to the Church. We are Christians not merely because we are baptized, but because from our infancy through the Church we are penetrated with Christian teaching, brought up in Christian habits, instructed in the Christian Faith, saturated with the various forces which bring out and form our character.

Through the Church Christ acts upon us, forming the environments which bring out the latent powers of good. As our national Queen, through the various organizations, has touch with all her subjects; as, through the various officers justice is administered, property protected, needful help afforded; as through the great educational machinery each child is trained; so Christ, through the ministration of the Church, deals with the life of each of its members, influencing us by its teachings; strengthening us by its Sacraments; through its priests admitting us to membership; through the Sacrament, as His appointed channel, giving us the benefits of His passion. The Church is to our spiritual nature what the nation is to our daily life. It is not the tyrant which restricts our freedom and unduly controls our actions; it is the home in which this life, which is the infancy of eternity, is passed; a home which our Lord has formed in order that through it He may surround our lives with all the helpful influence that may enable us to grow up holy, pure, and good. The Creeds of the Church are not the tyrants of our intellect, but guides of our lives. They are lights for eternity showing up our way. They are heaven's lighthouses, with their lights shining over the dark ocean of doubt to show a path in which we may safely go.

The claim of the Puritan for a straight appeal to the God of heaven, independent of Church and priest, is one of those grandiloquent expressions which catch some minds, but which exhibit ignorance of the conditions necessary for the growth of our Christian life. Individual influence without surroundings does not form character.

The statement that the Church Creeds interfere with liberty comes badly from those who have utterly lost their way and are wandering in agnosticism, with no star to guide them, and who need the guidance the creeds can give, but do not know it.

The claim that each may find out for himself the Truth is as though in the fields of science anyone should prefer to start afresh, and ignoring all the industries and researches of their predecessors should form for themselves new creeds, new theories, in which, if their industries were exhibited, their ignorance would be more distinctly shown.

But do we not place the Church between us and Christ? Yes, says the solitaire. No, says the priest of Jesus. We have some pictures of the Church glowing in the bright colours with which S. John and S. Paul have painted it. "And I John saw the Holy City, New Jerusalem, descending from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven saying, Behold the tabernacle of God is with men; and He shall dwell with them, and they shall be His people, and God Himself shall be with them and be their God, and God shall wipe away all tears from every eye."

In the Church God approaches us again, "Come hither and I will show you the bride, the Lamb's wife; and He showed me the great city, Holy Jerusalem, descending out of Heaven from God, and the light was like a stone more precious, and it had a wall great and high, having twelve gates, and at the gates twelve angels; and names written thereon which are the names of the twelve tribes of the children of Israel. And I saw no temple therein, for the Lord God, the Almighty, and the Lamb are the temple therein. And the city hath no need of the sun, neither of the moon to shine upon it; for the glory of God did lighten it, and the light thereof is the Lamb." Or once

again, "Ye are come unto Mount Zion and unto the city of the Living God, the Heavenly Jerusalem, and the innumerable hosts of angels, to the general assembly and Church of the first-born, who are enrolled in Heaven and to God, the Judge of all, and to the spirits of good men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than the blood of Abel."

So speaks the Scripture of the Church of Christ not as of some dull body, which, having no Light in itself, stands between us and the source of Light obstructing its ray. It is the temple in which God dwells, in which there is the tree of Life and the Light of God and through whose ever open doors there stream the Light that may lighten the world, and the refreshing waters that are for the healing of the nations.

We have considered that a reverent agnosticism falls short of the knowledge that in nature God imparts ; we have noticed how the Incarnation exhibits attributes not seen in nature but shown in Christ—the Incarnation, the complement of natural religion. We have noticed how in Christ a nearer close relation with God is formed, how this relation is realized through the Church, by means of whose organism Christ has touch with each of His members, and provides the environment necessary for the growth to the measure of the stature of the fulness of Christ.

Let us now trace this Christian life growing under the influence which Christ has formed in His kingdom.

It commences with baptism when our names are entered in the Lamb's Book of Life as candidates for the heavenly crown, as athletes to engage in the spiritual conflict to run life's blessed race. To be trained, so that with consciousness of responsibility we may run with joy the race that is set before us. Our early life surrounded with each gentle influence, fitted for our tender years, fed with food convenient for us. Taught to regard ourselves as God's children, members of Christ, children of God, inheritors of the kingdom of heaven. As children, taught to regard God as our Father, and ourselves as purchased by Christ and therefore belonging to Him. Taught to be truthful, gentle, pure, and holy. No unnatural pressure put upon us to stimulate an unnatural growth ; duty and obedience our guide. As plants in the garden of the Lord, surrounded by a healthy Christian atmosphere, realizing daily, so far as our young minds are capable of grasping them, what our relations to God are, and looking forward to the time when with a clear conscience we shall take these duties upon ourselves, use the privilege God gives us, and with instructed minds and clear purpose, throwing aside every weight and the sin that doth so easily us beset, and run with patience the race that is set before us. No hard thoughts of God have marred the sweetness of our trust ; no unnatural pressure put upon us has warped our growth or introduced an element of untruthfulness into our lives. "*Sana mens in sano corpore*" has been the motto of our spiritual trainers as taught by the Church, their duty, they have taken us from the font to train us to God.

Confirmation marks the transition from this life of dependence under which we are governed to the life of full responsibility, when we are admitted to full membership with the kingdom Christ formed, and with a system of religious instruction and religious influence which has grown

into its present shape out of the experience of many ages. Its worship, its teachings, its fasts and festivals, its sacraments, are arranged and placed before us as a system fitted to help us in our heavenly way, and the Christian's relation to God is kept more close, when, with a sense of responsibilities for the performance of Christian duties, we avail ourselves of the environments with which God, through His Church, has provided us.

This meaning of the Church system requires to be understood, and the advantages to be used. Many Christians, whose character is often strikingly undeveloped, wonder at their own stagnation. A good educational establishment provides a system of teaching and all varied influences, which, being used, would educate those who use them. The youth who leaves his university a little more ignorant than he was when he entered his name on the university roll wonders at his own ignorance; the explanation is not far off. The system is not in fault but himself. Christians live in the midst of a system formed out of the experience of ages, as being fitted to help the spiritual life. It consists of methodical teaching, frequent worship, fast and festival, remembrance of the holy dead, commemoration of the great events of our Lord's life, union with Christ in His Sacrament; a system full of varied thought and influence. Of these various influences, the Sunday morning service, with an occasional Sacrament, mark the extent to which many avail themselves of privileges, and explains the slight interest in religion, the imperfect development of the religious character, and the general fact of membership with the Church for half a century, and a state of religious growth which resembles the dwarfed vegetation of the polar region rather than the vigorous growth of equatorial regions.

The Christian's relation with God is thus maintained and developed by membership with the Church, and is near or far off, as we do or do not accept our responsibilities, and use the methods by which a spiritual growth may be advanced. Through the Church God touches our lives.

The Christian's relation to God is one of uncertain and irregular advance. As, watching the tidal wave we scarcely know whether it ebbs or flows, the waves now advancing and now receding; yet we see the advance as rock after rock is covered, until it breaks at the foot of the once far-off cliff. Or, as in spring, when the east wind retards its advance, we hardly know whether winter is returning upon us or summer advancing; yet watching from day to day the gradually rising temperature, we know that summer is near; so the Christian cause is one course now of seeming retrogression, now of advance. The relations now are of nearness, now far off; but still as from year to year we test our position we find ourselves advancing to the eternal perihelion, when we shall be bathed in the full flood of Christ's life.

At the aphelion, when, distracted by felt injustice and sense of wrong, we find expression in the words of that great aphelion psalm, the roghth, and curse our enemies. At the perihelion, when catching the spirit of Jesus, we can say, "Father, forgive them, for they know not what they do."

At the aphelion, when yielding to the power of temptation, we stain our souls with sin and stretch to the utmost the tether that binds us to

God. At the perihelion, when repentant and with purpose of amendment we can say, "I have sinned," and receive for answer, "The Lord also hath taken away thy sin."

At the aphelion, when broken by some great sorrow, we feel all God forsaken and say, "My God, my God, why hast Thou forsaken me?" At the perihelion, when sorrow having done its work, we can thankfully say, "Before I was afflicted I went astray, but now have I kept Thy law."

At the aphelion, when the cares of this world and the deceitfulness of riches have paralysed our spiritual life, and numbed our souls into cold indifference. At the perihelion, when wakening up from our lethargy, we have learned to make to ourselves friends of the mammon of unrighteousness, and to use those things which would drag us down as the means of raising ourselves up.

At the aphelion, when the fear of death makes us subject to bondage; at the perihelion, when we can say, "To me to live is Christ and to die is gain."

Now advancing, now receding; it is the advance and receding of a flowing tide, the fulness of whose flow we cannot here realize. Its character is seen as we draw near to the end and look back over the whole course, and are able to see that life has been, on the whole, an advance—on the whole, true. We are able thus to say, like S. Paul, "I have fought the good fight, I have kept the faith: henceforth there is laid up for me the crown of life, which the Lord, the righteous judge, will give me in that day;" as the athlete, having run his course, claims from the giver of the prize the reward to which he is entitled.

The Christian relation commenced with baptism, when our names were entered on the list, and a calm view of life brings to us pangs of sorrow when we recollect how, in moments of unfaithfulness or of weakness, we have strayed far; we have thoughts of joy as we recollect how, by God's grace, we recovered from our fall and went back into the right path. We have pangs of sorrow as we remember the sin stains with which we defiled ourselves and cut ourselves off from the Church; we have thoughts of joy as we recall the sacred moments of repentance, when, in the Holy Sacrament we joined our fellows again in offering up the memorial sacrifice, and left with the sin stains washed away. We can remember moments of mistrust, times of want of faith, periods of moral weakness.

But now, our faith firm, our trust complete, our hope bright, we can contrast the firm position of the present with the vacillations of early days and feel how with all its drawbacks life has been a progressive thing.

Disraeli, in one of his novels, speaks of youth as a blunder, middle age as a struggle, old age a regret. Without the Christian hope this may be the case; it will not be so where there is a Christian hope.

But in the actions which fit the dying hour we can see gathered up the great thoughts that the Christian relation with God is through Christ; that this relation is realized in membership with the Church, and that our union with the Church depends upon moral rectitude. If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth from all sin.

There is no appeal to the feelings of the dying Christian, that is

not the point. There are conditions in which our union with God is made complete. We remember that through Christ alone we can approach God, and that He has fixed the plan by which we may show forth His death until He come.

"The simple altar by the bed,
For high Communion meekly spread;
Chalice and plate and snowy vest,"

illustrates this.

The priest of Christ's Church is there symbolising our union with the Church to tell in the Church's name of pardon and peace through the blood of Jesus; then—

"Sweet awful hour, the only sound
One gentle footstep gliding round,
Offering by turns on Jesus' part
The cross to every hand and heart."

In repentance, in fellowship one with another, and the blood of sprinkling which speaketh better things than the blood of Abel.

The life begun in Baptism, closes with the Holy Communion. The relation between the Christian and God commenced at the font is now sealed at the Altar; and so with humble reverent faith we wait the Bridegroom's voice, until the chamber is hushed to silence in presence of the Angel of Death.

We may not follow further. The soul has passed to God, when all the ties that bound him will be strengthened by new links, and his membership with the Church becomes intensified. He is in His presence, where is the fulness of joy, and at Whose Right Hand are pleasures for evermore. The relation is now deepened, more close, more near. But for ever the conditions will remain; the relation still through Christ, realized eternally in membership with the Church He died to purchase, and of which He, the Great Priest of humanity, is the Eternal Head.

We have declined to accept the leadership of science, as it led into darkness; we have followed the priest of Jesus, who has led us into His presence, where there is light, a light shining evermore unto the perfect day.

"Say not it dies, that glory,
'Tis caught unquenched on high;
Those saint-like brows so hoary,
Shall wear it in the sky.
No smile is like the smile of death,
When all good musings past
Rise tranquil o'er the brow of death,
The sweetest thought the last."

The Ven. JOHN PILKINGTON NORRIS, Archdeacon and Canon
of Bristol.

ON such a subject as this I dare not depend upon thoughts of my own. Perhaps the safest contribution I can make to our morning's meditation will be to set before you, as simply and clearly as I can, some reflections of Bishop Butler that I have found helpful, and which may, perhaps, assist us to develop those pregnant words of Father Benson's at

the opening of his paper about *personality*, man's personality *derived* from God's *inherent* personality—God's personality ever generating relationships for His own satisfaction—and the suggestion that personality might be defined to be consciousness of relationship.

In his two sermons "Upon the Love of God," Butler examines carefully, as you may remember, man's relationship to God, with the view of showing how natural and reasonable it is that man should love Him. In the preface to the second edition of his sermons he tells us that the two I am now referring to were composed in connection with a question recently raised in France, and much disputed: whether the love of the Supreme Being, which religious people profess in their hymns and books of devotion, is not, after all, an imaginative sentiment—a mere "enthusiasm" in the language of that day. Men asked scoffingly then, some are asked in all seriousness now—my friends, do not our own thoughts sometimes, when we are not at our best, whisper the question distressingly?—whether our relationship to One whom we have never seen; to One of whose nearness we have no sensible assurance; to One whose presence, whose very existence, according to some, is only an inference, can possibly be a reasonable ground for loving Him with anything like the sincerity and reality and strength of our affection for wife or child? Butler meets these doubts full front, choosing for his text the words "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength." But he deals with the question mainly on the foot of *natural religion*. From a desire, probably, to win the ear of all his hearers, whether believers in *revealed religion* or not, he seems unwilling, in these two sermons, to make use of that fuller knowledge of God which the New Testament imparts.

For our special purpose, therefore, which is to consider, not merely *man's* relationship, but the *Christian's* relationship to God, we shall have need to go further, and before we close to draw upon other passages in Butler's writings, and especially upon a pregnant paragraph in the "Analogy," where he alludes to the increased responsibility put upon us by the New Testament's revelation of the threefold *Personality* of God. But we shall appreciate this all the more vividly, if we consider first, with the help of these two sermons, not the Christian's, but man's relationship to God, depending only on such knowledge of His nature as was vouchsafed under the old dispensation.

Taking his stand then, on facts of common experience, and including under that term facts of consciousness, Butler undertakes to show the reasonableness of the demand made upon us by religion that we should love God.

We find within ourselves affections as well as reason, and the two must not be confounded. By affections, we mean emotions or feelings not of the body but of the mind. Reason can no more determine what shall excite, or what shall satisfy these affections, than what shall excite or satisfy bodily hunger. All we can say is, that we are so constituted by our Creator, that some objects or ideas, when presented to the mind, shall affect us pleasantly and others painfully. Now, let us think of man's relationship to man, and observe what qualities in our fellow-men call forth in us feelings or affections of esteem, admiration, trust, love, desire of friendship.

We find, as a general rule, that the qualities of wisdom, power, and especially *goodness*, in another person, excite in us these affections; but with this limitation, that whereas the intellectual qualities of wisdom and power appear to affect *all* with admiration, and some sort of awe, the moral quality of *goodness*, though the most affecting of all, only affects those who have *some* share of it in their own characters. I say *some* share, for a very small amount of goodness in ourselves will suffice to make us esteem and revere the greater goodness of another. These relations of mind to mind, and these influences of character on character, seem to be determined, as has been said, by our natural constitution, that is, by our Creator.

It is further observable that, as our Maker has endowed us with these affections, so He has determined how they shall be satisfied. It is of the nature of esteem, love, reverence, to go forth towards the objects which excite them, and *to rest in those objects as an end*, and be satisfied with them. Some things, such as wealth and position, we desire for the sake of something further, for the sake of some advantage they will help to procure for us. Not so with real friendship; we desire the approbation and friendship of one whom we esteem and love purely for its own sake. And love can only be satisfied by the return of love.

Having reached this point, Butler turns round upon his hearers, and just as Socrates might, in one of Plato's dialogues, by a beautiful apologue, compels them, step by step, to confess that there is nothing in the nature of these human affections to forbid them going forth quite naturally, towards God, when once His power, wisdom, and goodness are revealed to us. For religion does not ask of us any new affections, *other in kind* than those with which we regard our fellow-creatures; nor are the qualities of wisdom, power, and goodness in God, *other in kind* than those we esteem in man, though differing infinitely in degree. That God is infinite in power, perfect in wisdom and goodness, makes no alteration, save only that He is the object of those corresponding affections, raised to their highest pitch. He who gave us our affections will never make demands upon them which they are incapable of meeting. All He asks is their right direction. And as to their elevation to higher degrees, it is a fact of consciousness, of which we are almost daily sensible, that this world is wholly inadequate to satisfy the desires and aspirations of the soul; that we have a capacity of happiness which none of the things of this world have ever filled up.

And can we for one moment suppose that a Creator, perfect in goodness, has given us such capacities of happiness and of love, without providing a possibility of somewhat that shall fill and satisfy them—of somewhat in which our souls may find rest? And in what can the soul find absolute rest but in the love of Him who is supremely good, in God Himself? "*Fecisti nos ad Te; et inquietum est cor nostrum, donec requiescat in Te!*" Thou hast so made us that we are fain to reach forth towards Thee: nor can our heart find rest until it rest in Thee!

One only difficulty seems to need removal. *No man hath seen God at any time.* "I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand, where He doth work, but I cannot behold Him; He hideth Himself on the right hand, that I cannot see Him. O, that I knew where I might find Him!"

'Tis true, God is not to be discerned by any of the senses. But is He then afar off? does He not fill heaven and earth with His presence? So long as we are assured of the presence, it need not matter *how* we are assured of it. Without sight or sound, through the long silent hours of the darkest night, an invalid may be sustained by the knowledge that a friend is present by the bedside. The certainty is the only essential thing, let it come through the senses or in any other way. We know that in the disembodied state, immediately succeeding the death of the body, we shall continue to be under the influence of those we love, though the influence may be mediated by other faculties than those of sense. And is it not so, in some measure, already? Is the influence of a parent's love over a child weakened, nay, rather is it not sometimes strengthened, by removal of bodily presence? Is not presence to the thought and heart as real as bodily presence, and often far more powerfully influential—cheering, encouraging, restraining, guiding, comforting?

Thus, by way of analogy, we may seek to remove the only difficulty which, from the point of view adopted in these sermons, would appear to stand in the way of loving God with all our heart and soul and mind and strength. And yet, towards the close of his second sermon, Butler seems to confess that the difficulty is not altogether removed; that our affections, on this side of the grave, cannot be altogether independent of sensible assurance. And surely we must feel that the last word has not been spoken in these sermons. The child we were but now picturing to ourselves, so powerfully influenced by his love of a parent beyond the seas, is daily feeding his love by the recollection of past years of closest intercourse. Sensible assurance is his no longer, but there remains to him the remembrance of it. And so in reading Butler's apologue of the friend and benefactor and guardian, first loved as a fellow-creature, and loved no less when known to be Divine, one can hardly avoid the surmise that Butler intended, by the very imperfection of his apologue, to suggest to his Christian hearers the true solution of the difficulty.

At any rate, in a passage of the "Analogy," to which I alluded at the outset, and which, when I first read it, almost startled me by its impressiveness, we have a fuller account of our relationship to God; in the light of which all this difficulty disappears.

For Christianity reveals to us, enfolded in the Being of God, not only a heavenly Father, but also a Redeemer and a Sanctifier, who are working out a dispensation of grace for our recovery from the state of ruin into which we have fallen. We thus see the profound significance of our Redeemer's last command, that we should be baptized into *the Name of the Father, and of the Son, and of the Holy Ghost*—making Baptism an entrance into new and definite relationships to God, of which natural religion knows nothing, and involving us in new and definite obligations of duty. For the Father, in sending His Son to take upon Him for ever and ever our created nature, lifted mankind into the possibility of a nearness to Himself—yes a nearness of nature not vouchsafed even to the holy angels. And after the Son's atoning sacrifice and glorification of the human nature, the mission of the Comforter has been and is still enabling all who will, to maintain this close communion with God.

On the obligations of duty involved in the knowledge of these definite relationships to God, in His three-fold personality, we need not here dwell. Enough for our present purpose that if we neglect not the appointed avenues of access through the Son, by the Spirit, unto the Father; if we do not wilfully defeat this redeeming and this sanctifying grace, unto us it is given to know God even as we are known, in an inexpressible closeness of relationship, which though predestined from the very first, and dimly anticipated in a long stream of prophecy, was only realized in the *Incarnation*.

We need not fear to confess that "No man hath seen God at any time," while we are able to add, "the only begotten Son, which is in the bosom of the Father, He hath declared Him." Nor need we say, "Show us the Father, and it sufficeth us," when Christ replies, "Have I been so long time with you, and hast thou not known Me? He that hath seen Me, hath seen the Father."

"*Invocat Te, Domine, fides mea, quam dedisti mihi, quam inspirasti mihi per Humanitatem Filii Tui!*" It is my faith which invokes Thee, my faith which Thou hast given me, which Thou hast breathed into me through the Incarnation of Thy Son.

But let me say it once more, and it shall be my last word. This inspiration of faith, this habitual consciousness of God's nearness, depends on frequent intercourse with Him. If any be neglecting his daily intercourse with God, he must not be surprised to find himself drifting into unbelief.

The Rev. JOSEPH MCCORMICK, D.D., Vicar of Hull, and Canon of York.

"THE Christian's relationship to God" is not merely that of creation, which is common to all mankind, nor is it only that which is shared by all baptized persons, all professing Christians, all the members of the visible Church of Christ. Our subject is devotional, and therefore implies that the Christian is a Christian in the fullest sense; that he is part of the temple of God the Holy Ghost; that the Spirit of God has taught him, with profound reverence and holy joy, to cry, "Abba, Father;" that the love of God has been shed abroad in his heart; that he has been given a new nature, and by that new nature he possesses features and characteristics in the image of Him that created him, which enable him to hold communion with his Creator and Redeemer, the God of his salvation.

Such a relationship in its devotional aspect is secret and mysterious. Pure and holy love, which is its basis, in its deepest pulsations can never be depicted in human language. It must necessarily be a matter of experience and not of description; of sweet experience, of elevating experience, of quiet experience; it may be even of ecstatic experience, and yet of fitful experience, for it is not at command, but comes and goes in a strange and unaccountable manner. Books may try and depict a thing they call love, which often is lust under a sacred name; but true love is of God, and, like God, it is both holy and inexplicable. It is not a mere sentiment, nor is it an abstract idea; but it is a true,

real, personal experience of the living soul. The world does not know it, because the world does not know that God Who is Love.

In dealing with such a subject, which is at once sublime and sacred, it becomes those who compose God's Royal Priesthood (1 Peter ii. 9) to imitate the High Priest of old, and spiritually to wash in the fountain opened for all sin and uncleanness, to clothe themselves in the garments of salvation, and reverently to enter the presence of God, the Holy of Holies. The Bride, the Lamb's Wife, the Church of the First-born whose names are written in Heaven, must put on her bridal attire, the white robes of righteousness, and adorn herself with her beautiful jewels—the graces of the Holy Spirit—and, like Queen Esther, humbly seek an audience of her King and Husband. To us, here and now, the King will stretch out the sceptre of His favour. "The King hath brought me into His chambers; we will be glad and rejoice in Thee." "He brought me to the banqueting house, and His banner over me was love."

It would be a sweet, delightful, and profitable experience if we were to meditate upon the much-neglected Book of Canticles, "the Song of Songs," with the prayer of Dr. Chalmers: "My God, spiritualize my affections, give me intense love for Christ;" or if we were to go through those chapters of S. John's Gospel, in which our Lord speaks, not to Judas, not to the world, but to the eleven faithful Apostles; or if we were to try and understand the marvellous, the unparalleled prayer of our great High Priest for His Apostles and His Church; or if we were to try and catch the spirit of him who was given the splendid and immortal title, "the disciple whom Jesus loved;" or if we were like John the Baptist, emphatically "the Friend of the Bridegroom," to take as our own the Old Testament references, in all their grandeur and loveliness, to the Bride, the Lamb's Wife, and, advancing beyond the Baptist, hear the strains of heavenly music associated with the Bride's glorious future, the Bridegroom coming, the Bride adorned for her Husband, and the marriage supper of the Lamb.

Or we might deal with the wonderful revelation of God in His names, a revelation of titles unlike any titles invented by man, a revelation which goes a long way to prove the inspiration of the Scriptures, and the real Divinity of our God—a revelation of beautiful and blessed relationship.

But there are simple and very obvious aspects of our subject which may aid devotion, and which have their basis in both general and specific declarations of God's Word.

(1) There is the relationship of election.

The very use of such a word as election suggests at once great controversial difficulties, but we have nothing to do with them in a devotional address. Whatever meaning we may attach to election, it has a very distinct and recurring position and use in the Bible, and especially in the Epistles—a position and use far too frequently neglected or ignored in the days in which we live. To be the elect of God is to be in a splendid relationship with God, and, it may be added, with the elect angels. Our Article says: "The godly consideration of Predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons." And so it is. To have been thought of and loved by God, long, long before the foundations of the earth

were laid ; to have been called and adopted into His family in due time ; to have now a destiny of dignity, grandeur, and glory as the sons of God throughout eternal ages, is a sweet, holy, elevating, indescribable experience. And oh ! how fruitful it is in devoted service, in sacred adoration, in comforting, inspiring hope.

The first dawning of such an experience need not be that of advanced saints only. The youngest, the weakest, the lowliest amongst the justified are amongst the elect, and may reverently claim all the privileges of relationship with God which election involves.

But whether election is realized or not, whether it is or is not adequately understood, the reconciliation which is associated with adoption must have its place in personal experience. The Father's kiss must be felt upon the tear-stained cheek of the penitent, and the soul must again and again yearn for a repetition of the first token of affection, sighing : " Let Him kiss me with the kisses of His mouth."

Some clergymen were discussing the meaning of Isaiah's words, " Let him take hold of my strength that he may make peace with me, and he shall make peace with me," when an aged father said, " I cannot explain, but I can illustrate the subject. The other day my son by his improper conduct merited severe chastisement. I took him into my study, remonstrated with him, told him that it pained me deeply to have to flog my beloved boy, but it was a duty and for his good. As I lifted my cane to smite him, he ran under my arm and clasped me tightly round the waist, thus identifying himself, as it were, with me. I could not under the circumstances carry out my intention, The cane fell from my hand, and I kissed and forgave my son. He took hold of my strength to make peace with me, and verily he made peace with me."

" 'Tis vain to flee, till gentle mercy show
Her better eye : the further off we go
The swing of Justice deals the mightier blow.

The ingenuous child, corrected, doth not fly
His angry mother's hand, but clings more nigh,
And quenches with his tears her flaming eye."

Francis Quarles.

(2) There is the relationship of confession.

In true love and friendship there must ever be the most perfect openness and candour. There is a jarring and disturbing element in the matrimonial life, if the husband and wife hide from each other secret acts, or even inclinations, which ought to be told. A measure of distrust, if not of fear, prevents pure love from flowing in its legitimate, wide and fathomless channel.

Cowper says :—

" True bliss—if man may reach it—is composed
Of hearts in union, mutually disclosed ;
And (farewell else all hope of pure delight,)
Those hearts must be reclaimed, renewed, upright."

Abraham was God's friend, and God said, " Shall I hide from Abraham that thing which I do ? " We are familiar with our Blessed Lord's words, " Henceforth I call you not servants ; for the servant knoweth not what his Lord doeth : but I have called you friends ; for all things that I have heard of My Father I have made known unto you."

In our relationship with God we must have no secrets. " If I regard

iniquity in my heart, the Lord will not hear me." Our ever recurring language should be—"Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting." God tells us the secrets of His love—"the secret of the Lord is with them that fear Him." We must tell Him the secrets of our fears and hopes, our defeats and our triumphs.

Confession of overt acts of sin—which is the primary idea in some minds—is but a part of confession with earnest and devout souls. Our inherent corruption, our selfishness, our unworthy aims in life, our unthankful spirit, our feeble love, our irreverence, our presumption, our cowardice, our fretfulness at home, our impatience in business, our unkind judgments—the signs of an awakened and sensitive conscience—are subjects of confession which are too frequently neglected, but which are essential to that revelation of our real selves to God, which friendship and relationship require and demand.

It is obvious that our confession of sin is a terrible strain upon friendship, especially when it is oft repeated. We are prone to despise those who yield to temptations which do not assail us, and who weary us with a profession of penitence which their subsequent lives prove to be a mockery. Moreover, we are horrified and polluted at a revelation of gross vice, which clings to us like a leech, sucks the very spirit of holiness out of our breasts, and leaves us exhausted and faint in our own aspirations after God. But it is not so with the Holy One, whose name is Love. Sin is not and cannot be in Him. The Light of Life is not polluted in the foul dungeons of our shame. God's grace abounds much more than sin abounds : and His love can bear the strain of repeated offences, even to seventy times seven, if there be one sign of repentance and one cry for mercy. Only let there be a full and real confession to God, and the Christian's holy relationship with God will not be broken, but will, through the marvellous grace and goodness of God, continue.

(3) There is the relationship of fellowship.

The relationship of confession is necessarily associated with the relationship of fellowship. Dr. Westcott says, that "Fellowship must repose upon mutual knowledge." In confession, we tell God what we are, because we know what God is, and because we yearn for fellowship with Him. Sin does not drive us away from God—that would be unbelief leading to despair—but it brings us penitently to God that it may be no hindrance to fellowship. What a word is this word "fellowship" in the mouth of that Apostle, whose inestimable privilege it was to pillow his head on the bosom of his Saviour, and there to hear the beating of His great heart of love for him ! How he yearns for other Christians to know and to share with him its delights ! What an unspeakable yet true privilege to have fellowship with the Father, with the Son—with the Living Word, through knowledge of the written word—and with the saints of God ! It has been said, "We have fellowship with the Father. In His Fatherly love He enters into all our experiences, and we have to enter into His loving thoughts and purposes, and to share in His peace and joy. We have fellowship with the Father, as identified with His Son, Jesus Christ—Him whom He sent forth on the errand of human salvation. From His human experiences, even of death, the Son can

enter into all our experiences, and we are encouraged to enter into sympathy with Him in the whole extent of His saving work."

The tendency and the result of fellowship with God is assimilation to God. So that habitual and conscious fellowship with the Father and His Son Jesus Christ, is essential for the formation of God-like characteristics, and is not the least important feature of "the Christian's relationship to God." In the Sacrament of the Lord's Supper this fellowship finds the sweetest expression—"for then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ and Christ in us; we are one with Christ, and Christ with us."

(4) There is the relationship of joy.

The relationship of joy depends upon the realization of fellowship. "These things," says S. John, when dealing with fellowship, "write we unto you that your joy may be full." There may be, as the Bible shows, many grounds of joy; hearing the Bridegroom's voice (John iii. 29); abiding in Christ's love (John xv. 11); seeing our children walk in truth (3 John 4); special answers to prayer (John xvi. 24); communion with saints (2 John 12); assurance of Divine favour (John xvii. 13); but that of conscious fellowship should lead to the fulness of joy. If it does not, there is some element of fellowship that is either lacking or faulty, or given undue prominence. It is a grand truth to grasp, that God intends us in our relationship with Him to experience the fulness of joy. Joy finds its expression in song, and the Bible abounds with songs. Not all tearful songs are sad. The sun shines brightly in many a fertilizing and refreshing shower.

"Joy weeps!
And overflows its banks with tears.
My child of joy,
Weep out the gladness of thy pent-up heart,
And let thy glistening eyes
Run over in their ecstasies:
Life needeth joy: and from on high
Descends what cannot die.

Love weeps!
And feeds its silent life with tears;
My child of love,
Pour out the riches of thy yearning heart,
And, like the air of even,
Give and take back the dew of heaven:
And let that longing heart of thine
Feed upon love divine!"

Songs are provided for us in all our seasons of temptation, despondency, penitence; of success, of hope, of triumph; and in heaven harps of gold are ready for us that we may in our gladness use them as we cry with a loud voice: "Salvation to our God which sitteth upon the throne, and unto the Lamb." If there are any beings in God's wide universe who ought to praise Him, we, who have been slaves of sin and have obtained liberty, and are now the adopted sons of God and heirs of eternal glory, are those beings. And it is our privilege, it is our pride, it is our delight to know that God rejoices in our joy and that He makes provision for its fulness.

(5) There is the relationship of preservation.

The language which the Bible uses on the standing and security of the saints is perfectly amazing. They are in Christ; seated in heavenly

places in Christ Jesus ; accepted in the Beloved ; clothed in the righteousness of God. Utterly unworthy as they are by reason of their sinfulness, He not only loves them but rests in His love. "The greatest wonder is," says Stephen Langston, "that God's love is one of complacency. I can understand a God of goodness looking with compassion on sinful creatures, but how can He look with delight on them ? —that is the wonder ! How they can be precious to Him ! as we read that they are. The Lord's delight is in His people. The Lord taketh pleasure in His people. They are spoken of as His portion, His peculiar treasure, His dear children, His jewels."

God's love is a reality, and whatever is involved in true love is the portion of His people. Here in these frail sinful bodies, here in this world of danger and temptation, they are kept by His power, kept from ruin and kept for glory. It is the Father's good pleasure to give His little flock the kingdom. "My sheep hear My voice, and I know them, and they follow Me : and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand." The eloquent Bishop of Derry says, "Our safety is, not that we keep ourselves, but that we are kept by arms which are as soft as love, and as strong as eternity."

What a relationship is this ! A relationship with infinite grace and everlasting love, with unchangeableness and with perfect holiness ! The human response to so mysterious and blessed a truth is : "He loved me and gave Himself for me." "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

(6) There is the relationship of adoration.

Prayer, in the common acceptance of the word, is not the highest form of worship. Even praise may have its element of gratitude for favours received. But adoration is delight in God simply for what He is in Himself. To adore God, to be allowed to adore God, to be near God in a holy relationship, and to worship God, to rejoice in God, to glory in God, is the very sweetest of all sweet spiritual experiences, the height of all conceivable bliss.

(7) There is, lastly, the relationship of hope.

The Christian's hope is not of an uncertain good—not a vague hope, but a sure hope. Sure, because of the promises of God freely and graciously made ; sure, because it reaches within the veil whither the Forerunner hath already entered, "Who being risen from the dead dieth no more," and Who says, "Because I live, ye shall live also." A hope to be cherished, to deepen, to grow, to invigorate, to inspire. A hope of settled confidence that the everlasting covenant in all its parts will be carried out ; that Christ will present His Church to His Father without spot or blemish or wrinkle or any such thing, "as a Bride adorned for her Husband ;" that the marriage supper of the Lamb will take place ; that the kingdom prepared for the children of the Father will be occupied by those who have been prepared for the kingdom ; and that white robes, palm branches, harps, crowns of gold, and thrones will be given to the saints of the Most High God.

I have said nothing about the relationship of obedience, not because it is unimportant, but because the very moment, in a devotional aspect, we begin to think of our own importance, or our own goodness, an accursed

spirit of self-satisfaction creeps in which interferes with and mars our devotion. The most perfect obedience must ever be spontaneous and not forced : the evidence of grateful love ; not an effort to gain God's favour, but a proof that we possess it. When we have done all, we must say that we are unprofitable servants.

"The Christian's relationship to God" is a grand and comprehensive theme ; but it has as its basis, God's relationship to the Christian. Not what we are, but what God is ; not what we may give to God, but what He has given to us in fact, in His Word, in His ordinances, in His promises as regards this world and the next, is that side of our relationship which is the most satisfactory, the most helpful, the most comforting, the most invigorating, and the most glorious.

"Not what I am, O Lord, but what Thou art !
That, that alone can be my soul's true rest :
Thy love, not mine, bids fear and doubt depart,
And stills the tempest of my tossing breast.

More of Thyself, oh, show to me hour by hour,
More of Thy glory, O my God and Lord,
More of Thyself in all Thy grace and power,
More of Thy love and truth, Incarnate Word."

Bonar.

(b) TO THE CHURCH.

The Rev. W. H. HUTCHINGS, M.A., Rector of Kirby
Misperton.

OF "the Christian's relationship to the Church," it is left to me alone to treat. I can, however, in the space of time which is allotted to me only deal with a portion of the subject. Upon the question whether the word "Church" is of Greek or Pagan origin, I will not attempt to enter, but it will be necessary at the outset to have a clear understanding of the sense in which the word will be employed in this paper. The Christian Church, it has been said, is "at once a vague and strictly definite word."* The original name in the New Testament, "Ecclesia," had been used in the Septuagint for the assemblies of God's ancient people, and this fact raises a presumption that between the Jewish Church and the Christian there would be certain common lineaments, that one would be a development of the other. Our Lord refers to the Church twice in S. Matthew's Gospel. He says, addressing S. Peter, who had through a revelation from the Father grasped the great central truth of Christ's Divine Personality—"Thou art Peter, and upon this rock I will build My Church."† Again, in dealing with an intractable offender, Christ advises as a last resource, to bring the matter before the Church—"Tell it unto the Church."‡ S. Paul speaks of coming together "in the Church,"§ or congregation. Later, the place or building, which was set apart for divine worship, was called the church.

* "The Christian Church," by the Dean of S. Paul's, Oxford House Papers, No. xvii., p. 11. † S. Matt. xvi. 18. ‡ S. Matt. xviii. 17. § 1 Cor. xi. 18.

Hooker, following what was in his day the accepted derivation, writes—
 “The Church doth signify no other thing than the Lord’s house.”*

The term “Church” may be used in a general or in a particular sense. In the latter, it may refer to a single household and the Christians who assembled there; † or to the faithful in a city, as “the Church of Ephesus”; ‡ or, to the Christians of any nation or country, as “the Russian Church,” or the “Church of England”; in the former sense, it embraces not only all Christ’s members who are still in the flesh, whose day of trial and conflict has not yet closed, but it extends beyond the frontiers of time and sense, and includes the holy souls who rest from their labours and who are waiting for, and being prepared for, their “final consummation and bliss;” and reaches to the Church Triumphant as well as the Church Quiescent, the saints and martyrs, who with the pure and blessed spirits in glory, behold the Face of God. The author of the Epistle to the Hebrews regards the Church in this comprehensive way, when in glowing words he depicts the privileges which are ours—
 “Ye are come,” he says, “unto mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.” §

When we speak of “the Christian’s relationship to the Church,” it is evidently intended that we should interpret the term mainly of that *visible* society which Christ founded when on earth. This branch of the general subject, which is set down for consideration this morning, stands midway between “the Christian’s relation to God,” who is invisible, and “to the world,” which is visible; and is related both to the visible and invisible worlds. It blends them both. It is a visible society, for it is formed of men who are visible, but it is in touch with the unseen world, and the sources of its life are hidden from our gaze. The Church is the body of Christ, it is the temple of the Holy Ghost. “Essentially,” says a great Danish writer, “the Church was founded by Christ during His life on earth, but outwardly and actually it began with the outpouring of the Holy Spirit on the day of Pentecost.”|| I do not know that I can better describe the sense in which I now speak of the Church than by borrowing the words of the Dean of S. Paul’s; “it means,” Dr. Church says, “definitely a distinct historic body, with the attributes of an organized body—inherited government, continuity, legislation, recognised principles and traditions, the outward aspect of a great social structure and unity.”¶ The Church, we believe to have been, and to be, not a mere aggregation of individuals, who combine together to form a society, or societies, but a Divine institution. The Apostles were the first members of this Divine society—a society differing from all other combinations of mankind, in its origin, powers, perfection and purpose. “The Church,” says a famous French bishop, “is the fellowship of souls; herein is her beauty, and her immortal glory.”** To estimate the Christian’s relation to the Church, we must go back to the beginning. It is first a relation of *Faith*.

* Eccl. Pol., Bk. v., ch. xiii. 1. † Philemon 2. ‡ Rev. ii. 1. § Heb. xii. 22-24.

|| Martensen, “Christian Dogmatics,” p. 335. ¶ “Christian Church,” p. 11.

** Dupanloup.

I.—One great purpose for which Christ founded His Kingdom was that the deposit of heavenly doctrine might be preserved in the world, and made known to all mankind. The truths of the Gospel were entrusted to the keeping of the Apostles. It was to them our Lord said, when "the Spirit of Truth is come, He will guide you into all truth."* "That Christianity," says a Lutheran writer, "*only* is genuine, which can show itself to be *Apostolic*."† Christianity was not cast upon the world to find a home in individual minds, as best it may. One reason, according to Bishop Butler, "why a visible Church was instituted was that it might be a repository of the oracles of God, to hold up the light of revelation"‡ to the world around. The treasure of Divine truth was too precious to be left without a guardian. It is necessary to bear in mind by what means Christianity gained a lodgment in the mind and heart of man. The truths were first revealed to the Apostles, and then "the faith" once delivered to the saints,§ was communicated to others by word of mouth. The Church was the organ of truth to the Christian, the oral teacher of the world. The commission to the Apostles was "Go ye into all the world, and teach," or make disciples of "all nations."|| Revelation preceded inspiration. The Church was set up in the world, the truths of Christianity were preached, men and women were baptized, confirmed, communicated with the Blessed Sacrament, lived and died, before the New Testament was written.

Then the Divine truths which the Church had taught were to be doubly secured. They had been already believed and acted upon. The great facts of Christianity upon which our faith is based—the Incarnation, Birth, Life, Death, Resurrection, Ascension, of the Son of God, and the Gift of His Spirit, had been thrown into the form of a creed, but not committed to writing. The delivery of this symbol to the catechumen was a solemn act. He was not yet a Christian actually, but only *in posse*, a Christian not by attainment but by desire, and the first jewel entrusted to him by the Church, was that of Divine truth. By inspiration, that is a Divine impulse to write what God had revealed—an impulse which preserved the authors of the New Testament from error as far as faith and morals are concerned—the Truth which Apostles had taught was enshrined in the different books of the New Testament. As the Church was at first the guardian and propounder of the truths of Christianity; so, after the New Testament was written, she became, as our Article has it, "a witness and keeper of holy writ."¶

The Christian's relation to the Church as the organ of truth is threefold; first, it is concerned with the oral teaching of the Christian creed; secondly, with the written revelation of the New Testament; and thirdly, with the interpretation of the same. The Christian has to look to the guidance of the Spirit not merely in himself, but in the Church at large, for the interpretation of the Word of God. Individuals who undertake with the purest motives to ascertain the meaning of the Scriptures come to opposite convictions, even upon cardinal doctrines, such as the Divinity of our Lord, the Atonement, and Resurrection. This result—if there be such a thing as objective and revealed truth, is a sufficient evidence that their method is wrong. The enquirer who works independently and

* S. John xvi. 13. † Martensen, p. 25. ‡ Analogy, Part ii., ch. 1. § S. Jude 3.
|| S. Matt. xxviii. 19. ¶ Article xx.

trusts to his own illumination, rather than to the collective wisdom of the Church, has probably never realized the fact that Christianity was prior to the New Testament, and was not originally drawn from its pages. In the New Testament itself we find a body of doctrine referred to under various names, such as "the mystery of godliness," "the faith,"* "that which is committed to thy trust,"† or the deposit, "the form of doctrine,"‡ the "rule"§ or "canon," "the form of sound words,"|| all evidently pointing to some existing, original, and authoritative standard of belief. It has been thought that portions of primitive creeds are quoted in the Epistles; as when S. Paul says that he "delivered that which he had received, how that Christ died for our sins according to the Scriptures, and that He was buried, and that he rose again."¶ So in the rythmical and antithetical clauses in the First Epistle to S. Timothy, concerning our Lord who "was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up in glory,"** we probably have an abstract from some popular profession of faith. It seems impossible to deny that the New Testament alludes to some received and authoritative expression of Christian doctrine, which was delivered to the faithful, some expansion of the baptismal form which is the basis of all creeds, in which shape the Church imparted to mankind the treasure of Divine truth. The individual Christian was not left to himself to formulate his own faith either before or since the New Testament was written. The Church, which is "the pillar and ground of the truth," is still the spiritual teacher of the world. The tradition of the Faith is contained in her Creeds. She is the witness to, and the preserver of, "the Faith once delivered unto the saints,"†† the arbiter in questions of doctrine and worship, the guide of the spiritual and moral life of her children. The dogmas of the Faith, which guard us from error about the Being of God, or the Person and work of Christ, and of the Holy Ghost, impose, it is true, limitations upon the exercise of individual reason, but limitations which are not like the bars of a cage which confine the captive bird, but are like the banks of a river which are necessary to deepen the stream and send it onward, and without which its waters would escape and be lost.

The first relation, then, of the Christian to the Church is that of *faith*. The Christian receives from the Church, by oral instruction, by written revelation, and by scriptural interpretation, the truths of the Gospel of Christ.

II.—But Christianity was not only embodied in a Society in order that the truths which are peculiar to it should be perpetuated amongst mankind, the visible Church is also the home of grace, and the Christian's relationship to it is one of *grace*.

Human nature stands in need of Divine grace as well as Divine truth. Even unfallen man, the Church has taught in one of her councils,‡‡ could not have preserved the superadded gifts which he received from God—could not have persevered in a state of original righteousness "without the succour of the Creator." How much more will grace

* 1 Tim. iii. 16. † 1 Tim. vi. 20. ‡ Rom. vi. 17. § Gal. vi. 16. || 2 Tim. i. 13.

¶ 1 Cor. xv. 3-5. ** 1 Tim. iii. 16.

†† S. Jude 3. ‡‡ Second Council of Orange, A.D. 529, Can. 19.

then be necessary for the restoration of a fallen nature? Without this force we can do nothing; with it, we can do all things. All grace which is given to man since the fall of Adam, without question, comes from Christ, and from His Merits. S. John describes the God-man as "full of grace and truth";* and further adds, "of His fulness have all we received, and grace for grace."† The Church is the extension of the Incarnate Life. So close is this union with Christ, that the Church and Christ are identified by S. Paul. "The Church is His Body, the fulness of Him that filleth all in all."‡ As the Church then is the organ of truth for teaching the way of salvation, so by means of Sacraments she is the channel of grace to mankind. The Apostles waited on the Day of Pentecost for a new force, which they then received. They were filled with the Holy Spirit, Who descended upon them from our Lord's Glorified Manhood. As there is a presence of God everywhere, but not *that* presence which Christ had purchased for man, so there may be grace everywhere—grace acting directly upon the souls of men, but not *that* grace which sacramentally unites us to Christ, makes us to become "members of His body, of His flesh, and of His bones";§ so intimate is the union, and temples of His Spirit. All this is effected through grace. Aquinas of old well said, "No man is made a member of Christ but through grace."|| But what is grace? Sanctifying grace? Various attempts have been made to define, or rather describe it. It is said to be "a certain quality or spiritual gift in the soul;"¶ or again, a supernatural help to the rational creature, relating to eternal life;" or again, "a communication of the Divine Nature;"** or again, our Lord calls it "the gift of God"††—some infused energy of Divine life, raising man out of the natural sphere into that which is above nature, cleansing him, sanctifying him, transforming him, perfecting him. Because we cannot explain what a force is, or weigh it, or cut it, or see it, its reality is not thereby affected. Life itself—natural life, such forces as electricity, or gravitation, we cannot define what they are, but we can trace their laws of action and utilize them. We can see grace in its effects; and one principal function of the Kingdom of Christ in the world is to apply and conduct this spiritual force into the souls of mankind, to heal and strengthen them. We call the Sacraments "means of grace," and rightly, for they convey to those who duly receive them the new nature of Christ, and the gift of the Spirit.

The Church is the spiritual mother of her children through the grace of regeneration. We, as we are now born into the world, stand in need of a second birth—a new generation, whereby the stain of original sin is removed, and the foundations of this spiritual life are laid. The change which our Lord spake of to Nicodemus was not merely a moral transition from a sinful to a right life, but an inward change, a supernatural birth, the bestowal of a new being with new faculties; a new relation to God. By baptism we receive grace, are joined to Christ, and in and through Him bear a new relationship to the Father.

* S. John i. 14.

† S. John i. 16.

‡ Eph. i. 23.

§ Eph. v. 30.

|| Sam. iii. 1; lxii. 1.

¶ B. Jungmann, *Inst. Theol. Dogm.*, 185.

** Aquinas Q. xxvii. de Verit. 6.

†† S. John iv. 10.

Through each holy ordinance there is some special gift of grace conveyed to the soul which can be only received through it, whatever grace we may have other ways. The Christian's relationship to the Church is one of grace too, through the bestowal of the sevenfold Gift of the Spirit in Confirmation, and of courage to confess the faith. Another gift of grace is Absolution, whereby the repentant sinner is cleansed from sin through the precious Blood of Christ, and restored to his place in the Christian Family. Above all, in the Blessed Sacrament the Christian receives the highest gift of grace; nay, more, the Author of grace Himself. The grace of Confirmation, the gift of Absolution, and the Sacramental Presence can only be assured to us by a duly-ordained ministry. As Divine truth was too precious to be left without guardianship, so for the ministrations of grace an Apostolic ministry was appointed by Christ, and He promised to be with the Apostles and their successors to the end of time, for He could not be with them personally until the end of the world, unless they were to be gifted with natural immortality. Thus the Church by an unchanging organization, by an unchanging faith, by unchanging Sacraments, by an unchanging standard of holiness of life, supplies the spiritual needs of fallen man.

III.—Again, a third relationship of the Christian to the Church is that which satisfies the social instinct.* Man is at once a solitary and a social being; he belongs to the world of nature, and to that of personality. In the latter, he has an individuality entirely his own. He is himself. As a person, he is distinct from all other, a separate essence. Through whatever changes he passes, the self within, the "I," remains the same. As a self-conscious, free, reflective being, an immortal spirit, he stands alone. Each individual is an island of life cut off from all which is not self by a fathomless ocean—

"Each in his hidden sphere of joy and woe,
Our hermit spirits dwell."

But, on the other hand, he is part of a life "larger than his own." As a plant has its roots in the soil, so each man belongs to the world of nature, and is closely connected with those around him. He is a member of a family, belongs to a race, is the product of the past, and a prophecy of the future. He is the composite result of the various contributions of his progenitors; their blood runs in his veins; their features are stamped upon his face; their tones are heard in his voice; his accent, disposition, gait, form, are all, more or less, transmitted to him. He receives and, perhaps, shares with brothers and sisters inherited qualities which link him indissolubly with the past, and keep him in touch with the present.

In the supernatural life also, man has two aspects. He is alone. No amount of corporate religion or devotion to the interests of others, now called "Altruism," can compensate for the lack of the care of his own soul. The Christian is alone, but he is not complete in himself. He cannot exist alone spiritually, for there is no such a thing as "unattached" Christianity. His personal relation to God stands first, but it is the basis of another relationship—that to fellow-believers. The

* Hooker, *Eccl. Pol.*, Bk. I., ch. xv. 2.

Church as a visible Divine society, a writer in our own day has well said, "explains and satisfies the craving after human brotherhood."* But there can "be no fraternity," as Maurice grandly asserts, "without a common Father." One of the proofs, as they are called, of Christianity is its moral adaptation to the needs of the human soul. The spiritual life would be stunted, nay, destroyed, if it were shut up in oneself and only a selfish interest. The fact that man is made in the image of God, whilst it points to a personal life, also betokens the presence of the social instinct. The inter-relation of souls in the fellowship of the Church has its similitude and model in the relations of Divine Persons in the Society of the Blessed Trinity. Our Lord prayed for His members, "that they all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in Us."† God has been styled a "Social God."‡ If the "majesty of the individual" is the root-idea of modern society as contrasted with ancient,§ and the change of estimate as to the value of individual life, is due mainly to the influence of Christian ideas—and we have no reason to dispute the accuracy of this account—Christianity does teach the doctrine of the greatness of man as man, apart from circumstances; yet it teaches also a counter-truth, or rather complemental truth, without which the value of the individual is not unlikely to be exaggerated, and to degenerate into the vice of individualism, and it is this: that "individuality is not the sum of life,"|| that the whole is greater than the part, that a Christian is a member of a family, a part of a Divinely formed organism, a joint of a body, a stone of a building, a branch of a tree, and that upon his rightful relations with that organism, his spiritual life depends—and that organism is the Church. Personal religion, I repeat, is of supreme importance; the intercourse between the spirit of man and the Personal God—the thoughts, hopes, joys, sorrows, fears, the acts, memories, resolves, which make up that companionship; but, as man in his natural life is both a solitary and a social being, so in his spiritual life his relationship with God cannot be severed from his relationship with God's children. As the same blood is shared by the several members of the natural family, so in the supernatural, the sap which connects the branches with the Vine connects the branches with one another. In the mystic Body of Christ there is the closest sympathy between the Head and the members, and between the members themselves, so that their joys and sorrows are in common, and if one member suffers all the members suffer with it, and if "one member be honoured all the members rejoice with it."¶ The way in which the doctrine of the Fatherhood of God is bound up with that of fellowship in the Church, is expressed by S. Cyprian, in words which, unless rightly understood, may seem stern—"He cannot have God for his Father, who has not before had the Church for his mother." **

There is a distinction between the relations of one man with another,

* Aubrey L. Moore, "Science and the Faith."

† S. John xvii. 21.

"Does God answer Prayer?" R. McCheyne Edgar, p. 109.

§ Mozley, "Ruling Ideas," p. 37.

Westcott, "Social Aspects of Christianity."

1 Cor. xii. 26.

** Ep. lxiv. 7.

and of Christians one with another, which is marked in the teaching of the apostles. We are taught by S. Peter to "honour all men"* but to "love the brotherhood;" by S. Paul to do good to all men, but "especially to those who are of the household of faith."† The natural love of Christ's disciples was to be a true sign of discipleship, and a token of the efficacy of His Mission. He has altogether mistaken the *ethos* of Christianity who is so absorbed in building up the fabric of his own spiritual life as to ignore the need and the duty of association with others. The relationship of Christians to Christ is not like that of a number of patients who meet together only to go in one by one to consult a physician and then carry off their remedies, but are nothing to one another. Christians share in their deepest being a common life, which circulates through the whole Body of the Redeemed. Each has a grace given to him which can only be used for others. The Church is not a voluntary association of souls united together by a passing sentiment, or by the use of the same forms of worship. Brotherhood in the realm of grace is a reality, and, unless the link is broken by sin, an eternal relationship. Human friendships may be sundered by death; spiritual relationship outlives the dissolution of the body. Moreover, the Christian is related not only to that part of the Church which is militant, he takes his place amongst a countless multitude. In the great social Sacrament, the Holy Eucharist, he is united not only with the Head, but with the whole mystic Body. Thus before the Altar the craving for brotherhood and the thirst of the soul for God have their highest satisfaction here. The Christian is strengthened in his war against sin by the consciousness that he is one of a mighty army, and that they be more "that be with us than they that be with them."‡ He is in fellowship "with the saints and the household of God."§ He is not a stray individual making his way across the waste. He has companionship, and the social instinct—one of the deepest cravings of the human heart—is not left to wither and die, but is reckoned with, and provided for, in that indestructible Society which Christ founded, the one holy, catholic, apostolic Church, which is "the House of God,"|| "the City of God,"¶ "the holy City,"** "the kingdom of heaven,"†† "the kingdom of God,"‡‡ and "the Bride of Christ."§§

We have traced the Christian's relationship to the Church in three respects, with regard to *faith*, *grace*, and *fellowship*. There are other connections which time will not now permit me to touch upon, viz., the duties of Christians towards the Church—their love for her, their delight in her services, their obedience to her precepts, zeal for her extension, liberality in supporting her, interest in all that concerns her well-being, their sense of the evil of schism, and earnest endeavour to win back those who have wandered from the true fold, and have taken refuge in some fragmentary forms of Christianity. Especially, I should have liked to have spoken upon the relationship of the Christian to the Church in respect to worship, and how in this way the Church trains souls for the worship above. Surely there can be no nobler object, none which should call out keener interest or more ardent enthusiasm, or be regarded with

* 1 Pet. ii. 17.

† Gal. vi. 10.

‡ 2 Kings vi. 16.

§ Eph. ii. 19.

|| 1 Tim. xv.

¶ Ps. xlviii. 1.

** Rev. xxi. 2.

†† S. Matt. xiii. 31.

‡‡ S. Luke xviii. 25.

§§ Rev. xxi. 9.

intenser love, than that of building up our own spiritual Zion in the minds and hearts of the people. "You must let me," says Hugh James Rose, lately quoted * by the Bishop of Manchester, and with these words I must conclude, "not only endure, but love, and warmly love, my mother Church. You must let me believe that, though there is not the glare and glitter around my mother's sober brow which exists elsewhere, there is what will win all hearts and charm all eyes which study her countenance, and are capable of improvement, reverence, and affection; that she is a true daughter and co-heiress of that ancient house, the Catholic Church of Christ, with all the family lineaments in her face, and no small portion of the family jewels in her keeping, that she will not only safely introduce me into the bosom of the family here below and above, but has green pastures and waters of comfort in abundance to cheer me on my journey."

(c) TO THE WORLD.

The Rev. M. E. WELBY, Rector of Bishopston, Hereford.

CERTAINLY our Lord sanctions our life in the world. That first mission was Divine. He, by whom the Father made all things, gave to man his first mission to possess the earth: all the growth of human society; all the mastery of human law; all the enterprise of human mind; all the triumph of human art; all that makes the world a Cosmos, *are the outcome*. That first Divine mission to man to subdue the earth has not been cancelled by that second diviner mission to evangelize.

It is asked, What is the Christian's relation to the world? I submit, to be the servant of Christ in it; "*Imitatio Christi*," the expression of that service. I speak not of the *divine Christ*, the Post-incarnate. I speak of the Christ as earth knew Him. *The Christ* who intermingled in human life, went into its jostle and undress, never scorning men, never flattering, never using men for Himself; *The Christ* who spoke to men with awful truthfulness; who did not fix His eye on income or rank, but looked straight into men's souls, offended social proprieties, called Herod "that fox," let His ban fall on the Pharisee, and His peace on the woman who was a sinner; *The Christ* who did not rail at the world from a wilderness retreat, but loved it in its unloveliness, and sacrificed Himself for it. This is the *Human Christ* for our imitation; not the "*Imitatio Christi*" of à Kempis, with its lofty self-absorption; not the self-detachment of Savanarola; not the saintliness of S. Francis Assisi: we may work on humbler lines of service and sacrifice.

As we witness the close of the last labour strike and are told that it is the *beginning* not the *end* of a great movement, we shall do well to realize that Christianity is face to face with the many "who live to work, and work to live." Let us hear what thoughtful men among them ask of us—"Do not only bless the graveyard for us when we die, bless life to us while we live." "Give us men who will preach the Christ of Calvary

* Visitation Charge, July, 1889.

and live among us as the Christ of Galilee." Give us plain-speaking men who have no fear, no flattery, think pure thought, speak no slander, and if need be can sacrifice themselves. May I not add : Give us men who *preach the gospel of the kingdom, and the laws of the kingdom, and the moral demands of Christ*, and strive to raise morals to the *standard of the kingdom*. Do not many good men remember the great evangelical revival, and separations between the *Church* and the *world* which it demanded? Do we not need a *sharp moral dividing line*, that the *Christian politician* obey the laws of the kingdom in debating and electioneering, that the *Christian manufacturer* obey the laws of the kingdom in the *quality* of his goods, that the *Christian builder and engine-fitter* need not the eye of the foreman and the clerk of the works? Let the *Christian clerk* in the office be the one most trusted; let *Christians who owe their dues* pay to God and man, and not contract themselves out of the eighth law of the kingdom. Give us the gospel in its fulness; the gospel of the Divine atonement for our standing before God, the gospel of a Divine brotherhood for our growth in truth, the gospel of a Divine kingdom for our growth in holiness.

I name one or two special world-phases. *Secular life*. What is the Christian relation to it? I submit "*godliness*." In old days a man's profession was termed his "calling." It has dropped out of use, it is a loss. It adds to a man's self-respect if he seriously considers his business to be his "calling." It is an ignoble life if statesmen, lawyers, artists, mechanics, cannot say of themselves, "I am here by God's appointment." It is a poor world if municipal duties may not be religious duties. One distinguished minister tells us, "I have had letters from good people complaining of my worldly engagements." One adds, "There are no such things in heaven." Is it not a true reply—"I am on the hospital committee, it enables me to help sufferers; by my election to the town council I can assist in improving drainage and houses; by enlisting in the temperance crusade I can resist the liquor tyranny. Certainly there are no such things in heaven, but they may train me for heaven. There are no money investments in heaven, but vast investors in earth may do well to weigh some wise words of the ironmaster of Pittsburgh. He says, 'If it is demanded of rich men that they be stewards for the public good, much more is it required of Christians that they be trustees for Christ.'" But people often say to us, "My work is all of earth, there is nothing of God in it; as head of a business, partner in a firm, mistress in a house, servant downstairs, if I thought about God I should be dreaming instead of working." Then why does S. Paul rise to the most exalted utterances of God, and then come down at once to the tenderest most commonplace advice to husbands, wives, masters, servants. A very holy person once said that he had found the best way of working was doing common work for Him as the One Who had the supreme claim upon him; that saintly person was a poor lay-brother, head servant in a large establishment, his name was Nicholas Herman, of Lorraine; the beautiful memoir of him is termed, "*Practising the presence of God the best rule of life.*"

I name a second world-phase. *Society*. It is asked, What is the Christian relation to it? I submit—the *power of subordinating*. I mean the supremacy of the eternal, the subordination of the temporal.

We are not living in the fourteenth century, with its anticipation of the judgment day, with its music set to the "Dies iræ," and with men and women pointing at Dante, in the streets of Verona, "There's the man who has seen hell." We are living at the highest worldly pressure, unseen realities shunted to the sidings, the main lines of life kept clear for our worldliness. We are like the cultured circles of Constantinople when S. Chrysostom used to say to them—"Why spend so much on your pleasure grounds when your house is a ruin?" A poet says of us,

"We chatter, laugh, and hurry by,
And never once possess our souls
Until we die."

That is society as we mostly know it on its upper levels. How shall we be Christians in it? Practise S. Paul's sanctified "common-sense." Writing from Ephesus—a brilliant world-centre of his day—he says, "Time is short; use this world, do not use it up." Be like Gideon's men—not the men who knelt down into the water—but the picked three hundred, who lapped and quickly passed on. Learn what Chalmers used to call the turning point of his life, *to take true valuations*. "I have known," says Bishop Mylne, "one or two persons in my life—notably one person—to whom God was an intense reality. You felt in their company that all things were valued at their true worth, they ruled life by one master-thought—the judgment day of Christ." This is where able men fail, they can "*work*," they cannot "*worship*;" they can "*stand before men*," they cannot "*stand before God*;" they are moral men, but they are not spiritual men. What shall we say of the strength and spiritual balance of Bishop Andrewes? Living amid the distractions of life at court, and calls of Church and State, he could reserve five hours daily for God. This is what I mean by the power of "subordinating."

I name one more world-phase. Nineteenth century civilization—specially *its claim* to be all-sufficing for man's present and future progress. What is the Christian's answer to this loud claim? I submit, a *fearless, unhesitating counter-assertion of the claims of Christ to be absolute Master of human progress*. Here is the threefold "*impotency*" of civilization in improving such a being as man. Civilization cannot ensure man's Godward progress. "Friends," says Archbishop Benson, "do you not agree with me that, athwart our material prosperity there lies the shadow of a great uneasiness, that we are not achieving the true, the eternal? Certainly the secret has not been unearthed for healing sorrow, dethroning death, closing the gates of the grave, and rolling off the entail of the fall."

Civilization cannot safeguard Purity. Our foremost statesman speaks ominously of the morals of the people—with the sanctities of marriage relaxed. It was a confession of Jenny Lind to a friend: "When I knew my gift, I used before I went on the stage to ask God to keep me pure, and enable me to win the public to admire purity in my characters; but no, it was dirt, dirt."

Civilization has nothing to say to man's future. It is not long since a politician of first rank was buried with national honours; and it was remarked of the funeral address, that God was left out, and man's future. Certainly then, not to *civilisation*, but to *Christianity*, the true progress of man is committed, and man is to be instrumental in the

elevation of man, just so far as he is in touch with Christ. We are told that Christianity is a "spent force," that man needs what Professor Tyndall terms "the lifting force of a new idea." We reply, Christianity is the *Divine force* for uplifting man above sin, death, and doom; because behind it there is not an idea, but the *Eternal Christ*. Look around you here in Cardiff. Why does the march of the tidal waters flush your river, flood your bay? Because there is the sweep of the ocean behind your harbour bar.

We are told that Christianity has had its day, and its room is wanted. We reply, Christianity is not the day of man, to be disposed of by man; it is "the day of Christ;" and destined never to pass away, because behind it there is "the eternal purpose." "Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us in Him before the foundation of the world, according to the eternal purpose which He purposed in Him." I quote some words of Dale on this great utterance of S. Paul. He says, "God has made the riches of His grace to abound towards us by revealing to His Church 'the eternal purpose.' God will sum up all things, in Christ. The eternal purpose has been moving on through countless ages of conflict to this end; crossed, thwarted by moral evil it remains steadfast. 'In Christ' men are caught up into the current of 'the eternal purpose.' God will 'let go' whatever cannot be brought into union with Christ. Only wheat can be gathered into the garner of God; chaff must be driven away by the great winds of God, or consumed in the eternal fires."

This is S. Paul's *immense* outlook. This is

"That one 'far off' Divine event,
To which the whole creation moves."

The REV. H. C. G. MOULE, M.A., Principal of Ridley Hall,
Cambridge.

Who is the Christian? And what is the World?

These are large questions, calling for long enquiry, when we get into their accidents; but they admit of much shorter answers when we are concerned with their heart and essence. And that is our concern to-day.

(1) The *Christian* is the disciple of Jesus Christ our Lord. He is a man who *believes* with all his heart in Jesus Christ as his Redeemer and Saviour. He is a man who *belongs*, out and out, and all through, to Him, and exists for His ends. Bought with a price, and brought to own and realize that he is bought, he lives no longer to himself. Whether he lives, he lives unto the Lord; and whether he dies, he dies unto the Lord. All that he is, and of course, with it, all that he has, is appropriated and annexed by his Master Christ, "his King Who has saved him," and is concentrated on His purposes, His service, His glorification.

For this strictly supernatural plan of life, of the whole of life, the Christian is supernaturally enabled. By the Holy Ghost he has, in very deed, the Son of God dwelling in him, yea, dwelling in his heart by faith. He lives, yet no longer he, but Christ lives in him. In Christ, who enables him, he can do all things, really all things which are for him the will of God. His Master's grace is sufficient for him, truly and

presently. From his Master, by faith, he receives the Spirit, so that the living water not fills him only, but overflows. In his conquering Head, he is on conquering ground against the devil, the world, and the flesh. Abiding in Christ, he is at central rest, deep, real, wonderful rest. And central rest is the best condition for action, strong and steady, in the circumference. So his round of life is workful as it is restful. He lives to serve, to bear, to help, to bless, to be used in his Master's hands.

Such is the true Christian, the New Testament Christian. This is not the higher Christian life. It is the Christian life. Does the Christian content himself with a lower level, and less single aims, and less Divine resources? If so, and exactly so far as he does so, he is out of character; it is not the Christian.

Most assuredly this New Testament Christian may be all the while a busy man, or woman, in some calling externally and visibly secular. It was so in old times. Not only the physician Luke, the chamberlain Erastus, the pater-familias Philemon, but the hard-worked slaves of Ephesus and Colossæ, are taken for granted as called to, and fully equipped for, the perfect Christian life. Idlers and pleasure-worshippers they could not possibly be, as Christians, for a single hour; nor ashamed of their Lord; nor tolerant of the least impurity, untruth, or unkindness, in themselves. But they were altogether meant to be perfect Christians *while* active in common duty, sympathetic amidst common interests, ready at every turn to serve their generation in the will of God.

Such is the Christian, and his life-purpose.

(2) *The World*, as the Scripture unfolds it, is, in its idea and essence, the antithesis of all this. Taken in its concrete aspect, it is man, it is men, who do not believe in and receive Jesus Christ with the heart, as Saviour, and do not yield themselves to Him, their King, as His possession. "The world," thus described, is a thing not to be limited by any lines, even Divine lines, of Church organization. The Divine lines of the Jewish Church could not exclude the world. "*Out of the world*" the Lord Jesus chose His very apostles (John xv. 19). The lines of spiritual cleavage lay then, and lie now, in a deeper region than that of even heaven-drawn system.

Such an account of the world is a soul-searching thing, especially for the man who attempts to state it. It drives one, "in the confidence of self-despair," to grace alone for emancipation and preservation from this present evil world, and its life, its likings, and its end. It warns us, the Church of this day, as our Master was ever warning the possessors of Church privilege in His day, of the awful futility of light without life, worship without the Spirit, assent without surrender.

(3) From this brief review of what is meant by the Christian, and by the world, I come to what Scripture indicates as *the relationship* between the two.

Let me speak on this subject, looking up to our blessed Lord for both the enlightening and the humbling of His Holy Spirit. By His mercy may the words be free, on the one hand, from all compromise with conviction, where conviction just possibly may not be popular. May they be free, on the other, from one moment's indulgence in the forbidden spirit of the judge.

(a) As regards then the relationship of the Christian to the world, one point in it stands out clear and conspicuous in the New Testament. To

speak in paradox, the relationship appears there very largely indeed as a relationship of *Separation*. "Love not the world, neither the things that are in the world;" (significant clause!) "if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John ii. 15-17).

My fellow Christians, you and I know that this is no antiquarian quotation, good for the first century, obsolete in the nineteenth. "The pride of life"—*ἡ ἀλαζονεία τοῦ βίου*—its imposing, deluding show and glory; its temptations to the worship of success, of reputation, of popularity, to "the unhappy desire of becoming great,"* to the unhappy dread of standing alone, of being out of the fashion, for conviction's sake; there was never a time when this was more rife and more dangerous than in these evening hours of the nineteenth century. And "the lust of the flesh, and the lust of the eyes"—who that knows anything of society, from the school for young boys upward, and in any social stratum of our day, but is often and often sick at heart over what he knows? And who that knows his own soul, and has had a history in it, thinks that the natural man, the *ἄνθρωπος ψυχικός*, receives the things of the Spirit of God now, though he thought them foolishness, *μωπία*, nonsense, when Paul wrote to Corinth?

"Come out, and be separate, and touch *no unclean thing*" (2 Cor. vi. 17); it is the voice of the Spirit to-day as much as ever. "If a man *purge himself from these*," not otherwise, "he shall be a vessel unto honour" (2 Tim. ii. 21). "Let us *go forth* unto Him without the camp, bearing His reproach" (Heb. xiii. 13).

I am indeed aware that this great immovable principle has manifold difficulties of just application in detail. Most certainly the incidence of circumstances varies, and what is worldly for one man may not, therefore, and of course, be worldly for another. And let me say at once that the many Christians whose temptations do not lie at all in the region of life's amusements, and excitements, and glitter, need all the more to remember hourly that they too have *their* world to shun. The strict and impartial puritanism of the New Testament means a total abstinence, not only from social dissipation, but from thought, speech, and act, which forgets in the least the law of truthfulness and love. To modify the inconvenient fact in our statement, to say the unkind word, to pass on the needless scandal, to be pleased over another's detected fault or failure, to whisper in whatever secrecy the Pharisee's "*I thank Thee*," is not of the Father, but of the present evil world.

But then I must avow my deepening conviction that, with regard to a vast deal that passes current in our day as custom and fashion, the Christian is called by the New Testament to take up a position of quiet but decided separation, not frightened by the terrors of a nickname or a laugh, or the assurance that he is in a diminishing minority. If he remembers his true character, calmly, deliberately, often consulting his Bible upon it, and carrying the remembrance, as his Lord carried

* "*From the unhappy desire of becoming great, preserve us, gracious Lord and God.*" (Litany of the Moravian Church).

it, everywhere, I feel pretty sure of one thing—that what are popularly known as worldly amusements, must, in a very great degree at least, fall out of his life. Not that a fanatic pride will becloud his spirit, nor that his finest tastes and perceptions for the bright and beautiful will be spoilt by close converse with the Lord of light and love. But he will, he must, be more and more sensitive to the pain and loss of whatever breaks communion with Christ, whatever impedes the longed-for growth of conformity to Him, whatever comes between the Christian and that blessed hourly aim which *must* be his as he is a Christian—"that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death" (Phil. iii. 10). To the Christian who thus supremely longs to be what he is, that saying will surely seem and prove accurately true—"The world must be either our cross, or our snare."

And here may I say, humbly, but most earnestly, that this principle needs to be remembered more than ever now in the matter of Church work and enterprise. I am one of those who deplore the growing tendency to call in the aid of light and exciting amusement to forward the work of our Lord Jesus Christ, who gave Himself for our sins. I gravely doubt, in the light alike of Scripture and of common reason, whether the real outcome of the process can possibly be for His glory and the highest good of man. I fear that the Christian character of the future will not be the stronger, the deeper, the more ready to bear and do for the Lord, for much that is now laboriously done in this way for parishes and congregations. And I do gravely lament that other part of the same phenomenon, the many efforts for raising money for the work of Christ by means which are of the world, and of the things in the world. Speaking not as a judge, God knows, but simply as a fellow Christian invited to speak out, I forbode no spiritual good, but sad spiritual loss from the use of theatrical performances, and fancy fairs, and like appeals directed to interests not of Christ, in aid of His most holy cause. I remember the shock with which, years ago, I found in immediate collocation on one handbill the words "*Faree*" and "*Holy Trinity*." Was not that shock inevitable and right? You will not suspect me of the spirit of a partisan in this matter. The phenomenon I mean has spread itself far over the face of English Christianity, with small difference of party, or of denomination either.

And all the while I am confident that in the long run the world is most attracted, often and often, where it is least courted. Let the Christian combine his decision with humble, and unselfish, and unaffected, love, and he will not be a repellent force.

(b) This leads me to a last point in the right relationship between the Christian and the world. The Christian is intended, in the deepest purposes of his Master, to *attract* the world. He is warned on the one hand, for his very life, not to love the world, nor the things in the world; but he is reminded on the other that the Father who has called him a child loved the world, so loved it as to give His Only-Begotten for its life (John iii. 16). He is to be separated, but he is not to frown. He is to be ready, if the will of the Lord is so, to bear criticism, reproach, loss, for his separation; but he is to bear it with the temper and the manner of one who means absolutely nothing but good and kindness to others, and esteems others better than himself, and will gladly serve them in

any way. He is to live a hidden life, but it is to be before the sons of men (Ps. xxxi. 19, 20). He is to move in and out before men and among them, useful, kindly, practical, sympathetic, while also unmistakably possessor of that mysterious, perplexing, alluring treasure—the peace of God which passeth understanding. “The world knoweth us not” (1 John iii. 1), says the Apostle of love. Does this mean only that the world thinks little of us? that the world ignores us? It surely means also that the world is puzzled over us. We have a secret which indeed it has not, but which, however dimly, it feels it fain would have. And we long that it should have it. Our secret is an open secret, though it can never be known without entering into it. It is, in the words of S. Paul to Colossæ (ii. 2; see the best reading), “Christ, the secret of God,” *τὸ μυστήριον τοῦ Θεοῦ, Χριστός*. And we exist as Christians that this secret may so shine out from us, in a blessed life, that it may both perplex, if I may say so, and draw—not to ourselves, God forbid, but to our beloved Master—whosoever in our surroundings constitute the world.

In order to this there is need, I am well aware, of steady, quiet, practical, self-sacrifice, not least in little things; of “sanctified common-sense”; of open eyes on men and things. But behind all this there is supreme need that we should maintain close personal contact and conversation with Him by whom and for whom we live; “that the life of Jesus may be manifest in our mortal flesh.” Amen, so be it; “in the name of the Lord Jesus, and by the Spirit of our God.”

The Rev. C. J. RIDGEWAY, Vicar of Christ Church,
Lancaster Gate, London, W.

THE relation of the Christian to God is clear and distinct. He is, by virtue of his baptism, the child of God, and therefore his must be a life of loving trust, humility, obedience; his Father's Will the ruling principle of all he thinks, and says, and does.

The relation of the Christian to the Church is plain and definite. He is, by virtue of his baptism, a member of the Church, which is the Body of Christ, and therefore his must be a life, dependent, corporate, sympathetic, recognising the rights of those who are members of the same Body, and seeking to further their well-being, even at the cost of self-sacrifice.

But the relation of the Christian to the world is harder rightly to define, harder still rightly to maintain, for the world, unlike God and the Church of God, contains in itself many temptations to evil, and the tie which links together the Christian and the world is natural, not supernatural.

Indeed, so much is this the case that in all ages of the present dispensation there have been teachers of Christianity who have insisted that the Christian's duty is entire and absolute separation from the world. “Touch not; taste not; handle not.”

But surely this cannot be the true solution of the difficulty. It certainly cannot have been intended by those who have suggested this particular aspect of the important subject before us to-day. For if this were true, and the Christian were bound thus to separate from

the world, then he is no longer in relation, but in antagonism to the world. There is nothing in common between them, and the attitude of the Christian must be one of open, unceasing, determined warfare, not merely with the evil in the world, but with the world itself.

It is true that by the word "world" is sometimes meant in Holy Scripture a power altogether opposed to God ; as when Jesus says, "If the world hate you, ye know it hated Me before it hated you." But most assuredly it is not always so, for Christians are told to use the world as not abusing it ; and how can that be used in any right sense which is utterly antagonistic to God ?

What, then, are we to understand by the world ? As has been well said, "the expression stands for this earth and all that belongs to this present life or dispensation." The people and things about us, the seen and material, all that has to do with this life in its multiplicity of detail, work, recreation, possessions, intellectual pursuits, social ties, and duties ; these things make up the world of each, varying as it does with different persons, with some a wider, with others a more circumscribed world.

Now, if this be so, it is quite certain that separation from the world cannot be the Christian's duty, and this for many and cogent reasons.

First of all, the world is God's world. Be it greater or less, it is still the world of men and things, which God has designed for each. He, in His love and wisdom, has placed us in it, surrounded us with its environment, given us powers and faculties which bring us into direct relationship with it, and "every creature of God is good and nothing to be rejected, if it be received with thanksgiving."

Secondly, the nature of Christ's religion contradicts such an idea. Christianity is not a machine for saving the soul by-and-bye, but like the godliness which is its fruit, "it is profitable unto all things, having promise of the life that now is, and of that which is to come." It is intended to pervade all life. Nothing human is foreign to it. It claims every God-created thing as its own. It is meant for men as they live their daily life in the world. And our Lord's teaching invariably emphasizes this. He does not ignore this life. He does not make little of the world, or condemn it as hopelessly bad. Nay, He magnifies it. He dwells upon its importance and insists upon its right use. And He is careful to tell us why it is of value in His eyes. Not in itself ; for if it began and ended here it would be as nothing : but He lets in the light of eternity upon it. Again and again He reminds His disciples that the world is part of one great whole, that the earthly is as inseparable from the heavenly, as the character of the boy, formed in early life at school, is inseparable from the character of the man in the days of his maturity. In a word, that this world, with its surroundings and possibilities, its discipline and its opportunities, its duties and its trials, is a school, God's school, where the children of men are trained for the hereafter. And, although it is true that school life has many temptations which are inseparable from it, we do not therefore pronounce it to be all evil. Nay, rather we recognise that even its temptations, withstood in the strength of God's grace, are beneficial for the moral training and formation of the boy's character, if he is, in after-life, to be true to his God, and serve his generation faithfully.

Thirdly, our individual constitution teaches us the same truth.

Separation from the world implies the extinction or trampling down certain faculties which God has given us. It is to allow certain powers to lie dormant from lack of exercise. It is to crush certain feelings and instincts which are a part of our being. Our eyes were made to see, our ears to hear, our hearts to love, our social instincts to be developed, our talents to be laid out to the best advantage. "The hearing ear and the seeing eye, the Lord hath made even both of them," and He has made nothing in vain.

Fourthly, the relation in which we stand to others renders this separation impossible for those who realize their grave responsibility as members of the Body of Christ. The Christian is placed on this vantage ground, and raised to this high dignity, not merely to secure his own salvation. If he were, it might indeed seem prudent to withdraw from the world and seek, in isolation, protection from the evil which is in the world. But what is the Church? Surely not a company of a few elect souls pre-ordained to be saved, not only a body of persons privileged and blessed, but God's chosen instrument, placed in the world to carry on Christ's work, and to labour for the salvation of the world. "Ye are the light of the world," said the Divine Master to His little band of disciples, as He taught them the elementary laws of His kingdom. And if we are to be the light of the world, and fulfil our high calling, we dare not put the light under a bushel because we are afraid it may be extinguished by evil blasts, but it must be put on a candlestick, uplifted and manifest, that men who are still in the darkness may perceive its bright shining, and be led by it to "the true Light, which lighteth every man that cometh into the world."

And yet this is not the whole of the matter. We cannot, must not, overlook another factor which very seriously affects the question before us. The world, as it is for each of us, is not as God designed it. Confusion has taken the place of order. The machine is out of gear. Sin, like the pebble in the wheels of the machinery, has spoiled the smoothness of its working. The world, as it is now, is full of temptations. There is evil mingled with the good. The work of life is pregnant with wrongs and injustice. Social life is broken up by terrible inequalities and gulfs, which seem too wide ever to be bridged over. The pleasures of life are abused and are made demoralizing in their tendency. Art is prostituted by the many. Science is too often arrogant, and much of it is falsely so-called. A great part of the literature of the day is debased in its tone, and panders to the worst appetites of humanity. Even the purity of home life is invaded, and the sacredness of marriage is attacked by the spoiler.

And besides all this, man himself is not as God designed him to be. "God hath made man upright, but they have sought out many inventions." His spiritual sight is dimmed, his will enfeebled, his conscience dulled, his reason blunted. The seen leads him astray. The moral atmosphere is obscured. Between him and the unseen there is a mist, which distorts the objects about him and destroys their true proportions. Intended by the nature of his being, as planned by God, to wing his flight upward into the clear air of things spiritual, he is content to cling to earth, and to find there all his satisfaction. Even the earnest Christian, renewed after the Divine likeness, is in danger of yielding to the temptations of worldliness, instead of setting his affections on things

above. He is in danger of making this earth his home and centring his interests here, instead of remembering from day to day that his citizenship is in heaven.

And it is this twofold consideration which complicates what would otherwise be simple, and makes it necessary for the Christian to be careful to know how he is to use this world as not abusing it.

The danger of becoming conformed to this world, of imbibing the worldly spirit, of yielding to the temptations of things seen, old, yea older than Christianity itself, was so real in the infancy of the Church, that S. Paul again and again in his Epistles returns to it, counselling, admonishing, warning the converts, now of one place, now of another, with all the loving solicitude of a father for those who were as beloved sons whom he had begotten in Christ Jesus. And as we picture the state of the then heathen world, as he himself describes it, we cannot but be struck by the wonderful moderation, the exceeding wisdom of his counsel. We can, indeed, understand how Christian men, lacking his splendid grasp of the relation between the seen and the unseen, the present and the future, were prone in those early days to think that separation from the world was their only safety, and in their fear of the evil which abounded in the world, withdrew from the haunts of men and lived the lives of hermits and recluses. For the world then was openly wicked. "The whole world lieth in wickedness" was no exaggerated description of its condition. The seen was in direct antagonism to the unseen. It seemed as if the devil was the uncontrolled prince of this world, reigning supreme in all the terribleness of a despotic tyranny. What use for the few to try and stem the torrent of evil? What hope that good would ever be victorious in the world? What sign could be discerned that God would ever regain His rightful power over the world that He had made? Such were the natural thoughts of men who loved God and hated evil, until at last the material came to be identified with the sinful, and Christians gave up the struggle in despair. And who shall wonder?

Yea more, we can understand, as we read the history of nations in later ages, how men and women yearning to attain to a higher standard of spirituality, and finding everything in the world against them, retired into monasteries, and cut themselves off from all home ties, passing their days in prayer, and meditation, and study. Again we say, who shall wonder?

But while we dare not judge them, we dare not imitate. We cannot regulate our conduct by theirs. We are speaking of the world as it is now. The world has altered. The line between the Church and the world is no longer clearly defined. Each is so blended with each, that it is oftentimes difficult to discriminate what is of the Church, and what of the world; hard to decide what is right and what is wrong.

"For rivers twain are gushing still,
And pour a mingled flood;
Good in every heart of ill,
Ill in the heart of good."

The threads of each are so interwoven that we are puzzled to know how to disentangle them. There is no longer the old open antagonism of heathenism and Christianity. And now the danger is lest the Christian should allow the subtle love of things seen to creep in unawares,

and supplant the spiritual sympathies and aspirations, and Absolom-like to steal the heart from God.

"For worldliness," as the late F. W. Robertson writes, "consists in these three things: attachment to the outward, to the transitory, to the unreal; in opposition to love for the inward, the eternal, the true." Or, as another writer says, "To be conformed to the world is to be like it in its hollowness; in its insincerity; in its cringing adulation of mere rank and wealth; in its measuring all things by money; in its worship of the present and the seen; in its inability to appreciate, and its unwillingness to learn to appreciate what is real and noble and good; in its persistent efforts to drag down all that presumes to rise above its own petty level. This is the world spirit to which the Christian is forbidden to be conformed."

This, then, is the Christian's danger in our day, subtle, dangerous, insidious in its working, like the vampire bat, which soothes its victim to sleep by the gentle flapping of its wings while it sucks its life-blood.

And what we want to know is the Christian's duty; for his duty bravely carried out we may be sure will be his best security against the evil.

While, then, we sympathize with those who have sought safety by flying from the fierce temptations which abounded in the world, while we readily allow that there is a place, a very important place for brotherhoods and sisterhoods, where men and women living apart from the world and renouncing the ordinary social ties of life, may pray, and meditate, and work (for surely active work must be regarded as an essential part of such community life, if it is to steer clear of the rocks on which in the past many such institutions made shipwreck), yet we cannot admit that so we have solved the difficulty, or found in such a life of retirement a sufficient answer to our question.

This is not the only way, no, nor the right way, for the majority of Christians. For, first of all, the evil in the world is not of the essence of things. It is a something superadded; a dark shadow across God's fair workmanship, a daub disfiguring the world He made so good. It cannot be that the shadow is to destroy the substance, nor the daub make us reject the picture as worthless.

And secondly, most of us, priests and laity, must live in the world, discharge our responsibilities in the surroundings in the midst of which God has placed us, do our duty in that state of life to which it hath pleased God in His wise providence to call us. And we want to know how, all the while, not to be of the world; not closing our eyes to the seen, and yet not permitting the seen to shut out the unseen; not rejecting material things, and yet not allowing them to make us forget the spiritual. In a word, we need to see things in their due proportions, remembering the apostolic teaching, "Walk as children of light, proving what is acceptable unto the Lord, and have no fellowship with the unfruitful works of darkness, but rather reprove them." "In the world, yet not of the world."

And there is nothing more difficult. It is easier far to pass the world by on the other side, because it has fallen into the hands of those who have cut and wounded it, and shaking the head of cold pity do nothing to help to raise it from its fallen estate. It is easier, or it seems so, to run away from temptation lest it should overpower us. It is easier, as

far as the present moment is concerned, to wrap the talent of personal influence in a napkin, and bury it out of sight, than to toil and strive to make it profitable. But we are not asking what is easy, but what is the Christian's duty, and duty is seldom or never easy.

The world is not as God made it, but our duty is not, therefore, to run away from it. We must remain in it for two reasons. We are here to help to regenerate the world and make it better, and we are here to be trained and disciplined through the world, and made better ourselves, our character developed and strengthened, our experience formed and matured.

There is, of course, a danger lest the evil in the world should be too strong for the Christian, lest the temptations of the world should overcome him; and it behoves each one to ask, with all humility, how he is so to live and conduct himself in the world that he may not be overcome of evil, but overcome evil with good.

What, then, does the Christian want? What is the ballast which as he sails across the waves of this troublesome world will keep the ship's head straight, so that it shall not in the storm turn broadside to wind and waves? What is the soil in which the roots of the tree shall strike deep and firm lest the fierce gale should lay it low? The answer is not hard to find. There is only one power stronger than the love of the world. The love of God must be the ruling principle of the Christian's life in the world. It must be enthroned supreme in the Christian's heart, guiding, controlling, subduing. He must know the expulsive power of a new affection. He must have found and laid hold of the one thing needful, which hallows all, and without which all is care and trouble and distraction. He must realize his true relationship to God, made by God, made for God, the child of God the Father, redeemed by God the Son, indwelt by the Spirit of God. The love of God must be shed abroad in the heart through the Holy Ghost. Then because God is Love all things will fall into their right place; then the love of the world will be unlearned; then law and order will hold their sway within the man; then will all that is rebellious and evil be little by little extruded out of the man's world; then whatsoever things in the world are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, these things will occupy his thoughts and claim his interest.

And all this will be done, not by separating God from the world, but by striving to replace God in His rightful place in His own world. To separate God from His own world can never prosper, for this were to dishonour God. It has been tried again and again, but always with the same result. Both the world and religion have suffered loss. The world has become more and more evil. Everything in the world, however good in itself, has been spoiled. Art, intended to be the handmaid of God and His Church, has become the slave of the frivolous, or vicious, or covetous. Amusements meant to recreate man bodily and mentally have weakened and enervated his powers. Social instincts have been degraded. Pleasures have become burdens, work a drudgery, rest idleness. How could it be otherwise if God and His purifying love were left out of all? And religion has been maimed and

narrowed ; Christianity changed into a mere code of negative enactments ; the Church become Puritan instead of Catholic ; worship, the spirit in which every day should be lived, shut up within the confined limits of one day in the week ; churches closed from Sunday to Sunday ; the right use of the material as a help to true reverence less and less appreciated ; Christianity ceased to be regarded as an influence permeating the life of men, with which every day, every deed, every interest should be saturated, until Christians have too often left out of their lives the apostolic precept, " whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," and have sung, but forgotten to live, the words of the saintly Keble—

" The daily round, the common task,
Will furnish all we have to ask ;
Room to deny ourselves, a road
To lead us daily nearer God."

But, on the other hand, how does the true aspect of the Christian's relationship to the world hallow, and at the same time simplify, his daily life ! He need not always be asking whether he shall do this, or go there, if the glory of the God he loves be his aim. How, too, does this teaching raise the world, and give it a dignity and a reality it would not otherwise possess ! It is no longer a mere thing fraught with evil, to be put up with ; but a creature of God, having to do with the everlasting welfare of ourselves and others, full of glorious possibilities, of splendid openings ; evil there, but only an intruder one day to be cast out, not a rightful possessor of the land. Once more, How does this view widen and open out religion ! Instead of an influence which belongs to a section of life, it affects the whole of it. It is not an ocean breaking upon the shores of our earthly existence and influencing it indirectly, but the very atmosphere of this world in which we have been placed for a while, surrounding, permeating, giving life and beauty and colour and movement to everything, however trivial, which concerns us.

And while the Christian thus strives, in the power of the love of God, to recognise God in His own world, his will be a spirit of moderation. The love of God, Who is Light as well as Love, will clear his spiritual vision. To love God is to understand God and the meaning of the life which is God's gift to each. There will come to him a truer perception of the unseen. He will learn to realize the due proportion of things. Each, the seen and the unseen, the material and the spiritual, will have its value, but not each the same value, for he will know then that " the things which are seen are temporal, but the things which are not seen are eternal." He will walk circumspectly, because there is evil mingled with the good in the world, choosing the good, refusing the evil, using the world and not abusing it, looking forward to the day when his present powers and faculties shall open out, when the school-time shall be over, and the character formed and the influence exerted shall be carried out of the worldly and transitory into the spiritual and endless.

Cannot you understand ? The material building we call a church is the scaffolding wherefrom we build the temple of true worship. Its surroundings, its ritual, its architecture, its arrangements, its accessories, speaking to, and through, eye and ear, are of the earth earthy ; they are

only for a time, they will pass away ; the scaffolding will be taken down when the spiritual reality is completed. Yet, who shall say these material things are no use ? Nay, they help to raise the thoughts, to spiritualize the mind, to uplift the soul to God. They themselves shall cease to be, yet they will live on in the never-ending results they have helped to bring about.

There is a danger in the use of them, a danger lest they should be multiplied and exaggerated to the obscuring of the great truths they are intended to make manifest, a danger lest in our earthly worship we should overlook the true relation of things material and spiritual. Yet, not on that account should these material things be condemned and rejected. That were the action of a superficial and shallow mind. What is needed is a spirit of moderation, which will stamp even the outward expression of worship with the mark of the cross, and will bear witness that the Christian's life in the world, even in his holy things, must needs be a life of crucifixion.

It is this same spirit the Christian needs to bring into the common things of daily life, not "overdoing" the world, as the word "abusing" might be better translated ; the mark of the cross deep cut on all, for in this consists the education power of the world for every Christian.

But we cannot stop there. The glory of God means more than our own spiritual advancement, it means too, the good of others.

The Love of God is our guide, our teacher, and there is one way, only one, in which the meaning of that Love, and the Will of that Love for every child of God can be rightly learned. It is in Jesus, God manifest in the flesh, we learn to know the love of God, in Him we learn to understand the glory of God.

He was in the world. The aim of His life was the consecration of the earthly, the common, and the secular. He lived the ordinary life of ordinary men and women, and the summing up of His life was this—"I have glorified Thee on the earth."

And how did He manifest the glory of God ? He not only used the world, but He lived to make it better. He came to save the world, to purify it by His life and death, and toil, and self-sacrifice, from sin and sorrow and suffering. He lived among men His life of sympathy and unselfishness and holiness. And so He reveals to us the secret of the Christian's relationship to the world. He too is to live in the world, mingling with his fellows, but consecrating his daily life, his commonest acts by the earnest endeavour to promote in the world all that is good, and pure, and noble, and true ; to crush and trample under foot what is evil and false and mean and frivolous ; to show men how, by the power of God's grace, God's world may be rightly used ; to teach his fellows that the modern popular use of the word 'secular,' is utterly misleading, that the 'secular' belongs to the 'everlasting,' 'for the ages' is only the forerunner of the 'ageless.' "

Many have done so, musicians, actors, painters, scientific men, statesmen, philosophers, soldiers, and the like, many whose names are well known in the Church, many more, humble and obscure ones, whose names are written in the Book of Life. They lived in the world, their work was of the earth earthy, but the summing up of it was this, "To the glory of God."

Yes, this lesson learned at the feet of Him Who went in and out

among men, sat at their feasts, entered into their social life, called nothing common or unclean which God in His love ordained for man, consecrated to God's glory and the good of man the daily duties of earth, this will be the Christian's safeguard. This will test his spirit of moderation of what sort it is. This will sign all his acts with the sign of the cross. This will restrain his going out and coming in within well-defined limits. This will draw the line he wants for his guidance. This will sanctify his relationship with the world, not snap it asunder. This will teach him how to use, and not abuse, the world and the things that are in the world. In him the life of Christ will be made manifest. The world will be crucified unto him, and he unto the world, but with a crucifixion out of which, as from the cross of Jesus, will flow a life of light and love into the world to brighten and purify it.

The Right Rev. the PRESIDENT.

I HAVE been somewhat irregular this morning in allowing ten minutes past one o'clock to be reached before this meeting closes. My reasons were twofold. I could not find it in my heart to stop the readers of these beautiful papers, and I thought that you would sympathize with me in what I did.

PARK HALL.

FRIDAY AFTERNOON, OCTOBER 4TH, 1889.

The Right Rev. the PRESIDENT in the Chair.

MISSIONS:

THE RECIPROCAL RELATIONSHIPS BETWEEN THE CHURCH AT HOME,
AND ITS FOREIGN AND COLONIAL MISSIONS.

PAPERS.

Sir JOHN KENNAWAY, Baronet, M.P., Escot, Ottery S. Mary.

IN attempting to deal with this subject I do not conceive that I am called upon to prove or to emphasize the duty of the Church to enlarge its spiritual sympathies beyond its own borders. The time for that ought to be gone by in such an assembly as this. Here, at any rate, we are of one mind as to the Church's holy mission, to follow the sons and daughters who have gone forth to conquer and subdue the distant places of the earth, and beyond this to attack the strongholds of Satan, and strain every effort to bring souls out of heathen and Mahomedan darkness into the clear light of gospel truth. But if I am to deal with reciprocal relationships, I must show that these imply duties to be discharged on either side as well as benefits to be enjoyed.

The relation between the Church at home and the Colonial and Missionary Churches of the Anglican Communion is that of parent and

child: one owes its existence to the other, and is dependent upon it for support, education, example, guidance, up to a certain point. When the time comes that the child is able to stand alone, it begins to think, act, and provide for itself. It strikes out its own line, adapts itself to the circumstances, and sets itself to meet the requirements of its new position; and from experience thus gained is able to repay by substantial benefits the blessings it has itself received.

The same analogy holds good as regards duties to be performed. The obligation of the parent towards the child can only cease with its life—he must be prepared to do his best, to give of his best, to watch the development of his offspring, to warn them against error, succour them in danger, to be ever ready with sympathy, and to support them with counsel and encouragement. The reciprocal obligations, on the other hand, are not so easy to define—forbearance, affection, remembrance of past kindness, and the providing of timely assistance when required, by no means exhaust what may be fairly looked for as a small return for parental care and loving self-sacrifice.

The missionary call has not, however, been always recognised. The missionary torch borne aloft by Boniface when he carried the gospel into the wilds of North Germany, was allowed to smoulder and die. It is well for us that the fate which befel the once flourishing but now desolate churches of North Africa, the punishment of their spiritual selfishness, has mercifully been withheld from us. The day of opportunity is still ours.

The Society for the Propagation of the Gospel was the outcome of the Church's desire in the last century to care for the souls of those who had gone forth to our colonies and plantations.

The present century has, by the growth and success of the efforts put forth, earned to itself the title of the Century of Missions. And yet, alas! how small are these efforts when looked on in relation to the wealth, the power, and the influence of Christians at home and in America, and compared with the numbers of those whom we seek to benefit. Some three thousand missionaries have gathered in about three million converts out of one thousand millions of heathen.

The annual income of Englishmen is calculated at 1,200 millions; our savings at 300 millions. Nevertheless, all that is subscribed by all the Protestant churches in the world for the support of foreign missions does not exceed two millions. It is clear there is much to be done. In the words of the last report of the Church Missionary Society, "A new sense needs to be awakened of the tremendous obligation resting on those who know the Lord themselves to carry His salvation into every corner of the globe."

How far, we may ask, is the Church responsible for the smallness alike of effort and the results? Do we realize the fact that the Church, Catholic and Apostolic, of the new dispensation, unlike that of the old, is, in its essence, and by the command of its Founder, a Missionary Church? that the missionary idea was the prominent one in all the commands given by the risen Lord to His disciples? that but for missionaries we should now have been sacrificing to Thor and Woden, or worshipping in the oaken groves of the druids? Once admit this, and I do not see how it is to be gainsaid, and there remains nothing which can safely be kept back from being offered on the missionary altar.

Our best men must not be grudged ; Antioch had to relinquish its Paul and Barnabas in obedience to the higher call. Was our Church the poorer for taking Selwyn from a curacy at Windsor, and sending him to build up the Church in New Zealand ?

The defence of England, no less than the building up of England's empire, has been carried on across the seas, and those who go forth to fight her battles by sea or by land occupy the first place in the ranks of honour as of danger. Should it not be so with the missionary in public estimation ? If the Church's fighting line is thus to be honoured and strengthened, increased means must be found for its support. Our contributions must be worthy of the object. It can hardly be said that they are so now. What a miserable pittance is doled out for missions compared with what we spend on home objects. A yearly collection, often grudgingly given, is, alas ! too often all. When the annual meeting has been held we feel that we have earned a year's freedom, to be enjoyed with an easy conscience. We do not act like this with our soldiers abroad, or with explorers like Stanley and Emin. All England is on the watch for their news ; we note every vantage gained, every desert crossed. We rejoice in their success ; we grieve over their disappointment or delay. The noble work done by our great societies needs no eulogy at my hands ; but surely it is not too much to ask that the whole Church, as a corporate body, waiting for the coming of her absent Lord, remembering that this cannot be until the Gospel be preached for a witness among all nations, should not only watch and pray and give, but interest and inform herself and her people as to the progress of the battle, and the fulfilment of the condition which is to be antecedent to the end.

It is under a sense of this responsibility that we have seen the Board of Missions established with the object, not of hampering or attempting to control existing societies, but to give information, and to enforce upon all Churchmen the measure of their obligation.

In the report of the Foreign Missions Committee of the London Diocesan Conference, among other helps to missions there is suggested (1) the introduction of Foreign Missions as a subject for examination for Holy Orders ; and (2) on the part of the parochial clergy more frequent allusions to missions from the pulpit and elsewhere. I hope these suggestions may be carried out. Meanwhile, it is pleasant to record a step gained, and friends will appreciate highly the appointment by the Bishop of Exeter of a missionary canon, who, free from parochial cares, will devote himself to furthering missionary work throughout the diocese.

My demand is a large one, but it ought not to be difficult to show that for what the Church at home does or gives, she will receive in return a hundredfold. Inspiration, enthusiasm, self-devotion, are what she seeks in her children, to enable her to carry on her tremendous warfare against ignorance and unbelief, against sin in its more open forms, or against the more insidious snares of covetousness or worldliness.

Where shall the inspiration be gathered better than from the story of Henry Martyn and Bishop Patteson ; of Steere and Hannington, Shergold Smith and Maxwell Gordon (it is invidious to name one, when hundreds claim our admiration), who laid down their lives in the

mission cause? Whence should it come in richer volume than from the living examples of men like Bickersteth, seeking to bring cultured and enlightened Japan into obedience to Christ; from Moule, working among the tenacious and slow-moving Chinese; Horden, translating in a temperature twenty-five degrees below zero the Prayer-book and the New Testament into the Indian language, and in a diocese equal in size to Europe, baptizing 5,000 Indians out of 10,000, who inhabit the vast regions of North West America? Who will not be fired by the example of Bishop Smythies, trying, with his life hourly in peril, to make the degraded races of Central Africa realize the ideas of God, and of His love? Will not these martyr memories, these stirring tidings from the front, cheer the heart and nerve the courage of many a toiler at home? Shame on us if the gaps made by the volunteers for foreign service are not quickly filled up.

"The best thing I ever did for my own parish," said a well-known London clergyman, "was to give my best curate to the mission-field; for the influence he now exercises from abroad is greater even than that he wielded when working amongst us." Here we have a living proof of the reflex influence of foreign missions. I would further test it by the inquiry, whether parishes which are conspicuous for the large amount of their missionary contributions, are not equally to the front in their supply of home needs? I have no fear of the answer to be given. It is a fact not to be denied, that largeness of heart follows close upon love of missionary work.

Who is there that does not long for the unity for which our Master prayed, as we mourn over our unhappy divisions? We look for light and behold darkness. We search the horizon, and wonder from what source it may be that the rays of the dawn shall shine upon us. We may derive hope from missionary experience, for it is when we find ourselves among remote populations, working side by side with zealous men preaching Christ in eager organizations not our own, the old sectarian animosities grow faint, the root of bitterness is gone; we see nothing but the enemy in front of us, the citadel to be stormed; then, when the burden and heat of the day is over, the struggles we have made together, and the sufferings we have endured in common, will form a bond of union not easily to be broken, the effects of which will not be confined to one country, or to one race.

"If we are but faithful to our great deposit," said the Archbishop of Canterbury in a sermon preached before the Church Missionary Society in 1886, "neither suffering our Church to be divided, nor seeking premature alliances with those towards whom we yearn, who knows but that in the native Churches themselves, never from the first entangled in our controversies, there may be found at last the bond of reunion to come?"

His Grace's inquiry was not long unanswered, for we note that it was from the representatives of the Colonial Churches, acting on the resolutions of their synods, in Australia, Tasmania, Canada, and New Zealand, and from the Convention of Protestant Churches in America, that there came the large-hearted plea for toleration put forward in that wondrous assembly, the embodiment and seal of reciprocal relations between the Church at home and the Church abroad, the Lambeth Conference of 1888.

We are ever seeking to improve our organization. We feel that our powers are inadequate for the work we have to do, and with trembling hesitation we crave for an extension of them. "Only," again I quote, "under a total misapprehension of the conditions of the problem, of the enormous multitudes, of the extreme diversities of customs, of the vast number of languages and races, can the idea be obtained that our own limited ministries will suffice to spread living Christianity, even in India alone." If, therefore, we would see the recognition of the wider range of ministries and orders referred to in the fourth chapter of the Epistle to the Ephesians, we must look to missionary and Colonial Churches, for in them we can see revived evangelists, readers, subdeacons, catechists, while the liberty of prophesying is conceded to laymen; and as we watch the development of these Churches, and rejoice in their successes, we feel that now there is coming upon us the real searching trial of our elasticity, both as to our officers, and even our liturgies and our formularies.

To the example of the Church in New Zealand we owe our Diocesan Conferences, in which there is given, for the first time, to the laity a recognised share in Church government. Bishop Selwyn brought home a plan well-tested in his Colonial diocese, and the experiment of Lichfield, launched in the face of strong opposition, and tried with gloomiest forebodings of disaster, has become one of almost universal adoption.

Within the brief limits of time allotted to me, I have endeavoured to show that in the reciprocal relations we have discussed—as the duties are not all on one side, so neither are the benefits—mutual obligation brings mutual advantages.

If the mother pours out of her lap the riches of accumulated experience, the outcome of centuries of study, tradition, and research, if she gives her highly trained men and her stored-up wealth, she will have no inadequate return in the loving sympathy of her children; in the enthusiasm evoked at home by the spectacle of their struggles and sacrifices; in the lessons of toleration which may be learnt more readily under altered circumstances; and in new ideas of Church organization, tested and not found wanting in the greater England beyond the seas.

The Right Rev. SAMUEL THORNTON, D.D., Lord Bishop of Ballarat.

OUR topic is very wide, and the present paper (which I have tried, I fear, in vain to make interesting) will only concern itself with one particular department of it, namely, the organic relation between the Church of England at home, and her more or less fully developed branches in the greater British Colonies.

The expression "Colonial Missions," I am assured, was meant to include these, albeit the word "branches" seems preferable for some reasons in this connection; for our Church in mature colonial dioceses—Sydney, for instance—can hardly with strict propriety be called a "mission," and the designation is disrelished by some colonists, as suggestive of a crude and semi-evangelized condition which they decline to recognise as characterising their general Church life.

But the word "branches" at once raises the question—Are the Anglican communities in our great colonies branches of the Church of England, or are they separate trees, raised in new soil from slip or seed carried thither from the stock of the old Church, but living there a life derived to them through her indeed, and the same as hers in kind and effects, yet organically separate and independent? Is the relation involved that of limbs to a body, or of married daughters to a mother? In other words, is our communion in Canada, the West Indies, South Africa, South and East Australia, and New Zealand, the Church of England in the colonies, or a group of colonial Churches in communion with the national Church of this country?

I do not refer, you observe, to the Crown colonies, or to India, with its complicated Church conditions, but to those dependencies which are possessed of responsible government, and may be called, for convenience, "settled" colonies. Is the Church in these latter dependent on, or governed by, the Church at home? If so, to what extent, and through what machinery? If not, wherein consists the identity, or right of communion, between them, and what security is there for its continuance?

I.—It may be helpful, first, to see clearly what is *not* their mutual relation. *There is no legal or constitutional connection whatever binding the Established Church, as such, to the Church in the self-governing colonies.*

Confusion of ideas formerly existed on this point, resulting in strange contradictions in policy at different times. Lord Blachford, for a long period Colonial Under-Secretary, in an interesting pamphlet, dated 1883, showed from documents how, up to about forty years before, the idea prevailed in high quarters of "welding together by the exercise of the Royal prerogative a Church Establishment throughout the empire," whether the dependencies affected possessed representative government or no. Accordingly, dioceses were established and divided, and bishops appointed, by letters patent, granting jurisdiction to the latter and defining it. In 1842, however, certain powers thus conferred on the bishop of a settled colony, and exercised by him were locally challenged; and the home law officers ultimately reported that the Crown had no power to create the particular jurisdiction complained of. In 1853, Sir James Stephen publicly protested against imperial legislation for the Church in such colonies, as infringing their self-government. But the bubble did not fully burst till 1863, when, in the historical case of "*Long v. the Bishop of Capetown*," the Judicial Committee of the Privy Council declared, in confirmation of a decision of the colonial court, that letters patent could create no ecclesiastical jurisdiction in any colony possessed of a constitution. Its words have become a *locus classicus* in the literature of our subject:—

"Where there is no Church established by local law, the Church of England is in no better (and no worse) a position than any other religious body, its rules only binding those who expressly or by implication have assented to them."

Three years later, in the case of the Bishop of Natal, the Judicial Committee gave a further judgment, emphatically confirming its predecessor, and pointing out that "the ecclesiastical law" was "no part of the law which settlers carry with them from the mother country."

It will be remembered how Lord Romilly's subsequent opinion, as Master of the Rolls, that Bishop Colenso's competence as a diocesan Bishop was derived from the Crown, which seemed to reverse the ruling of the Judicial Committee, was treated by the Colonial Department, on the advice of the Crown law officers, as an *obiter dictum*, not to be accepted as an authoritative exposition of the judgment of the superior court.

No letters patent have since been issued to bishops in settled colonies, and the inherent constitutional connection of their sees with the Established National Church has proved a phantom. True, no colonial bishop is consecrated here without a mandate from the Queen, but such mandate does not purport to assign him any local jurisdiction. It is required by the Consecration Service, according to Lord Blachford, only in consequence of English bishops being State functionaries, whose acts in this department might have political significance. It is refused for consecrations in the colonies, where the Consecration Service in this detail cannot be complied with. And ordination by colonial bishops is no longer of itself valid in the Established Church, for none so ordained may legally officiate even once in her services until accredited by the Archbishop. The English Colonial Clergy Act on this point narrows the limits assigned to the Established Church by the Act of Uniformity itself.

Our colonial missions, then, in settled colonies, even under bishops consecrated pursuant to Royal mandate in England, have, I repeat, no real legal connection whatever with the Church of England as by law established. Not only the revenues of the latter and its Episcopal peerage, but its canons and ecclesiastical courts, its Convocations and Acts of Uniformity, have nothing to say in any official way to the Anglicanism of colonies possessing responsible government. And to this same complexion the Crown colonies themselves are being steadily reduced.

But does not the Royal Supremacy, some may ask, remain an organic connecting link between them? Not, it would seem, in any specially ecclesiastical sense. The Oath of Supremacy, singularly enough, has been dropped out of the service for consecrating bishops. The supremacy exists, as the Thirty-sixth Article says, in all the Queen's dominions, in the sense of the chief government of all estates of the realm, but for English Churchmen in settled colonies only in the same sense as for the Queen's Nonconformist or Mohammedan subjects.

If it be urged that the service for the consecration of bishops speaks of their authority as "committed to them by the ordinance of the realm," it must be answered that the words are shorn of all real significance in the case of colonies by the *force majeure* of circumstances, just as the Prayer-book statement in the Table of Affinity, that a man and his wife's sister "are forbidden *by our laws* to marry," becomes invalid, as a matter of hard fact, in colonies where the union is legalised.

If, again, it be suggested that the Sovereign of the entire empire must, by the Constitution, be a communicant member of the Church of England, and that this links her officially with Church Christianity and its progress in every part of it, it may be rejoined that her Majesty is a communicant Presbyterian in Scotland; while in India she issued,

in 1858, a proclamation enjoining, in effect, the bishops of the Church Establishment there, as such, to abstain from all active missionary operations.

But if there is no constitutional link binding the home Church to her colonial missions, is one likely to be created?

Most assuredly not by the Imperial Parliament. The question whether local colonial legislation may call into existence some organic connection of the kind referred to demands consideration.

It is well known that in some colonies—*e.g.*, in Canada, Tasmania, to some extent in South Africa, and particularly in Victoria—local statutes already give legal recognition to the local Church, and in some cases on the basis of a more or less definite relation, doctrinal and disciplinary, to that at home. I am best acquainted with the two statutes on this subject enacted in my own colony, Victoria; and they are typical of all such attempts to bind the Church at home and in the colonies constitutionally together.

The first of the Acts referred to was passed in 1854, two or three years after responsible government had been established. It declared legal a system of Church management (including a synod, called the "Church Assembly") which touches the English connection at two points: (1) No Acts of Church Assembly are valid which vary the authorised standards of faith and doctrine of the Church of England, or alter the oaths, declarations, or subscriptions required "now" (*i.e.*, in 1854) in the said Church; (2) Copies of all its Acts must be sent to the Archbishop of Canterbury, who may submit them, with his comments, to the Queen, and the Queen in council may disallow any of them. In that event, the Archbishop must notify the bishop of the diocese, who is bound to publish such disallowance, all Acts being valid till thus disallowed. The other Act, passed nineteen years later, (3) expressly terminates the royal prerogative in connection with all Church appointments; and (4) gives power to the Church Assembly to alter the name of the Church to any other.

The Crown gave its assent to these Acts, and Victorian bishops at their installation promise to give effect to them till lawfully altered.

Now, however convenient such statutes are in some respects, just as incorporation of the Church is, as simplifying procedure where application may have to be made to civil courts, they are nowise essential to securing the respect of the civil law to the internal regulations agreed upon by the Church; and do they really affect the relation of the mother Church to a colonial diocese? Our Acts, when sent to the Archbishop, which is always done, are politely acknowledged; whether His Grace ever submits them to Her Majesty I cannot say; she has never disallowed any of them; and were disallowance to take place under the statute in any matter to which the three orders in our assembly had fully committed themselves, as important to the welfare of the Church, what I know of Australian feeling would lead me to expect either serious disruption, or an appeal to Parliament for the repeal of the Acts, which would not be refused. Her Majesty is not likely, I apprehend, to exert her nominal power of interference. Its existence seems at first sight a recognition of some sort of legislative headship in the Crown over the Church in Victoria, but I conceive it to be of the most shadowy nature possible. Whether, in the absence of any special benefit received in return, it was

expedient to accord it, may be doubted; and it should be carefully noted that it is always the Archbishop who must move the Sovereign to interfere. At all events, the statutes referred to, if they bind the Church in the colony to the Church at home, establish no reciprocal relationship. There seems no legal remedy, should the Archbishop repudiate the responsibilities imposed upon him by the Victorian Parliament.

The nullification provided by the statute of any acts of Church Assembly altering the oaths and declarations at that time required in the Church at home, really tends to sever us from our mother, not bind her to us; for since 1854 the oaths and declarations have been altered in England. Conceiving that the spirit of the Acts was that we should move *pari passu* with the Church at home, I adopt the new declarations, and do not violate the statute thereby, as the Church Assembly has passed no measure at all upon the subject. But it is not statute which thus links us with the mother Church.

The provision that the standards of faith and doctrine of the home Church may not be varied, seems at first sight of great consequence. But whether it constitutes any closer link whatever with the Church at home, or any greater security for that in the colony against separation, than could have been provided by our own action, *without any Parliamentary statute at all*, as in some other colonies, may gravely be questioned.

On the whole, then, I submit that no legal or constitutional link between the Church in the colonies and at home, certainly no reciprocal relation, can be established to any satisfactory purpose by local colonial statutes.

II.—If what I have hitherto advanced be sound, it follows that *the reciprocal relationship between the Church at home and in the settled colonies must be not civil, but wholly voluntary and religious, in character*; as Lord Blachford well expresses it, "the spiritual tie of communion, the sentimental tie of common origin, the practical tie of co-operation, the tie of like doctrine and ritual;" and, I will venture to add, of national brotherhood.

But a crucial question is waiting for us. Should these ties be drawn by voluntary action closely enough for the Church in a colony to be, in effect, a branch of the Church at home, or is it for the welfare of both that each colonial Church or province should avow itself a separate tree, free and independent, owning no subordination to the Church in England beyond that of respectful gratitude and recognition of its lofty *prestige* and influence in the empire? Should the watchword be, actual union, or (I will not say separation, but) communion only?

Some believe the latter programme to be the secret of vigour and progress in colonial Church life. "Cast yourself," they say, "on the promised guiding of the Holy Spirit dwelling in His duly organized Church, and trust her sons and daughters in these distant lands to be no parties to any treason against their spiritual mother, and you will find them gladly responsive to the call. Cease to present English models to them as the sole standard of their ambition; concert with them Church methods racy of the soil, and conformed to local needs. Take example from the Presbyterian and Wesleyan, whose ruling bodies exercise sovereign power in the great British possessions, the Presbyterian Assembly of Victoria having taken upon itself to fuse the separatist

sections that divide Presbyterianism in Scotland, and to introduce virtual modification on a point of moment into the Westminster Confession itself. Follow, indeed, in this matter the Church of South Africa, which boldly claims in her constitutional canons the right to adapt, abridge, or amplify the Prayer-book, and to interpret, without superior appeal, the standards and formularies in all questions of faith or doctrine, or of discipline relating thereto."

Of the boldness of such action there can be no question. We know how this last claim has proved fatal to the recognition by law of the Church of South Africa (as she decided to call herself) as the lineal successor or continuation of the Church of England in Grahamstown. The future alone will reveal the ultimate result of this to Anglicanism. No slight disturbance of the peace and cordial fellowship of the flock in South Africa is said to have been occasioned thereby. I do not take upon myself to decide whether the help thus afforded to resistance against undue encroachment of the State at home may or may not be accepted as an equivalent good. I frankly avow my own conviction, however, that the true wisdom of colonial Churchmen is to rivet more closely, instead of relaxing, the voluntary links of connection with the Church in England, viewed as a mighty centre of Catholic unity, and apart from her legal establishment. The dangers escaped thus may be summed up in the word "disintegration." Immense and sacred are the interests thus involved; for, owing to the specially rapid growth of population in our colonies, another half-century will see more Britishers outside the mother land than within it, while the expansion of the English-speaking race as compared with others is such, that a further half-century is likely to see a thousand millions of the former distributed over the globe. The colossal influence exerted by these many millions over humanity will depend for its character largely on the Christianity which leavens it. And this, in the British dominions and America, will be closely connected with the unity in the faith of the ancestral Catholic Church in those empires. Now, over the Church in the United States only such influence can be exerted by us as its friendliness may permit; and the Churches of Ireland and Scotland, under special circumstances, have drifted into independence; but the attitude of the British colonies towards the mother Church, and hers towards them, is to a great extent an open question still, to be voluntarily decided; and the watchword, as I plead in all discussions of it, should be, strict union in faith, worship, and discipline. That union may not be without effect upon the political oneness of the empire, of the importance of which we hear no little in these days; its effect upon the massiveness of the Church, and the strength of the front she presents to the enemy, both in the colonies and at home, can hardly be over-estimated. Remember the tremendous leverage obtained by the Church of Rome in this way! We yearn, as members of the world-diffused Church of Christ, after some visible historic centre, as an outward symbol and focus of our inner unity. In Rome, at any rate until her un-Scriptural and un-Catholic claims (as we hold them to be) are abandoned, we may not, in faithfulness to Christ and conscience, think of looking for that centre. Yet, unless a better is offered, the instinctive passion for Church solidarity will tend to make many look wistfully even in that perilous direction. Capetown or Sydney can never furnish all that is craved for; and whither are

"acephalous" dioceses like my own, correlated to no Provincial See, to turn as the headquarters of their Church's life? The altar whence her sacred fire came, and should be replenished, glows in England. Surely there is the *nidus* of our national Christianity, as of our national empire. And the religious relation thereto needs to be made more intimate than the political; for the severance of the latter could not lightly be effected, and would bring its speedy penalty, whereas Church disintegration, alas! is all too facile. History makes plain the readiness of the visible Church to drift into separations, and how far harder the cure of these than their prevention! The reunion of British Nonconformity with the ancient Church presents, as we saw last Wednesday, a stubborn problem indeed; but the conservation of union in that Church herself ought not to be impossible. Unless it be carefully secured, causes of estrangement such as the following will require but little time to operate, in distant dependencies: the undue narrowing of tests in one colony, their utter relaxation in another; the mutual jealousies to which minor independent communities are liable when their movements are not co-ordinated with those of some larger and inclusive whole; the tyrannous predominance of some one school of opinion, liberty for minorities being always safer under the firm, wise rule of a broad and comprehensive power, than under the domination of mere majorities exercised over a narrow area: while the up-springing of rival communions, claiming the same parentage and equal rank and influence, must be easier where the "Church of England" in a colony (which can hardly be counterfeited) is exchanged for some "Church of South Africa," of "Australia," or of "Tasmania." And an incalculable advantage is surrendered when the historico-national sentiment is parted with in connection with our Church. The nation in Scripture stands for very much in relation to the kingdom of God. It is the nations that assemble themselves against the Christ; it is nations that gather round the throne at last. And the nationality that gives its tone to our empire is the English. This great force is capable of being organically linked with the Catholic faith, apart from its legal establishment, and so utilised for the blessing of the world, if one great Church of England presents itself in every part of it. Scotch and Irish Churchmen gladly merge themselves outside these Islands in England's Church, but I know of no nation of South Africa or of New Zealand. A Church having no more national a name or character than that must fail to fully enlist the patriotic sentiment of British citizens as such; she will surely take a lower rank, and win to her service fewer of the choicer champions of the faith reared by the Church of the mother country. She will lack a *prestige*, a moral support, and probably an aid in material things from England *which colonial dioceses often sorely need*, but which identification with the Church of England will alone continue to her.

A close voluntary union between all colonial dioceses and the Church in England, therefore, is what I advocate; and it can be secured, I think, without any real loss of that healthy freedom, self-respect, and power of adaptation to their environment for which the former may be jealous. And if establishment at home should prove hopelessly to cripple the power of the Church of England to meet the requirements of her children in Greater Britain, it will have to be remembered that these tiny islands already embrace only one-hundreth part of

British territory, and but one-tenth of the gross population of the empire; and that less than a century hence there will be vastly more Britishers in Greater Britain than at home. Hence, if it come to this, that either the integrity of the Church of our forefathers must be sacrificed, or else a State connection in the south of Britain given up which affects only a small minority of the citizens of the empire, and is of no validity outside that narrow area—in that event, I say, in the interest of Christ's Church and human souls, let establishment go its way, and welcome. Establishment did not make our national Church, nor could disestablishment unmake her.

III.—Lastly, and tersely, I indicate some of the means by which this relation of strict voluntary union between the Church in settled colonies and at home may be conserved.

(a) Let the title of our spiritual mother remain everywhere unaltered. I am a bishop of the Church of England in Victoria, and there is only one such Church. There is a so-called "Church of Victoria," but it is Anabaptist; there is a so-called "Australian Church," but it is nothingarian. I know of no such church as the oft-mentioned "Colonial Church."

(b) Let the Book of Common Prayer be the same for home and the colonies. It needs no doctrinal alterations: it needs adaptation in use, abridgment in some directions, large amplification in others; but let this be done at home, in conference with representatives from the colonies, and let these amendments pass into prompt acceptance everywhere. I entirely agree with what a Roman dignitary told me was the feeling in his communion about us, that the use of our one Prayer-book was an incalculably important factor in the integrity of our Church.

(c) Let our final standards of appeal be, as far as possible, the same. The Prayer-book includes our essential formularies of faith and worship; but we know that at times they require interpretation. The final court in England for this purpose has not in all its decisions commanded the special admiration of colonial Churchmen; but we are aware of no other legitimate court of final appeal as yet established in the Church at home. With one exception, the Australian and Tasmanian bishops have proclaimed their acceptance of its rulings; and the repudiation of them at the present time in our communion would tend to mischief and disruption. No direct appeal lies to it, however, from colonial Church tribunals, and any court of last resort for questions from the colonies must be voluntarily established. The Australian dioceses have secured the formation of such a voluntary court, or council of reference, as we call it, at home, for final appeal in doctrinal trials; the establishment of some standing Anglican council, under the presidency of the Archbishop of Canterbury, was adumbrated at last year's Lambeth Conference, and might provide a solution for other ultimate difficulties in our communion at large.

(d) Let our clergy throughout the empire stand, so far as the Church can secure this, on a common footing. The same precautions should everywhere be taken against the mission of unworthy clergy (I am quite certain more of these come from England to the colonies than *via versa*); the same prompt welcome or rejection should be accorded respectively to duly accredited or discredited ministers from the colonies at home, as is given to such clergy from home in the colonies.

Moreover, the interchange of good men between the two, whether for bishoprics or parochial cures, should be promoted, not discouraged, for, apart from its witness to our unity, great benefit will mutually result from this. In order to get equality of footing for our clergy throughout the empire, I should advocate the adoption by all dioceses of a common *minimum* educational requirement for Holy Orders.

(e) Let all colonial metropolitans and non-provincial bishops take a pledge of due reverence to the chair of Canterbury. Most, I suppose, have done so. The word "due" has not been defined, and need not be; it can be trusted, as time goes on, to shape its own proper definition. S. Peter's primacy among the Apostles is a Scriptural fact, but Scripture nowhere defines the privileges it involved. This pledge, not the oath of allegiance to the Crown, is the proper link of that kind to the home Church. The Sovereign is owned as the head of the State throughout the British empire; the Archbishop of Canterbury should be owned as the visible head of the Church of England, as a voluntary religious body, throughout that empire.

Such links as these would do more than merely federate our Church. They would make it one. Federation, if I understand that new term in Church affairs, might be offered to the American, Irish, or Scotch Churches; some even think the problem of Nonconformity might be partly solved by some such device: but the Church of England throughout the British dominions will be in a better position to offer this to other bodies when at thorough unity in herself.

(f) Let Churchmen at home and in the colonies take interest in each other's work, and pray fervently for one another. This is not likely to be omitted on the part of colonial Churchmen. We Australian bishops take care to keep our flocks *au courant* with everything of moment passing in the Church at home; and there could not be put into words the intensity of reverential affection, and grateful, tender yearning with which our hearts go forth continually towards the "sweet, sweet home" on earth of the glorious historic Church to which it is our lofty privilege to belong. But when I came to this Congress, one member asked me whether Victoria was anywhere near Melbourne, and another whether Queensland was in my "district," while a third inquired, "Where in the world is Ballarat?" Perhaps it illustrates the greatness of our Church and empire that a diocese embracing half of one of its largest colonies should count at home for so little; yet I venture to think the humiliation involved in these questions was not wholly on my side. Strange that Churchmen who study the battlefields of the Soudan, and would be ashamed to be unfamiliar with the geography of Danubian principalities; aye! can tell you where Chota Nagpore, or Unyanyembe, in the mission field, are situated, care so little for the progress of the Church of God among scattered thousands unfortunate enough to be of their own race and colour, as to remain contentedly ignorant of the thrilling story of the recent swift upspringing of six great and populous dioceses in the huge snow wastes of British North America, or of the unique development, in the wondrous providence of God, in half a century, of the Church in Australasia, from one bishop and a handful of missionary clergy to twenty Sees, with their one thousand clergymen and three or four thousand churches. It is well that sometimes an Australian bishop is driven by some urgent duty to his See to visit England; good

for him if his soul may be refreshed at such sweet and memorable Congress meetings as that of this morning ; good for others if he may enlighten some people's geographical ignorance, and stir some of their apathy in reference to the work of God in distant colonies. I am too thankful for the overwhelming kindness I have personally experienced of late to dwell upon the fact that, while visitors from England receive the most cordial and unquestioning welcome in Australia, criticism not always wholly kindly awaits a bishop returning thence. Two English deans have said that Australia wants more bishops' graves. It may afford satisfaction to my very rev. brethren to be told that my own bones will probably lie beneath a gum tree, though to me the question seems of small importance. But if it is meant to discourage the coming out even for a time of England's choicer sons, and the requirement of lifelong severance from her of all who would serve Christ's Church abroad, I am certain that no greater mistake could be made. Draw the bonds between England and Australia ever closer, if you would serve both best. There is one bishop's grave already there ; the dews of no more profound and respectful sorrow have ever fallen on Bishop Tyrrell's tomb than I have shed, as I stood there and recalled my revered and beloved elder brother. But while it is the custom in England to admire him chiefly as the one bishop who never came home, I entirely concur in an opinion prevalent in Australia that his never doing so was the great mistake of his episcopate.

I have tried to show what cannot be the mutual relation between the Church at home and in the settled colonies—a legal and constitutional connection ; and what I think it should be—a strict voluntary union ; and to indicate some means of, under God's blessing, fostering this. And I regard its firm establishment as not only of serious consequence to the Church in the colonies, but as not less important to the true dignity, strength, and healthy development of the Church in the dear mother land herself.

The Ven. JOHN PREDIGER FARLER, F.R.G.S., Vicar of S. Giles', Reading ; late Archdeacon of Magila, Eastern Africa.

At the present time the Church is confronted in her work, both at home and abroad, with an ever-widening field of operations, and the mission work of the Church is becoming more and more an intellectual contest.

In the change which is rapidly passing over thought, and affecting science and philosophy, the popular view of Christianity is being transformed ; and if Christianity is to continue a philosophic system, ruling the minds of men, it must be prepared to take hold of the new truths and higher morality of the present day, and make them its own, carrying them onward with it.

There must be, then, on the part of every member of the Catholic Church, a real love for man as man, and a determination that the Church shall make use of her Divine powers and supernatural grace in the service of man.

What, then, is the duty which the Church, in her corporate capacity, owes to the work which her children are doing in far-off lands, and in our Colonies ?

We can thank God for the work done by our fathers, that as they discovered country after country, they took possession of them in the name of the Lord, erecting the banner of the cross, proclaiming Christ as King and Sovereign Lord.

The work which they have left us we gladly accept, and we pray God that we may be found worthy to enter into their labours, and that we may make new conquests for our Lord, and add them as an offering to the former victories of the cross.

It is said that Christianity, as a philosophic system, is failing before the great advances of science (I presume the discoveries in biology are meant), and that it is too unscientific to have any influence over the man of the future, and that, therefore, Christian missions are a mistake, and worse than a mistake. If there were no moral nature in man, no hidden voice in his soul which we call conscience, then this dictum might be true ; but as Bishop Temple aptly puts it in his Bampton Lectures . . . "nor is the voice of science the only, nor the most commanding, voice which speaks to us of Him. . . . There is within us a voice which tells of a Supreme Law, unchanged throughout all space and all time, which speaks with an authority entirely its own ; which finds corroboration in the revelations of science, but which never relies on these revelations as its primary or its ultimate sanction."

It is to reach this moral nature of man, over which science has no influence, and which the revelation of the Eternal God, called by us Christianity, alone can touch, that we are bound to go to all men with this Gospel of Christ. I have had visible proofs of the power of this Gospel to change barbarians into comparatively civilized and kindly beings after a few years' teaching. Let me ask what system of philosophy, or what revelations of science could have done this ? As one who has lived many years in the mission field, I can tell you this : when you hear that Christian missions are doing no good, that the converted natives are worse than the heathen ; believe it not, for it is not true. Missions are changing, and with wondrous rapidity, the face of the earth.

It is not pride in the greatness of our country only that we see a peculiar significance in the position we hold in the world as the greatest expanding and civilizing race that the earth has ever seen ; but also in God's dealings with our Church.

The Deism of the last century has vanished as a dream, and during the last fifty years we have seen in the Anglican Church a transition from individualism in religion, to a belief in a Divine society, a brotherhood in which men become members of an organic whole by sharing in a common supernatural life, namely, the Holy Catholic Church.

The Church has regained her rightful heritage, and her new life breathes of a supernatural power within her. She has fearlessly taken to herself every advance in science, making it her own ; she has aroused herself to the greatness of her responsibilities as the keeper of the oracles of God, and she is now going forth into all lands as a witness of the truth.

Well may we take courage and go forward inspired with memories of past triumphs and the no less inspiring promises of the future. But in the work before us we must take care not to under-estimate the difficulties which we shall meet, for any estimate of the difficulties which

falls short of the reality is misleading and unwise, and tends to ultimate discouragement.

Our contest is with human obstacles and human intellect. The great religious systems of the East can add little to the happiness of mankind, yet they do fill some want in his nature, and this must be studied, so that we may be able to show him that we preach to him a faith which supplies all the wants of his spiritual nature, giving him the great hope of the future life. We must, however, remember, in dealing with these systems, that they are rooted in the growth of thousands of years, and grown into every fibre of the national life, linked with all the bonds of national pride, and with the conceit of venerable precedent, buttressed by social customs, and guarded by a jealous and interested priesthood. It is these venerable and ancient institutions which Christianity has to attack and supplant.

Then Christianity has to contend with the vices and inconsistencies of Christians themselves, and the coldness and indifference towards religion so often displayed by the residents of foreign lands, also with the floods of atheistical and pernicious literature, the product of Christian civilization. Add to these the difficulties of climate and language, and it will be seen that the work is no light one, and that it is one which will tax all our energies and endurance ; neither does missionary work appear so simple as it has sometimes been believed to be.

A missionary going to some barbarous race in Central Africa, finds the people full of a superstitious dread of strangers, which frequently requires years of friendly intercourse to overcome. He must learn how to live in the country, then he must learn the language and reduce it to writing, creating all the machinery for the erection of houses possible to live in, schools, workshops, and churches, his only aid being these same barbarians whom he has come to teach. There must, in fact, be much difficult preparation and underground work before you can freely preach the Gospel to the people.

One great reason for the apparent failure of missionary work in certain districts is the incapacity of the missionaries themselves. There is no work so noble as that of the missionary, and it has drawn to itself men of all kinds, some without vocation, and some hopelessly unfit, but others of whom we are all proud, heroes of the Faith, and born leaders of men. Nearly all of these are moved by the highest motives, and show an absolute devotion to the work unto which they have been called.

It is, then, necessary for the Church to see that her missionaries possess other qualifications than mere zeal for the conversion of souls, excellent and necessary qualification though it be, but they should be of an equal social status and of a similar education with the home clergy. We want them to be highly-trained, large-minded men, men of imagination, logical power, and of a philosophic spirit, capable of distinguishing between what is really evil in the conduct or religious belief of the people they have come to teach, and what, although strange to them, is harmless in itself. We want men of literary culture, living simple lives, not given to tilt against the ancient systems of religion, without understanding them or studying them ; men in touch with recent scientific discoveries, able to make use of their opportunities for the study of botany or biology and philology.

It is true that the information they are able to impart may not possess all the value and accuracy of trained observers ; but it will be of great use to many a student, and often help to solve difficult problems.

These studies would greatly enlarge the intellectual vision, and we should soon hear less of the narrowness and want of culture said to be displayed by many missionaries.

For this difficult work, taxing the faith and patience of the Church from generation to generation, the athletes of the Cross must have the most perfect equipment that the Church can give. Many of the difficulties which disturb the hearts of Christians, and form a pretext for the careless and indifferent to ignore or condemn missionary work, lie in the impatient spirit of the age. The cry is for results, results, as though the work were ours, and its effects could be counted by numbers. We forget that it is God's work, and that though Paul may plant, and Apollos water, yet it is God alone who gives the increase.

We forget or ignore the slow growth of Christian life and morality in our own land, and of those principles of liberty which have secured our prosperity as a nation. We forget the persecutions, wars, superstitions, and cruelties which have beset the European nations long after they had nominally been converted to Christianity, and we seem to expect that moral and religious changes shall proceed amongst the uncultured races with the same speed with which we erect a building, or lay down a railway.

In the first three centuries of the Christian era the Church was again and again crushed to the very dust by the persecutions of the Roman Empire, these were *real* difficulties, yet the Faith grew. Now, if a man dies or falls sick, and has to be withdrawn from the mission field, we are disheartened. Or if some traveller who has had but little opportunity of careful observation, and without sympathy for missionary work, returns from his travels and reports that "missions are doing no good," or, "missions are being conducted on wrong principles," or, "that the Jesuits are the only missionaries who teach the natives to be useful," etc., etc., the interest in the work decreases, and someone "ceases to believe in foreign missions." Now what would these fair-weather Christians have said if they had lived in the times when the African Church was finally overthrown by Islam ? It is quite possible that some half-hearted Roman Christian ceased to believe in foreign missions. Yet the African Church was the cradle of that aggressive Christianity which went forth to subdue the nations of Europe to Christ. It was the Church which gave us S. Augustine of Hippo and S. Monica. Can we who look back behind the centuries say that it failed and left no mark ? Thus it shall be in the years to come, when future generations shall look back upon our so-called failures in the mission field, they, with their clearer vision, shall perceive how God was working out His purpose in His own way. This continual contest of the Church with evil, men call "checks," but will not the student of Church history admit that these very hindrances, met with courage and perseverance, are the tonics which make a strong and vigorous Christianity, that is, that "the blood of the martyrs is the seed of the Church." If these hindrances lead us to look more earnestly unto God, from whence comes our help, and depend less upon ourselves, we shall, by aid of the Holy Spirit, obtain the victory.

There is one hindrance to the work of missions which is a real one,

and which should alarm us, that is the spirit of luxury, ease loving, and indifference among Christians to the extension of Christ's kingdom, which is so prevalent both among the clergy and laity. There is too great a desire for worldly comfort, for society, for a share in the good things of this life hardly compatible with an apostolic ministry. We must sadly admit that the clergy are often responsible for the indifference and lack of interest in missionary work displayed by the laity. Many know absolutely nothing about mission work and they do not take the trouble to inform themselves, so that their people, for want of instruction, remain in ignorance. If they are urged to give their congregations a sermon or address on missions, they naively confess that they know nothing about the subject, they depend upon a deputation for all their knowledge of the subject. With the exception of the annual sermon for S.P.G. or C.M.S., the cause of missions is never heard of in their parishes, and if a deputation cannot be sent they feel injured and refuse to do anything for the missionary cause.

I would ask the parochial clergy to remember how difficult it is for the societies to provide an unlimited number of returned missionaries for deputations. Comparatively few missionaries are in England at a given time, and most of these are at home on sick leave. Now deputation work is hard and tiring, requiring a man to be in vigorous health. I have known an invalided missionary requested to celebrate at 8 o'clock on a Sunday morning, preach at 11 o'clock, and again at 3 p.m. and 7 p.m., in two different churches five miles apart. Is it reasonable to expect that a man weakened by malarial fever can do this? The result often is that a missionary returns to his work after his leave expires, more worn out than when he first reached England.

Instead of expecting missionaries to be sent to attend tiny meetings in village school-rooms, or to preach to a very few people in the church, we should study the publications of the various missionary societies, and from them compile missionary addresses ourselves, which would both instruct and interest our people.

Let me ask my brethren of the clergy who feel the obligation of the Lord's command, and would like to arouse an interest in foreign missions in their parishes, to adopt in some form the following rules:—

(1) Once a quarter preach a missionary sermon, compiled from the missionary publications of the past three months.

(2) Once a month give the Sunday school children an afternoon address in the church on missionary work, instead of the usual catechising.

(3) Arrange for the sale of missionary literature at the post office, or some frequented shop in the parish.

(4) Besides supporting one of the great missionary societies, it would be well if every parish attached itself to some special mission, such as the Universities Mission to Central Africa, carefully following its fortunes, knowing the senior missionaries by name, taking a special interest in their work, and whenever any of them came to England to recruit, offering them a warm welcome as to a loved and honoured friend.

(5) By the parish maintaining a child in the school of one of the societies.

(6) By the parish priest seeking out deserving young men in his parish who show a vocation for missionary work, and then asking his

parishioners to assist in procuring a proper education and training for the candidate, finally equipping him and sending him forth to the scene of his labours.

(7) By earnestly and frequently teaching the parishioners that it is their positive duty as servants of Christ to set apart a portion of their income, as God has blessed them, towards the propagation of the Faith, and not to wait until deputations come that they may drag unwilling contributions out of them.

The adoption of these rules would soon make a marvellous difference in the interest taken in foreign missions by a parish.

A parish priest who does not give his flock every opportunity of helping and praying for the Church's foreign missions, is unfaithful to his Lord, and may well be called "thou slothful servant," for he is defrauding his people of a great blessing, and hindering their spiritual life through his neglect of a positive duty.

I would also pray our leaders and spiritual Fathers to take an active interest in foreign missions, and show all the sympathy in their power with those who are working in them.

The earth is one wide field in which God's servants work, but a missionary who is fighting in the vanguard of the army of God, and bearing the burden and heat of the day, deserves special sympathy and honour. If he be disabled by sickness and obliged to give up his work abroad, as soon as his health is sufficiently restored he should receive an appointment to some suitable work in England. In fact, the Church should take care of her sons disabled in her service abroad, and not leave them to go about asking for some subordinate sphere of work.

The younger home clergy should be encouraged by the bishops to devote a part of their life to work either in the colonies or the mission field, and when the bishop sees a vocation for missionary work in one of his junior clergy, he should urge him, after working two or three years in an English parish, to offer himself for three years work abroad; and this work, if well done, should give him a special claim to preferment upon his return. Our own individual work seems always the most important, and therefore it would require some self-denial to do this; but I am sure it would bring a great blessing upon the whole Church.

I believe it would be provocative of good works, if every English diocese or archdeaconry, in its corporate capacity, would take charge of some special mission field, or newly formed colonial diocese (just as a wealthy parish assists a poorer parish), making itself responsible for a certain number of clergy and lay workers, also providing part of the funds required for the erection of mission chapels.

Could not a diocesan fund be founded in aid of foreign missions by the bishop, dean, and chapter, in every diocese in the Empire? Or the whole Church, under the presidency of the Archbishop of Canterbury, might create such a fund by means of the rural deans obtaining from each parish a report as to what sum the parish would pledge itself to raise during the year to be paid in to the treasurer of the fund before the day of intercession for foreign missions. All the schools and public ecclesiastical corporations might be invited to share in the scheme. The Church would then have power to send new missions wherever the call was greatest, also to assist promising missions and newly formed colonial

dioceses. Even the greatest admirers of individual effort would be thankful to see the Primate presiding at a board for the propagation of the Faith, sending forth the battalions of the Church wherever the call was most urgent.

It is only by the Church at home, as an entity, taking a deep interest in the work of the Church abroad, offering a daily sacrifice of prayer and alms, sending out freely her most gifted sons, honouring with a great honour those missionary heroes and martyrs who have laid down their lives for the Faith, that she can wipe away the reproach of past indifference. Surely such men as Bishops Mackenzie, Coleridge, Patteson, Steere, and Hannington, are worthy to take their place in our calendar as martyrs and confessors for the Faith ; while men like John Williams, Livingstone, and Allan Gardiner show us that the heroic spirit which animated the great missionaries of old, such as SS. Columba, Aidan, Gall, and Boniface, is still alive in the Church of God ; and if here and there among modern missionaries we find a tendency to make themselves too comfortable, or a lack of self-consecration, we still know that, as a body, they are worthy to be compared with the saintly missionaries of old.

I must admit that the school in the Church which takes the most enthusiastic interest in the work of foreign missions is the one called the Evangelical. I know reasons have been given for this, but as a Catholic myself, I say they are unworthy of consideration in view of the direct command of our Lord.

Allowing for one moment, although I do not accept the statement, that the energy of this party is increased by the fact that its great society is an agency for the propagation of its particular school of thought, what then ? Shall the school which protests against individualism, and preaches the Church as the kingdom of Christ, be less enthusiastic in extending the revelation of God's will which it believes it possesses ? Nay, rather more so. Should not their zeal provoke us to love and good works ?

Another excuse is that we are really a missionary party, striving with all our power to repair the neglect and ignorance of past times, and again teaching our flocks "the Faith once delivered to the Saints," and setting before them the true principles of worship which have been forgotten. There may be some little truth in this, but not the whole truth. "These ought ye to have done, and not to leave the other undone."

I protest most strongly against spending large sums upon paid choirs and floral decorations, while but a mean and paltry amount is offered for foreign missions. Such offerings display too much selfishness both in priest and people, and are unacceptable to God ; and I say again, and repeat with emphasis, that any parish priest who does not constantly bring before his people their duty to liberally support and interest themselves in missionary work, and give them every opportunity in so doing, is guilty of a great wrong towards his flock, which no amount of earnest work in his own parish, or well-ordered services, can in the slightest degree compensate for.

We need, then, among our home clergy and laity, more self-consecration, more life, more zeal, more enthusiasm for the great cause of Christian missions ; and we would that our clergy might be ready when the call comes to them, to give up house and home for Christ's sake,

and gladly go forth as the messengers of peace to preach His Gospel, willing to meet danger, even death, in the mission field, if so called, as true and devoted servants of their crucified Lord.

ADDRESSES.

The Right Rev. ALFRED BARRY, D.D., Assistant-Bishop in the Diocese of Rochester, late Bishop of Sydney and Primate of Australia.

FROM the overwhelming greatness of the subject as a whole, I choose the only portion on which I can speak from some personal knowledge—the reflex action on the Church at home of those colonial Churches, which have grown, in different degrees of organization, out of colonial missions, and some of the lessons which their history may teach or suggest.

Let me say at the outset that all these depend essentially on the recognition of one important principle—the true solidarity, under whatever details of relation, of the Church as a whole. What the colonies are to the mother country, that *mutatis mutandis* the colonial Churches—perhaps I ought to say the colonial branches of the Church—are to the mother Church at home. Both are what have been happily called simple expansions of England, as in State, so in Church. Our daughter Churches have, no doubt, some varieties of character, and very much of internal independence; but still, both by their historic growth and by their own express declarations, they are one in life, in doctrine, in worship, and to a great degree even in discipline, with the old ecclesiastical stem from which they have sprung. This world-wide net-work of relations has perhaps grown upon us so gradually that we have hardly grasped its importance. As Professor Seeley says of England itself, we have ecclesiastically “conquered and occupied half a world in pure absence of mind.” But there is a distinct awakening now. As men are coming to see the truth in things civil, and repudiating the former narrow and timid policy of a willing or apathetic disintegration, so I cannot but think that the phase of Church life, which was most anxious for independence of the colonial Churches, in relation especially to some points of law and some accidents of Establishment, is passing by; and it is beginning to be seen that, while this may be left safely to take care of itself, the greater need now pressing upon us is the cultivation of unity—a free and elastic, but yet a real unity. The future both of the world and of the Church seems to lie between Empire and Federation. In things ecclesiastical, Rome is the imperious representative of the one; the Anglican Communion should be the world-wide embodiment of the other.

It is a singular illustration of that unity of law which modern research is continually discovering, that the law of our material planetary system—the balance of central gravitation by the centrifugal velocity, which at every point represents the tangential tendency to independent motion—is equally the law of human nature, and so of human society, even that Divinely ordered and inspired human society which we call the Church. For its true well-being there must be right harmony of expansion with concentration, or, as perhaps it may be put, of the more obvious extension in length and breadth with the even more important extension in depth and height. The colonial Churches seem to me to supply especially the first, while they have to look to the Church at home, with its older, deeper, maturer strength and culture, for the second.

Like the colonies themselves, they are, first of all, outlets of spiritual enterprise and energy, encouraged by the visible signs of an unceasing and unhasting advance, in new regions continually won for the banner of the Cross, new foundations continually laid for the Christianity of the future. They are, next, by the very fact of their smaller scale, their simpler conditions of ecclesiastical organization and civil relations, their younger and cruder life, the right fields of new venture and experiment, which could hardly be safely made with the complex greatness and central importance of the Church at home, but from which that Church has already learnt and profited much. They have been, again, the chief means of breaking through, or rather expanding to world-wide dimensions, what has been called the insularity of the English Church; so arousing it at once to a truer conception of Catholicity itself, and a larger consciousness of the mission which God's Providence seems to have assigned to us for the right maintenance and furtherance of that Catholicity. The visible growth, which the three successive meetings of the Lambeth Conference have manifested is, I believe, only the outward sign and embodiment of this spiritual expansion of principle, idea, aspiration, which has told by reflex influence on the whole body of the Church here.

Let me illustrate what has been here said generally by some definite examples of this important influence:—

The colonial Churches have perforce led the way in that progress to true synodical action and government, towards which the Church at home has made some important steps, but which as yet she is far from adequately reaching. Even in them the first advance was not made without anxiety, without hesitation. It was feared that there might be in it danger of disruption and rashness; that there might be interference with episcopal and ministerial authority; that they might foster the factiousness and disorder which have disgraced even great historical Church assemblies. But although of course there have been here, as in all, even the most sacred institutions, many defects of human frailty, it is not too much to say that all these dangers have proved utterly visionary. The Divine blessing, solemnly invoked on their counsels, has not been invoked in vain. As a bishop, I always felt my position strengthened, and not weakened, by the existence, and vigorous existence, of the Synod. In it the freedom and self-government, which the Providence of God seems everywhere to be teaching humanity, were felt as the secret of Church life and growth and energy. And the power of a free, elastic unity, founded on an essential oneness of principle, has so manifested itself as to overbear all tendencies to crude rashness and disintegration. When the Church in England makes, as I believe she must make, some decisive claim of true synodical self-government, she will be able to draw invaluable encouragement and guidance from the humbler experience of the colonial Churches.

Then next, in connection with this synodical development, there is brought out, as essential, what is to my mind—though I am touching here, I know, upon controverted ground—the true constitutional position of the faithful laity. In all (so far as I know) of the colonial synods, courts, assemblies, the laity are recognised as having, without formal restriction or limitation, their place as of right, in the counsels and decisions of the Church; and, moreover—a matter of infinite importance to efficient and harmonious working—the two orders are never separated. They may, if they will, vote separately, but synodical canons require the concurrence of both. They sit and deliberate together, and in this provision lies the chief practical security for free interchange of mutual influence, and for avoidance of danger of rivalry and collision. This position of the laity is a matter of essential and all-important principle, on which it is clear to me that Churchmen must think seriously and make up their minds. For my own part, I rejoice in it. I believe that it belongs to the right idea of the con-

stitution of the Church. I believe that it trenches not in the slightest degree on the true sacredness of the ministry. I believe that in the privilege and responsibility of constitutional power there is a safeguard against arbitrary lay prejudice and usurpation. But, whatever view we may take of it, it is a question which in the synodical action of the future has to be resolutely faced; and here again I feel sure that the experience of the colonial Churches will, on any supposition, be of infinite use to the inexpressibly important and critical duty of those who have to guide the great Church at home.

Then, once more, our colonial Church experience seems to accentuate with some special emphasis the all-but universal sense of the need of some greater elasticity in our Church government, and ritual, and system—not change of principles; for on the maintenance of these the colonial Synods have shown themselves strongly conservative—but greater freedom and variety in their practical development and application. Now that the work of our Church has become, by its world-wide extension, largely evangelistic, coming in contact with new and varying problems, conditions, opportunities, the system grown and perfected in days gone by with a view to the more limited and more pastoral mission of the Church, in a settled and mature civilization, will not adequately meet all our needs. Liberty, no doubt, is taken; but unregulated liberty is licence and vagary. Synod after synod has cried out for a legal, and therefore safe and wise, elasticity of work, government, and worship. Reluctant as they mostly are to move, except under the leadership of the Church at home, it may possibly be found best that here also the colonial Churches should occupy that experimental position of which I have spoken; and the experiment—itself, I know, arduous and hazardous—may suggest both guidance and inspiration to grander and maturer action for the whole body of the Church.

And similarly (though I can but glance in passing at a subject which has been dealt with elsewhere) the extension of the Church through our colonies also lends new emphasis to the sense of the need and duty of advance—cautious, if you will, but not timid or languid—towards what is called Home Reunion. All the evils and dangers of our unhappy divisions, strongly enough felt here, are greatly intensified there by the very struggle for existence and extension, and the fatal advantage given by sectarian jealousies, on the one hand to a compact and resolute Roman absolutism, on the other to a fanatic or despondent secularism, which on some points seem, perhaps unconsciously, to enter upon an unnatural alliance. You will remember without surprise that the strongest representations on this subject to the great Lambeth Conference came from the American and colonial Churches. They will wait, I think, anxiously yet dutifully, on the action to be taken here. But they will be grievously disappointed, if all action be shrunk from or indefinitely postponed.

Lastly, let me express strongly my own conviction that colonial experience should impress on Churchmen at home the enormous advantage of that national relation which we call establishment—not, of course, as essential to the Church's authority, but certainly as in the highest degree conducive to her fullest influence and usefulness. I do not refer solely or mainly to the endowment, which is in practice connected with it, although it is of very great value, as often enabling the Church to do much which ought to be done, and which yet lies beyond the narrow sphere of obvious necessity, and guarding the independence of the clergy against the extreme pressure of the so-called "voluntary system." I have in my mind the far greater privilege of a right of spiritual leadership in all that concerns the acts of national Christianity—a privilege to the Church because it enables her better to serve the nation. Of course there are higher considerations, to which, as a matter of duty, these things must be sacrificed. But though I hear sometimes from within and from without of a bondage of the clergy, I venture to hold that for the spiritual work of their ministry there is in all

Christendom no body of men so free as the clergy of the Church of England are now. I acknowledge that hindrance of the full development of self-government in the Church, and the indefinite delay of ecclesiastical legislation, through connection with the State, are full of most serious evil. But I hold that these are not legitimate or reasonable consequences of establishment. They are abuses of it, which Churchmen should insist on sweeping away, and which, if they are bold and united, they are strong enough to sweep away. All colonial experience seems to me to say plainly, "Improve, modify, correct the old connection of Church and State which has been the glory of the past; but, even were its drawbacks greater than they are, do not fling it away, do not tamely suffer it to be taken from you, for the sake, no doubt, of the well-being of the Church, but for the sake far more of English Christianity."

These are some of the reflex influences of the splendid outgrowth granted to our Church in this last half-century. God grant that the reflux from the vigorous members of the body may quicken and strengthen the heart!

The Right Rev. JOHN RICHARDSON SELWYN, D.D., Lord Bishop of Melanesia.

I CONFESS when I first saw the subject which had been selected for the Missionary meeting of the Congress, and that I had to speak, I felt as I used to feel at Eton when I had verses given to me, that I wanted some *sense*, because if I look at the reciprocal duties of the Church at home and at the missions, I know very well what are considered to be the duties of the mother Church; they may be compared very well to that of the mother bird with a number of young ones in the nest. All the young ones have to do is to open their mouths and to say "more." And that is what we missionaries principally have to say. We have to ask for men, money, sympathy. But what are our duties? It is difficult to see clearly what to put before you. Still, I think there is one duty which all missions may discharge, viz., by showing that the young ones of the Church, as the young ones of the nest, benefit by the nursing of their mother. We ought to show that we are growing, and that we are benefiting by the help that we receive.

Now I think that what you would like to have from me is what you have had from Archdeacon Farler. I wish to take, first of all, the mental aspect in which you should regard missions. I will say something rather paradoxical. "Demand more, and demand less." Demand more. I think that we shall have a fresh attack shortly on missions, not as regards their failure, but as regards their usefulness at all. There have been some ominous letters lately as to the state of negroes in Hayti and in America, and people say, "look at these negro races, and see what is done to them by contact with civilization and by such Christianity as they have received." I ask you first of all not to be led away by such thoughts as these. Go on sending missionaries out to these various places, because our Lord has said it, and because you believe that they can receive the Gospel of Christ. I want you to believe that they can not only receive it, but that they can be used as missionaries themselves to spread the Gospel. I shall never forget the feeling that was excited by the speech of my dear father to the American Church at Baltimore on that very subject, which he based on a pregnant verse of the great apostle S. Paul. He quoted that line which S. Paul has in his epistle to Titus, "*Κρῆτες ἀεὶ ψεύσονται, κακὰ θηρία, γαστέρες ἀργαί*" (Tit. i. 12). "The Cretans are always liars, evil beasts, slow bellies." And yet, he said, that it was from these very Cretans that Titus was told to ordain elders in every city; that these liars

were to proclaim the law of truth, that these evil beasts were to preach the gospel of our peace, and that from these slow bellies were to flow forth rivers of living water. Now, friends, that is our experience, and the experience, I have no doubt, of my friend Archdeacon Farler, who told you, as I tell you, that you can find among these degraded races many who are doing and will do a great work among their countrymen, and in a way which no English missionary could accomplish it. We want the white men, as my father said, to be the corks which support the black net; we want the white men to be their guides, and to uphold the great system and fabric of the Christian Church; men who inspire all subordinates beneath them with the power of work. But you will find men of all races of the earth who are fit to proclaim the Gospel of Christ, not only by their words, but by their lives. Now, why do I believe that? That is the message which I have to bring home to you. Why do I believe it? Because I have seen it. I work amongst the most degraded people, in some ways, on the face of the earth. The men who go about those islands, the white men, hold up their heads and say, "I never saw such people, why do you stay among them?" I like to hear them say that, because when I see these natives work, as I have seen them work, I feel that there is no race, no nation, no soul, which the Gospel cannot reach.

Take the history of Charles Sapibuana, a boy gathered from the wildest island in the Pacific—an island where almost every bay has been the scene of some massacre. He came to our school and was trained there, and then he went back to his own countrymen, and they told him they would kill him if he taught. He said, "kill me if you like"—he was only a boy of nineteen years—"but I am going to preach." He was backed up most ably by my friend Mr. Penny, but a great deal of the work, as my friend would be the first to confess, was done by that young man. He became a deacon. Simply by his power, his love, and his trust in God, he became the leading man in Florida. Whilst he was absent from his island there was a terrible murder, in which the chief of his district was concerned. The captain of a man-of-war was killed, with five of his boat's crew. Charles got the men to give up these murderers. He came down with the chief to give him up on board the man-of-war on the promise of his life, and the people, when he went down, said he would never come back again. They could hardly believe their eyes when they saw their chief return alive. He is dead now, but he died lamented and revered by every man in Florida. I lived with him in daily intercourse for weeks and weeks, and I know that he lived by the power of the Spirit of God. He worked with as much of that Spirit as any clergyman here before me. Was that man living in communion with the saints?

Again, there was a young boy—I can hardly call him a man—a young fellow, twenty-two years of age, who died on the Island of Opa last year. He went down to his own island, one of the worst, because it has been made so by civilization. He worked there on a uphill task for some years. He was gaining ground where nobody else could gain ground, when he was mortally wounded through an accident by one of his own boys. For fourteen days that young man lay in the agony of a mortal wound, breathing with difficulty the whole of the time, with no aid or solace whatever, yet all the time he kept on speaking to his people, and telling them to hold fast to the Faith he had taught them. The morning he was dying, the chapel bell was ringing for prayers—and you know how a dying man shrinks from the approach of death, and dreads to be left alone. But hearing the chapel bell, he said, "never mind me; go, I am going to sleep." He fell asleep in Christ. Was that man living in Christ or not? I ask you from your hearts. One other case: I speak of one of my dear friends who lay for three years in our school at Norfolk Island, dying of slow consumption. For three years he was doing all he could, by his gentle influence, to win the boys of the school, going out, when he could, to his work

in the printing office. The end came last Christmas, and he was lying there with the tide of young life, surging, as it were, all around him. It was at the time of the boys' Christmas holidays, and Mr. Palmer said to him, "Gogo, we are so sorry for you, because you are lying here and dying while we are all rejoicing, but you rejoice in your heart;" and the dying man looked up, and they were the last words he said, "Yes, Palmer; I rejoice in my heart." He rejoiced in his heart. My friends, if any of you have seen a heathen die, if any of you know what the want of hope in the face of approaching death is, you will know that that young man had received the full promise of the Spirit of God and the Gospel of Christ. Therefore, I say to you, tell us to employ more of these men in the field of mission work, tell us to teach them, tell us to send them forth. Do not be discouraged when some fail, for some of them will fail, as many of us have failed; but tell us to use the native ministry, backed up by the best of our English people, for sweeping their countrymen into the fold of Christ. Do not ask for too much. Do not be discouraged because there are failures. Do not be discouraged because some people break down. English history shows how the wave of heathendom has swept backwards and forwards, backwards and forwards, until the tide of Christ swept all before it. Do you know those lines of Clough?

"For though the tired wave vainly breaking,
Seems here no painful inch to gain;
Far back through creeks and inlets making,
Comes silent flooding in the main."

You will find that the tide of Christianity, if you will only work, will rise. Do not believe the statement that Christianity does not raise people. They get some native who has gone away from us, or whom we have discarded, and they say, "that is a product of your school." This is the mental aspect of the question. Now, I speak to you again on what you can do for us. We want clergy—we all want clergy, the Bishop of Llandaff—every one of us. I don't think that we are trying enough to get clergy. As regards missionary clergy, Archdeacon Farler has cut the ground entirely from under my feet. He has told us what we want. Well, we have institutions of various descriptions supporting missionary scholars, men who are sent to these training colleges to become missionaries. There is the great college of S. Augustine, which is doing such noble work. But it is not enough. I receive letters from all sorts and conditions of people—many of them broken down and unfitted for anything, who have tried everything and failed, and therefore think they may become missionaries. How am I, a few months at home or away in distant islands, to sift these men? How am I to see that there is any wheat among them? What the Church of England wants is a college where there would be a set of sifters who will find out who are the men worthy to be sent out and most likely to become good missionaries, and will then give them the best education and training possible they can in order to adapt them to mission work. Why do not our homes supply more missionaries? Why is it said, to the reproof of the clergy, that their homes supply the officers of our armies, but they do not supply in sufficient numbers the clergy for our churches. People are looking out for professions. Nowadays, the missionary profession except in its pay, is not at all a bad one. What do you want. There are some men who love danger. Do you want that? Come with me to Santa Cruz, where one of my young Englishmen was the other day. He landed at a place where the natives did not want him to land, and I think, perhaps, that he was rash to do this. As he went up to the village the women told him he must not go. As he got near the village he found the whole place lined by a Santa Cruz crowd, in the utmost excitement, and a Santa Cruz crowd excited is one of the most formidable

sights I know. They had all their bows bent, and they were in a marvellous state of excitement. They all cried out, "shoot him." He managed to get them to hear him, and to go on and talk matters over. Some surrounded him and pushed him on. Others said, "go back, or we shall shoot you." His friends hustled him along, and a man cut at him with an axe as they went. They went on like that until they got to his house, and there for two or three hours the question was discussed whether he should be killed or not. His friends at last brought him off, and next day, after going through all that danger, he made peace between the two villages which had caused that danger. And more than that, he was followed through it all by one of our native scholars, who, a native of Santa Cruz, came through all that armed crowd without a weapon of any kind, and went backwards and forwards making peace between them. Was not the spirit of God there? If you like philology, my friend Dr. Codrington has compiled thirty-six grammars, and there is ample room for thirty-six more. Do you like botany? There is an almost untouched field. Above all, the missionary in leading men will find that he has scope for all his powers. And, lastly, I say to you, do not be afraid of your creed. This is the message, which as a missionary I have to bring back. It is curious that a missionary should have to say this at a Church Congress, but I heard a rumour that in another Church Congress such a thought had been uttered. We were told that the doctrine of the Father, of the Son, and the Holy Ghost, was too hard for these simple men. I find on the contrary that the Holy Trinity is the very thing they want, because in the midst of the ancestral worship of their ancestors, what do I tell them? I tell them to bow before the omnipotent God, who is their Father. When I am telling these men of the love of God, they ask me how I know. I tell them because He sent His Son, and that Son died for us. When I tell them of purity, of love, of self-sacrifice, I point to the life of Jesus, the Son of God. And then, lastly, and most potent of all, when they ask me how they are to live this life, what strength will we give them to teach, what power will help them to resist the temptations around them, then I tell them that they can do it through God, that they are helped by the power of the Holy Spirit of God. You may make any amount of subtle teaching and subtle doctrine out of the Creeds, but the simple Creed, I believe in the Father, in the Son, and in the Holy Ghost, is what man wants; it does reach his heart, because it is the message from God, through His Son, to us.

DISCUSSION.

The Rev. C. W. JACKSON, Missionary from Calcutta.

WHEN I left Calcutta in March, I carried with me a circular letter from the Metropolitan of India, introducing me to the bishops, priests, and faithful laity of the Church of England, and I was personally charged to use every opportunity of speaking on behalf of that great country. I did not know that that general commission would bring me here this afternoon. Strong pressure has been put upon me to-day by certain ladies who have given their life to India, and who felt that, on an occasion like this, there ought to be some representative of so great a part of the work of the Church of England abroad. I stand here simply as a witness of the Church in India, having lived in the capital of India for ten years. And my witness is this—that, with regard to the relation which exists between the Church at home and the Church of India, it is, in a certain sense, and to a very large degree, non-existent. I have been travelling in England during the past four months, and everywhere I have gone, I have been utterly astounded at the ignorance which people have displayed, with regard to this great country, which is not a colony, but which is part of the British Empire. I have two things which I wish to speak to you about from my own experience. First of all, with regard to that which is called missionary work. I say that the relation between our Church and

India is so faint as to be almost non-existent. Let me not be held to disparage at all the work of the Church in India. The Church Missionary Society has sent to Calcutta some of the very cream of her workers ; men who have lived devoted lives, and who, while holding strongly to their own opinions, have never quarrelled with their brethren. We have also, according to that principle which seems to be now generally agreed to be the best in Calcutta, that organization which can, in God's own good time, raise up out of the country an apostle for India. At its head there is that noble fellow Henry Whitehead, who is training men for the work. They pass from the lower grade to the higher grade school, and thence to the University, and thus they go on training for the priesthood. That organization, though waiting for the power of the Holy Spirit of God, to create in His time that missionary for India, is very, very small, when you come to think that our diocese consists of four hundred thousand square miles, and that the population of India, for whom we are supposed to provide priests, numbers hundreds of millions of inhabitants. Archdeacon Farler has said that when you are told that the native Christian is worse than the heathen you should deny it. I agree with him—I would say, deny it in this manner : do not deny it directly ; ask whose fault it is. We talk about the conversion of India ; we have not in India sufficient priests to do the pastoral work of the Church, if they did nothing else whatever. And you have little idea, I suppose, of the state of things which there exists. Can you expect people to be very good Christians when they cannot say even the Lord's Prayer, or where the organization of the district is left to a catechist, very little more instructed than the people whom he fain would teach. Again, in that work in which I myself am specially engaged, there exists a population of Christians, the mixed races—they are called Eurasians. There are two hundred and fifty thousand of the people already Christian, and they have been absolutely neglected. People pass them by, and they say that they have the vices of both races. Well, it is partially true ; but my particular function is to prove that the Eurasian is not so much a degraded and despised creature by the clime or by the colour of his skin, as by the neglect which we have bestowed upon him. The mission of S. Paul alone, in its seventeen years of work, has seen grow up some of those who are called Eurasians, and who are as good and true and devoted as any Christians I have met in England. We want more people to go out and teach them. I say the relation between us is very faint. I went out on what may be called a casual letter from a friend. Three years and a half ago, the bishop came down to our mission, and he said, "the next thing we want here is an assistant priest ; and what we feel is not so much that we have not yet got that priest, but that nobody knows we want him, and that there is very little chance of his coming." Last year, in June, for five days, I lay myself with the fever upon me up to 105 deg., and the doctor said when I got up, "I thought it would have gone hard with you." That mission, with its two hundred communicants, would probably have been left for two or three years without any priest whatever, because it would have been impossible to get anybody to go out. That is the state in which we are in India ; crying continually for more help, and getting very, very little indeed. Though I have said the relation is faint, in one sense, surely the relation is very real indeed. I was speaking only the other day to a financier about some trust money, and he said that Indian securities were as good as English, because they must stand or fall together—the Bank of Bengal and the Bank of England. If that is true of the relations of our empire, surely it is much more true that there is a relation between the Church of India and the Church at home, which it is very, very important to strengthen and develop.

Mrs. FRANCIS PETRIE.

It has ever been the characteristic of that branch of the Catholic Church known as the Church of England, that its best sons have worked unobtrusively in their Master's service, His acceptance of their best labours being the only reward they sought. And of late the public attention drawn to the prevalence in certain spots on the earth of that dire disease leprosy, and the labours of one self-sacrificing man, has resulted in Churchmen remembering that there might be others working far away, and perhaps needing a helping hand as he did. It is my privilege to draw attention to one who is emphatically an illustration of what the sons of the Church of England are. The Rev. A. R. M. Wilshe, nearly 13 years ago, hearing that the lepers of Robben Island were in sore need of a minister of God's Word, and that none had offered to go, himself, though at an age of 56, when the comforts of home increase to all of us, gave

up an important living, its home comforts, its associations, its income, and everything, and went to this distant shore to devote his life to his new work. And in doing that work, we find him only using such caution as was needful to prevent himself falling a martyr to the disease, and prematurely stopping his labours; but how hard he worked, and how devotedly these labours were performed, let the fact that a paralytic stroke, which has partially incapacitated him, tell; and yet he flinches not even now; but referring to the matter in his last letter, says that his best hope is that he may end his days among his hapless flock. Of the character of that work a brother clergyman who visited him writes:—"Almost the first thing I did was to call upon the self-denying clergyman who had resigned an important living in a beautiful country in order to labour amongst the poor loathsome outcasts of humanity. Mr. Wilshire is a kind and cheery man, well fitted for his post, where he has been for years. He took me through the lazaretto, a low-lying one-storey building, where I saw around me lepers in various stages of helplessness and decomposition. A more painful sight one could not expect to see. A letter received a few days ago from this friend mentions that he had baptized twelve of his flock on Easter Day, and asked me if I had any influential friend who would like to help the mission by sending him a plated white metal Communion service. He would be satisfied with a chalice. When I compared his work with others in another part of the world, he humbly repudiated any comparison, and made nothing of his labours." I will conclude by quoting Mr. Wilshire's recent letter to me, as it will best describe that which is of most importance, his work, and those needs of his flock which Churchmen at home have now an opportunity of satisfying. "Robben Island, Aug. 19. My dear madam,—Many thanks for your kind note of July 22, received last mail. I have been here now for twelve years, having succeeded my brother-in-law, Canon Baker, whose wife was my sister; and he was very anxious that I should take up the work as chaplain to the lepers and to the lunatics, who are to be removed to make room for 100 more lepers. Few persons take much interest in it. Those who are brought here have been neglected by their own friends, untaught and unbaptized in most cases. I have escaped any contagion by following the advice given me by Canon Baker of using means to prevent it by washing my hands when I come from visiting them; also putting on an old glove when I have to handle a door-handle of their ward which they continually handle. My health has been bad; I had an attack of incipient paralysis, and have had to engage an assistant. Although I am better, I still have a lameness in the right foot. I am now 68, and must expect to be superseded one of these days, and will only be entitled to a pension of £70, as I cannot expect more, having only been here twelve years. I am in hopes of rather ending my days here. There are altogether 630 people (patients and others). We have convicts (lepers 120), at present chronic sick, 80; lunatics, 200; the rest are the attendants and their families, and the Government clerks, the two doctors and their families, not forgetting a good many of the Public Works Department, who have to look after the buildings; so that the duties here are varied, and I do not feel the loneliness so much as some do, having my time always well occupied. On Sundays the patients all come to church in the morning, the lepers in the afternoon, and the rest of the people I have a voluntary service in the evening for. The Government are going to turn this island into a leper station entirely, and to remove all the other patients to the mainland. It will take a long time to do this, as a place will have to be built. We celebrate Holy Communion every Sunday in English, and on Saints' days in Dutch. At this service the lepers come in great numbers, and we have a separate chalice for them. A clergyman has collected £5 for a harmonium for them, and a lady is trying to obtain one in Cape Town, but says she can buy nothing under £10. The leprosy patients are isolated as much as possible from the other patients and residents. I am, yours most truly, A. R. M. WILSHIRE. P.S.—I wish Mudie would grant us some of his surplus and well-used books of travels. Captains of ships could bring them out, or the proprietors of the Union or Castle steamers, if asked; and they start from London."

Captain TOYNBEE.

THE link between the Church at home and its missions, foreign and colonial, is formed by seamen. It is well known that seamen either help or mar mission work abroad to a most important extent, by the style of life which they lead. Their physical help cannot be dispensed with, so their spiritual state must be considered as

an element in all mission work. Besides the great advantage to foreign mission work derived from the examples of religious-minded seamen, they are invaluable in a money point of view to shipowners and merchants, so that the merchants and shipowners in foreign and colonial ports are personally interested in mission work amongst seamen. That seamen are very susceptible to religious influence, has been abundantly shown by Miss Weston's work in the Royal Navy, and by the work of the Missions to Seamen and other societies amongst merchant seamen. It is, therefore, an established fact, which cannot be neglected with impunity, that unless seamen's churches and institutes are provided in foreign and colonial ports, and worked by specially adapted clergy and lay-helpers, seamen will deteriorate, and foreign seaports will become dens of vice, and very injurious to foreign missions. This is especially the case where Sunday work is required on board ships in those ports, by which means the religious-minded captains and officers of ships which may happen to be there, are prevented from conducting religious services on board their ships for the benefit of their own and other crews around them.

The Rev. J. ALLAN SMITH, Hon. Canon of Lincoln, and
Vicar of Swansea.

I RISE to say one or two words with regard to one department of the subject this afternoon—that is, the foreign work. We have had some useful discussions in this hall during the last two or three days, but I venture to believe not one of more importance than that which has engaged our attention this afternoon. Unless the heart beats true at home, it is impossible that the extremities of the body can be in a satisfactory state; and also if you do not look after the extremities, after the feet and hands, it is impossible that the heart can beat true at the centre. As with the body natural, so with the body spiritual and ecclesiastical. I am quite sure that this question of Christian missions is not felt sufficiently at home. Do we realize and remember the words of the greatest of modern missionaries, Dr. Livingstone, "that the spirit of missions is the spirit of our Master—the very genius of His religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness." Last year, at Manchester, I had the privilege of attending a large gathering of the Congress in connection with this subject, when a speaker said that he felt the heart of the Church at home was not sincere upon this question. That was a very serious indictment, but I repeat it respectfully in the presence of his lordship. The speaker alluded first to the bishops of the Church; secondly, to the clergy; and thirdly, to the laity. He reminded us, one and all, that we are not sufficiently alive to the importance of this work. Why is it? I believe it is because the question is not sufficiently looked upon as practical. I venture to say there is a large number of professing Christians in connection with our Church, who regard missions very much in that way as not practical. It may be said that among the many strong protests which we have against the infidelity of our land, is the work of the Church with regard to foreign missions. If the Church believes that the truth upon which she relies is perfect, and is engaged in spreading it throughout the world, that is one of the best protests we can have against the infidelity of our day. I am quite sure that many encouragements come from abroad, and that we are thus stimulated to further effort at home. One mistake is made with regard to this subject—that the introduction of missionary effort and enterprise into the parish hinders work at home. It is just the reverse. I know a large parish where in four years only about £200 were raised for church extension, and some £600 for missionary work. When church extension was taken up £17,000 were raised in the following four years, and the missionary contributions from that district were doubled at the same time. Therefore, it is absurd to say that missionary work hinders the cause at home. May I say one word of recommendation to my brethren in the ministry. If every clergyman of the Church of England would make an effort to get up the history of one mission, and preach his own annual sermon to his people, and also preach once a quarter upon the subject, the spiritual life of his own parish would very greatly increase. There is no subject, no cause, which we can introduce, which brings greater blessings to our own souls, and greater glory to the Redeemer.

COLONIAL HALL.

FRIDAY AFTERNOON, OCTOBER 4TH, 1889.

J. T. D. LLEWELYN, ESQ., in the Chair.

THE LINGUISTIC CONDITION OF WALES:—ITS
BEARING ON CHURCH WORK AND EDUCATION,
AND THE DIFFICULTIES ARISING FROM IT.

PAPERS.

The Very Rev. JOHN OWEN, M.A., Dean of S. Asaph.

As Canon Bevan—whose masterly pamphlets are standard works on Welsh statistics—is to read a paper before this Congress, embodying his latest views upon this subject, I cannot do better than leave entirely to him the examination of the present linguistic condition of Wales, confining myself to observations on its bearing on Church work and education and the difficulties arising from it, and founding my remarks upon Mr. Ravenstein's returns, as quoted by Canon Bevan, which show that a few years ago, in Wales proper, twenty-eight per cent. of the population spoke no Welsh, forty-eight per cent. spoke English as well as Welsh, while twenty-four per cent. spoke no English. Canon Bevan observes that "every year that has since then passed over our heads has witnessed an increase of English speakers, though not necessarily a diminution of Welsh speakers." In Monmouthshire Canon Bevan estimated that about twenty-two per cent. spoke Welsh. Of the forty-eight per cent. in Wales proper who were set down by Mr. Ravenstein as bi-lingual, the large majority would know more Welsh than English, and would strongly prefer Welsh in worship. The Bishop of S. Asaph the beginning of last year estimated that out of a population of one million five hundred and seventy thousand in Wales and Monmouthshire, six hundred thousand at the lowest computation, or over thirty-eight per cent., worshipped in English, leaving sixty-two per cent. to be worshippers in Welsh. Those who are most competent to form an opinion are on the whole agreed upon two points as to the immediate future—first, that English is spreading rapidly in Wales, but secondly, that side by side with this growing knowledge of English, Welsh continues to hold its own. Speculations as to what may happen beyond the immediate future must of necessity be uncertain. It has been predicted by a distinguished Nonconformist scholar that within twenty years English will be spoken generally throughout Wales. But the disappearance of the Welsh language belongs to a future altogether too visionary to call for practical consideration. Let me confine myself to the practical question what bearing the present linguistic condition of Wales thus sketched in broad outline, has first upon education, and next upon Church work in Wales.

Education is at present a matter of pressing interest in Wales, and

we have to decide, among other things, what place has to be assigned to the Welsh language in our system of Education. In Elementary Education the Government has recognised in the new Code proposed this year the force of the arguments adduced by an energetic Welsh Society for definitely utilizing Welsh for the acquirement of English by Welsh-speaking children. I am glad that this has been done, not only because it will facilitate the teaching of English, but also because true education—aiming at fostering intelligence—ought not to neglect the training and utilizing of what forms a large part of the native mental equipment which a Welsh-speaking child carries into school, and still more, because I consider that it must have had a bewildering and bad effect upon Welsh children's character to ignore their mothers' tongue as educationally worthless. So long as school authorities did not recognise straightforwardly the patent linguistic facts of the Principality, they laboured at the disadvantage of setting a bad example when they tried to impress the importance of straightforwardness upon Welsh children. It would be most injurious to do anything in Welsh education which would in the least degree hinder the teaching of English. No Welsh patriot that I ever heard of is so perfervid and so unpractical as to propose this, and I am satisfied that the provisions of the new Code, in the hands of the intelligent body of elementary teachers we fortunately have in Wales, will more than compensate for any apparent loss of time by the increased intelligence and interest in lessons produced by them in Welsh-speaking children. I am also glad that Welsh is specified as one of the subjects of the curriculum of Intermediate Schools in Wales in the new Act which comes into operation next November. It is no use disguising the fact that Welsh boys and girls stand at a distinct educational disadvantage through having to learn English. But that is all the more reason why this disadvantage should, as far as possible, be diminished by an intelligent use of what compensating philological advantage a Welshman possesses through his familiarity with two sets of idioms, for learning other languages, especially modern languages, where the rich phonetic resources of Welsh are of great help. And in Intermediate Schools I will go further and say that Welsh-speaking boys and girls will not have received a proper Intermediate Education till they are taught to understand the main features of the beautiful structure of their native language. So long as Welsh survives let it—for the sake of its great philological worth and interesting history—retain its dignity as a language and not be degraded and mutilated into a miserable patois. It cannot take undue advantage of our courtesy to linger on beyond its natural limits, and the old age of a language, like that of an individual, demands respect. Lastly, I am proud to record that each of the four University Colleges of Wales has a Welsh professor or lecturer, that Welsh has an honourable place in the Degree course at Lampeter, and that it has been recognized by the University of London, which examines a large number of candidates from Wales. May I be allowed in passing to interpolate the hope that Wales may soon obtain a Welsh University, which is required on account of our linguistic condition and the special characteristics thereby produced. It would have been indeed a disgrace to Wales sufficient to make us akin with Vandals, if when Welsh is keenly studied by philologists in Germany, France, Oxford, Edinburgh, and elsewhere, the advanced study of Welsh had not

been included in all the University Colleges of Wales. Thanks to a few Welshmen of European reputation, the students of the University Colleges will have for the future in their hands, not only a first-rate text-book of Welsh Philology, but also a scientific and complete Welsh Dictionary and an accurate reprint of mediæval Welsh Classics. I trust they will also, before long, have a reprint of Welsh historical records and a worthy text-book of Welsh history to guide their studies. There need be no fear that the inclusion of Welsh in Elementary, Intermediate, and Higher Education in Wales, will make Welshmen clannish and narrow. If I am correct in thinking that for Welsh-speaking Welshmen its inclusion is educationally justified, it is bound to have the contrary effect and to make Welsh patriotism broad, practical, and constructive, and to disarm the tendency to over-sensitiveness, which cannot but be, more or less, a natural temptation to a small population, side by side with a large one, not always altogether sympathetic, if the language, around which centre the tender associations of the past, seems to be slighted or disliked. And after all, when you consider the education of a people, you must not wish them—any more than an individual—to break with the past, however humble it may comparatively be considered; for a people or an individual that retains not a link of affection with the past is at heart vulgar, and cannot be worthy of a future. It has been truly remarked that the recent revival of Welsh sentiment is first literary and only secondarily political.

In examining the bearing of the linguistic condition of Wales upon Church work and the difficulties arising from it, may I be allowed to say that I dislike the word difficulty, and wish to draw a distinction in regard to it. Though it is fair for us Welsh Churchmen when the Congress comes into Wales to remind our brethren from England that there are special linguistic circumstances connected with Church work in Wales, still I feel strongly that in calling them difficulties we ought not to be understood to be making lamentation over them, and still less to be dismayed by them. They simply form an element of the work which we are called upon to perform, and our clear duty is to accept them cheerfully as part of our work, and to study, with courage and with what wisdom we may, how we are to make the best of them. Wales is not the only country where Church work has special difficulties, but difficulties will always be found even to have value if they are properly faced and not helplessly allowed to slide or listlessly magnified and bemoaned. Let us look at the bearing of the linguistic condition of Wales on Church work, first and mainly from a practical point of view, and next briefly from the point of view of sentiment. Our practical duty, I take it, is to bring home the truths of the Church to all the inhabitants of Wales by every channel open to us both in Welsh and English, just as the people in each case prefer, and as they will be best disposed to receive our teaching. We have to be strictly impartial and scrupulously fair in regard to both languages, doing our utmost for the Church by means of both alike, leaning, if we must lean at all, towards the weaker side, which is Welsh. We ought not to make the Church an instrument either to curtail or to prolong the existence of Welsh by a single day. To teach Welshmen English is an excellent thing, but to teach them religion is still more excellent. School, and not Church, is the right place to teach English. On the other hand, let us watch with

the closest care the flow of the English tide into our parishes and promptly adjust Church services to each change of linguistic condition as it comes. And if I am reminded that the endowments of the Church in Wales—which some people strangely consider to be of an overwhelming extent—are really too small to admit of our hoping to cope with the rapidly growing demand for more churches and more clergy to meet the growth of bi-lingualism, I reply, that our small endowments were never meant to deaden, but to stimulate the exertions of each generation in Church work. The splendid liberality shown in recent years by Welsh Churchmen show that we are not in danger just now of idly reposing upon the generosity of our forefathers. But if we find two sets of churches, for the double sets of services required, too expensive, let us use mission-rooms, and if we cannot maintain a sufficient staff of clergy, why should we not organize lay help? Resourcefulness will discover many resources for doing full justice to Church work in both languages if our hearts be thoroughly resolved on this justice being done. But, whatever we do, let us, if we possibly can, avoid bi-lingual services which are an irritating patch-work and really good for neither Welsh nor English. Let me add, in regard to services, an emphatic caution against the blunder of fancying that anything will do for Welsh-speaking worshippers. The fact that they are as a rule in humble circumstances makes conscientious and thorough consideration for them all the more imperative a duty on that account. And it should be remembered that no people appreciate more highly painstaking sermons and brotherly visits or are more helped in devotion by reverent and bright services, good hearty singing, and impressive, well-kept, free and open churches than the Welsh-speaking inhabitants of Wales. We must never forget that the surest way to a Welshman's heart is through his sympathetic imagination.

It is certainly a disadvantage for the Church in Wales to be debarred, by our linguistic condition, from drawing freely upon English energy, English common-sense, and English scholarship for her supply of clergy. But we cannot help it, for the present or immediate future, and we must make the best of it. This being the case, we may as well remember that Welshmen have several other gifts besides fluency of speech, that they are something better than empty vessels, and that so long as we attend properly to the training of our clergy, including their Welsh, there is no reason why the Church in Wales should be ashamed of her Welsh workers. The policy of treating Welshmen like Sepoys, meek enough to obey and useful in their place, but not made of stuff fit to lead and to rule, has had its day and ceased to be, with results too notorious to call now for a reminder. The cry of Wales for the Welsh in the Church would be a mean, selfish, and suicidal insinuation of protection into sacred things and a form of simony. But to call for Welsh workers and leaders so long and so far only as they are required in order that Church work may be efficiently done in Wales is an altogether different matter, and this call when hotly made in the name of the Church and of Wales by a man of genius, whose voice, alas, is to-day hushed amongst us, received the unanimous respect of statesmen, and can never be forgotten.

The prevalence of Welsh, lastly, requires Welsh Church literature including periodicals, to be provided for our Welsh-reading people. We

cannot hope to fulfil our mission of bringing Church truths home to the Welsh people if we neglect to make full use of the powerful agency of the Press. I lay chief stress in this connexion on thorough grounding of our own people in Church principles, and next on trying to make those Welshmen who are outside the Church clearly understand what the doctrines of the Church are, more than on controversial campaigns in the Press, though I do not mean for a moment to say that we are to neglect necessary Church defence. But we must not stoop to imitate the tactics of a certain class of our opponents, who have done much, not only to prejudice their readers against the Church, but to vulgarize them by a tone frequently lacking in love of fair-play, sense of honour, care for accuracy, and regard for the two sides of every question. We have to cope, I am sorry to say, with a certain amount of prejudice and even of bitterness against the Church in Wales. Not only the right but the wisest way of coping with this feeling is to clearly state facts without exaggeration and without bitterness, and to let the facts speak for themselves. We must endeavour to state Church truths through our Welsh Press, frankly and firmly without compromise, but in a sympathetic spirit and in modes of expression and thought intelligible to Welsh people and consistent with their aspirations. I am thoroughly convinced that nine-tenths of the prejudice in Wales against the Church would disappear if we once secure fair hearing for a popular Welsh exposition of Church principles. Our difficulty in the past has been to get this fair hearing. Prejudice can be slowly overcome by patience and perseverance, for it cannot be to the real interests of the Welsh people, in the long run, not to understand the Church. Meantime we have ample scope for our energies in building up our own people, especially the young.

There is a subtle but most grave consequence of the linguistic condition of Wales which ought to be most carefully watched. Wales has been in the past very much like the tarns hidden far away amidst our Welsh hills serenely free—behind the barrier of the Welsh language—from the intellectual storms which have swept over England. But the full tide of English speech and literature which now rapidly sets towards Wales, breaks that barrier down for ever. We must in Wales for the future take our full share in modern thought for good and for evil. The Welsh people—down to the humblest class—are fond of reading, with a distinct turn and no small capacity for metaphysics. With all their conservatism of practical habits they are wonderfully susceptible to the charm of new ideas. The worst of it is, that the tide of English will, I fear, carry first on its surface into Wales the poisonous froth of its cheap literature. The English public have been slowly trained to judge of crude speculations, served out to the masses in certain cheap books, by previous experience which Welshmen have not had, and Englishmen are also protected by a valuable solidity of temperament which cannot be said to be a Celtic characteristic. Welshmen will soon find themselves all of a sudden in the full stream of modern thought, like a boy at school hurried direct from the fourth form to the sixth, or like a verdant freshman losing himself in the fascinations of university life all at once from the simplicity of a country home. I do not believe that there is a man living in Wales far sighted

enough to have the remotest conception of what the result of the general knowledge of English in Wales, within the next twenty years, will turn out to be. We are at any rate on the eve of a profound intellectual and religious revolution in the Principality, and it is quite possible that the present denominational land-marks, which already have lost the greater part of their former distinctness and reality, may be swept away altogether, and either be followed by a general movement towards religious solidarity, or else be replaced by new land-marks called into existence by the appearance above the horizon of new burning controversies about modern religious doctrines which will powerfully affect an impulsive people like the Welsh. I am not merely groping about by the light of imagination as to the future of religion in Wales. There are signs already of a momentous change of tone in Welsh religious circles. The most striking feature of Welsh religion, in the past, used to be a glowing fervour of Christian experience, with a practical outcome in morality, but with the emotional side prominent. This fervour is, speaking generally, a thing of the past now in Wales, and its place has not yet been filled by the downright, practical—I might almost say business-like—form in which religion appeals to the conscience of Englishmen. The wisest leaders of Nonconformists consider this change of religious attitude more important by far than the question of tithe. The loss of the old-fashioned warm-heartedness of Welsh religion must be a matter of regret, the time of transition is a period of watchfulness, and the future result a grave question for practical study, though no Christian can for a moment doubt that, out of it all in the long run, good will come. To fortify my forecast, let me remind you what a sweeping change has come, politically, over Wales in the last twenty years. That change, I believe, is nothing compared with the religious change which the next twenty years will witness. For religion touches far deeper chords in Welsh nature than politics. Our duty as Churchmen is clear. We ought to prepare Welsh-speaking Churchmen for the shock of the new literature by sound grounding in the fundamental verities of religion committed to the care of the Church. We ought to show all Welshmen that Church doctrines help, instead of hinder, as some suppose, personal communion with Christ. We ought, moreover, especially by cultivating ourselves a growing spirit of Christian charity, to prevent the future assailants of Christianity in Wales from being able to use the dangerous argument "see how these Christians hate one another." It is not unlikely, for two reasons, that our resources, and therefore our responsibility, for dealing with the new linguistic condition of Wales, may be greater than those of the Nonconformist bodies; first, because each Nonconformist body in Wales was detached from the Church and called into existence by the special circumstances and modes of thought of some special period in the past, and they all bear upon them the narrowing impress of the special period of their origin. So far as this is the case, it will not help them to adjust themselves to the thoughts of the future, whereas in our Catholic inheritance of the long past, with its many changes and large range, we have a reserve of experience and strength which we ought to be able to turn to account. And secondly, for many reasons, the Church in Wales is so far the only religious body that may be said to have at all successfully kept pace with the requirements of the

English-speaking population. It is possible that, apart altogether from change in thought, the growth of bi-lingualism may of itself most seriously alter the numerical relations of Churchmen and Nonconformists in Wales. This possibility may suggest a temptation for earnest Churchmen to wish to see Welsh lose ground and to seek to accelerate the fulfilment of their wish. Such a policy, I am convinced, would be both unwise and wrong. The duration of a language is determined by broad natural causes, and not by either the wishes or the policy of individuals or classes. Post-obits are discreditable transactions. We have a right to remind Wales that Welsh Churchmen, by translating the Bible into Welsh, largely formed the Welsh language, and may be said to have saved it when almost on the brink of extinction. We Churchmen in Wales to-day are Welshmen, and it is clearly our duty to be loyal Welshmen, true to all that is sound in the aspirations and interests of Wales. It may be our part in the years to come—it ought, at least, to be our earnest endeavour—through our twofold connexion with Wales and England, to help to make the Welsh and the English people understand and respect each other. Welsh patriotism need not involve reaction against England if it is properly informed and led. And there is certainly nothing in the real interests of the Church in Wales antagonistic to the real interests of Wales. We rejoice to be reminded, by the presence of this Congress at Cardiff, that the Church in England and Wales is unmistakably and indissolubly one, but that does not make the Church an alien institution in Wales. It shows an absurd forgetfulness of history to call the mother Church of Britain an alien in Wales. If we cannot induce our opponents to study the early history of the Celtic Church and her initial part in Christianizing England, they will study, without our invitation, modern Church history in the lives of Welsh Churchmen of the present day. If we continue true to Wales as well as to our Church, we may hope to show Nonconformists that the Church, by being the Church of England, has not ceased to be the Church of Wales—the Church of Caradog and Bran, of Saints Dewi, Deiniol, Dyfrig and Teilo, Asaph and Centigern, of Giraldus, Bishop Morgan, Griffith Jones, Daniel Rowlands, and Dean Edwards, the ancient and Scriptural and yet young Church of the Cymry—a Church that will yet, I trust, see in a future not far, all our feuds forgotten, and all Welshmen united, *calon wrth galon a llaw yn llaw* (heart to heart and hand in hand), in loving work for Christ. We Welsh Churchmen must keep the hearth of the old Church of Wales warm with the fire of Christ's love, and the doors of our hearts wide open, to welcome her straying children home.

The Rev. WM. L. BEVAN, Canon of St. David's; Vicar of Hay, Brecon.

A DISCUSSION on the effects of the linguistic condition of Wales on Church work and education ought, perhaps, to be prefaced by a brief description of what that condition is. Ten years ago, Mr. Ravenstein estimated that out of the population of Wales and Monmouthshire, as it stood in 1871, 294,110 could speak Welsh only, and 640,420 both English and Welsh, leaving 478,053 as the number who could speak

English only. From these figures it may be gathered that 934,530 could speak Welsh, and 1,118,473 more or less English. I say "more or less," because no one can suppose that within the bi-lingual area the two languages stand on the same footing. There are two elements of inequality: (1) The greater hold that the Welshman has of his native than of the acquired language; and (2) the greater hold that the native language has of his feelings and imagination. Therefore, as regards Church work, I should lay no stress on the fact that there are 640,420 bi-lingualists, for in this respect they should be ranked by the side of the Welsh monoglots as persons who ought to be addressed in the language that comes home most readily to their ears, and strikes a vibrating chord on their heart-strings.

But when we turn to the question of education, the case is different. Here we have to include in our purview the material interests of the people, and in this regard it is important to know how many persons can talk English; for even a smattering of it is of use to a Welshman in his workday life, while a competent knowledge of it opens the door to advancement. I cannot, therefore, agree with those who quote Mr. Ravenstein's figures for the purpose of treating Wales from the side of the Welsh language only. The other side should also be presented simultaneously—that of the English language. Wales is, as a matter of fact, largely bi-lingual at the present time, and is becoming more and more so every year, so that before long it will be difficult to find a Welsh monoglot. It should, therefore, be treated as bi-lingual; and so treated, not as though bi-lingualism were a transitional condition, to terminate in the ultimate ascendancy of the English language. The two languages may co-exist for an indefinite period. So long as Welsh retains the hold it now has on the hearts of the people, the patriotic aspiration that it may last as long as the world itself, may yet be fulfilled. At all events, it is the duty of the Church to assume the possibility of this.

Turning from Welsh to English, we have to notice two important features: (1) The distribution of the English-speaking element in the population; and (2) the wide-spread suffusion of English as a written and printed language.

As regards the distribution, about one-half of the English monoglots are grouped together in districts which they occupy in force, to the almost complete exclusion of the Welsh tongue—in the Border Counties, in South Pembrokeshire, and Gower. In these parts Church work and education proceed very much as they do in similar parts of England; they are at all events unaffected by the linguistic condition of the country. Whether it is to the advantage of the Welsh Church as a whole that there should be this division into English-Wales and Welsh-Wales, may be doubted; for it tends to diminish the volume of what may be regarded as distinctively Welsh Churchmanship; it raises occasional difficulties as to the language that should be used in parishes that lie on the border line between the two divisions; and it tends, though not in any marked degree, to impair the solidarity of the clergy; for, so long as there exists a distinction of areas occupied by the two languages, so long will remarks be occasionally made accentuating the fact that there is a class of English-speaking clergy within some of the Welsh dioceses.

The other moiety of the English-speaking element is irregularly distributed over the remainder of Wales amid the Welsh-speaking population ; and to its presence is due what is commonly called the "bi-lingual difficulty," meaning the difficulty which the clergy experience in providing services in two languages within the walls of the same parish church. These English speakers, whether natives of Wales or immigrants from England, are for the most part Church adherents, and naturally wish to have ministrations in the language that is familiar to themselves ; and so long as this can be done without injury to the spiritual interests of the bulk of the inhabitants, the wish ought to be gratified. But it strikes me that the clergy are somewhat too ready to adopt this course, impelled thereto, no doubt, by a conscientious desire to discharge their duty towards all their parishioners, yet perhaps in some cases not altogether unmoved by a desire to practise themselves in English preaching. A clergyman may, indeed, find himself placed in an awkward position by the presence of a handful of English speakers, perhaps only a single family, in his parish. I question whether a refusal to accommodate these with an English service would meet with the entire approval of his Welsh congregation, inasmuch as it might lead to the removal of a beneficent neighbour from their midst. Yet to accede to the request is to bring about the manifold disadvantages of bi-lingualism, with which the majority of my hearers are too well acquainted to need any description on my part. I therefore suggest, in the interests of clergy and of people alike, that no change should be made in the linguistic usage of a church without the formal sanction of the bishop. Coming forward in a judicial capacity, he might prevent the introduction of bi-lingualism by suggesting some alternative course, such as the exercise of the powers given by 26 and 27 Vict., c. 82, for licensing a building and a curate for a separate English service. He might, at all events, decide whether a second language could be introduced with justice to the majority of the inhabitants ; for, after all, there must be some limit to the rights of a minority, whether it consist of a sprinkling of English speakers in a Welsh district, or, still more, of a minority of Welsh speakers in an English district, for these latter would be far better able to follow an English service than the former a Welsh service. I am aware how difficult and delicate a subject this is already, and it may be that we are as yet only on the threshold of it, for it is of course conceivable that the taste for English services may in the future extend to the middle and lower classes.

But, taking things as they now are, is there not an excess of bi-lingualism ? and ought it not in the interests of Church order to be brought under control ? Take the case of Cardiganshire—the most Welshy of the Welsh counties. Though there were, according to Mr. Ravenstein's calculation, only 3,500 persons, out of a population of 73,000, who cannot follow a Welsh service, these persons impose bi-lingualism on nearly half the parishes (33), and more than half the population (45,000). So at least I gather from our Diocesan Directory. The supply seems out of all proportion to the number which creates demand.

It may perhaps be a surprise to some of my hearers that the bishops have not already full powers to regulate the language. But down to so late a date as 1885, they had no power whatever to compel a clergyman

to use the Welsh language, though they could insist on his knowing it. And even now, their powers, under the Pluralities Acts Amendment Act, restrict them to the enforcement of a single service on a Sunday, and this with the proviso "that due provision be made for the English-speaking portion of the population." This flagrant miscarriage in legislation has not yet been rectified, though a Bill has been introduced into the House of Lords by the Bishop of Bangor for the purpose.

A further suggestion I have to make is, that where bi-lingualism involves the necessity of dividing the service between the two languages, the clergyman should be provided with an authorised order of service, instead of constructing an order of his own. The congregation would then know what they have to expect, and the public would be able to judge how far the ministrations are adequate for each section of the population. At present the δ appended to a church in Diocesan Calendars to signify bi-lingual, is little better than α , an unknown quantity.

Having said so much that implies an excess of bi-lingualism in Wales, I cannot refrain from remarking that there might with advantage be more of it in England. Surely the clergy of the large towns where Welshmen congregate might combine to provide them with services in their own language. By so doing, they would assist in removing what has always been deemed a reproach to the Welsh Church. An excellent example of what may be done in this way has been set in London at All Saints', Margaret Street. May it find many imitators!

I pass on to the more difficult task of tracing out the effect produced by the general suffusion of English as a written and printed language, particularly in the concerns of business, literature, and education—an influence which is felt directly or indirectly in the remotest corner of Wales, even by persons unacquainted with the use of the language itself. From the time of the Reformation, and perhaps earlier than that, English became the fireside language of the upper classes in Wales. It was also at that period the language of the towns, as Welsh was of the country. And if we except the Bible, the Prayer-book, and a few minor works of a devotional character, it was the language of printed literature for Wales down to the middle of the seventeenth century. Nor has it been possible at any subsequent period to publish in Welsh original treatises of any calibre on such subjects as theology, philosophy, and classical lore, for the simple reason that the population of Wales would not yield a sufficiency of purchasers to remunerate authors and publishers. Meanwhile, England has been ever at hand offering her ample store of publications to all who could afford to purchase them. The Welsh language could not but suffer from this contact with a language so much stronger than itself in cosmopolitan influence, and in the volume of its published literature. And the clergy would also be affected by it, in so far as concerns the literary use of their native tongue. Complaints are heard as to the scarcity of effective Welsh preachers, and the tendency to substitute English for Welsh sermons, from John Penry in the 16th century, Vavasor Powell in the 17th, Griffith Jones and Howel Harris in the 18th, and there is good reason to suspect that throughout the whole of this period a certain percentage of the clergy were what we may call weak in their Welsh—competent enough, very possibly, in the colloquial use of it, but imperfect in it as

a literary instrument. How came the bishops, it may be asked, to allow such men to hold cures? The reply is, that the bishops were not then responsible for the linguistic qualification of the clergy. When a vacant living was to be filled, the presentee was required to officiate in the presence of his future parishioners; and if they expressed themselves satisfied, the bishop proceeded to institute. Such a tribunal was not likely to be rigid in its procedure. In the case of Dr. Bowles of Trefdraeth, it was alleged that the churchwardens inscribed their names on a blank sheet of paper, which the Doctor afterwards supplied with a certificate of his own competency in the language; and though he turned out lamentably incompetent, no complaint was made for some three or four years, when, having fallen out with his squire about tithes, he was sued in the Court of Arches for his bad Welsh.

Things have materially improved in this respect within the present century. Bishop Burgess was, I believe, the first to inaugurate the present system of examination by competent Welsh scholars; and at the present time every candidate for orders intending to serve in a Welsh cure is subjected to examination, both in the colloquial and literary knowledge of the vernacular. It is quite necessary to take this precaution; for though the literary use of Welsh has very much extended during the last half-century, and though increased facilities for studying the language are offered, there still remains an indisposition on the part of students to avail themselves of the opportunity. They think they know their own language sufficiently, and they are more attracted to the new fields of knowledge opened to them through the medium of the English language. Hence, one still occasionally hears of a clergyman who is weak in his Welsh; and it is seldom, as far as my small experience goes, that one Welshman expresses unqualified admiration of another Welshman's literary Welsh. There is still room for improvement, and the problem to be solved is, how to combine a thoroughly Welsh diction with general literary culture. The former is seldom attained by any who have not been brought up to it as their fireside language: the latter requires a longer and more expensive education than falls within the compass of a student of the class just indicated. A two years', or even a three years' course at a college is insufficient, certainly for both, perhaps for either purpose. Improved intermediate education at the one end, and an extra year's study at the other end, spent in special preparation for the Welsh ministry, might do much to supply the deficiency. But our Church institutions must be supplied with more ample funds before this can be accomplished.

With all these drawbacks to the success of the Church, I imagine it to be beyond all question that there has been a marked advance, both in Welsh diction and general culture, among the clergy of the present day. And this is the more gratifying, inasmuch as the demand for Welsh clergy has risen so remarkably of late. This might conceivably have led to a lowering of the standard: on the contrary, advance in quality has proceeded *pari passu* with advance in quantity. The supply is ample, and so the standard raises itself. So far for the Welsh side. But a bi-lingual clergyman should also be viewed from the side of his English; and here also there is room for improvement in the case of the majority of those who have imbibed the pronunciation of Welsh in their infancy. But a perfect bi-lingualist in any two

languages is a rare phenomenon, and we ought not to look for perfection in Wales.

Further illustrations of the effects of the linguistic condition of the country may be found in the paucity and poverty of publications adapted to Welsh educational and parochial uses, and in the weakness of the Welsh Church Press. It is no blame to Wales that it cannot compete with England in the production of educational books, and particularly in illustrated books, such as we give as prizes in our National schools, and which beyond anything else stimulate the young to a love of reading. Even the supply of books and tracts for parochial use is scanty, and the sale sluggish. The bi-lingual Welshman seems to be in danger of falling between the two stools of English and Welsh literature, the former so abundant and so attractive, the latter, on the other hand, commending itself to the judgment of the clergy as better suited to the purposes of Church work, and to the requirements of the present day. Into the thorny question of the Church Press, I shall not further intrude than to express my conviction that the linguistic condition of the country has more to do with its weakness than is generally supposed. Comparisons are occasionally instituted between the Church Press and the Nonconformist Press, as though the cases were parallel. I question whether they are so. Nonconformity is, comparatively speaking, uni-lingual. It has, moreover, its divisions and subdivisions, each of which is duly represented by its own organ. Its Press thrives on the abundance of its polemics, internal and external. Whatever polemics Welsh Churchmen have, they have in common with their brethren in England; and with certain classes the same Press serves for the two countries. This circumstance must affect our Church Press by restricting the sale of its productions. Yet there remains an important section of Churchmen in Wales who are accessible only through the medium of their native tongue, and who would have reason to complain if they were not supplied with information in the form they desire to have it. It would be presumptuous in me to offer advice on this very difficult topic. All I venture to say is, that I think that not sufficient consideration is paid to the linguistic condition of the country in the various explanations put forth to account for the weakness of the Church press, the tendency being to throw the whole blame on individuals or bodies, sometimes the clergy, more frequently the dignitaries, most frequently the bishops. Possibly a larger view of the situation might lead to a modification of the machinery by which the desired end is to be attained. But, however this may be, our thanks and sympathy are due to those who, amidst much discouragement, are bearing the burthen and heat of the day in the management of the Welsh Church Press.

The general drift of the foregoing remarks has been to show the complication of difficulties imposed on the Church by the linguistic condition of the country, and that they originate in circumstances over which the Church has no control. It is not only the "bi-lingual difficulty," commonly so-called, but that larger bi-lingualism which arises out of the contact of two languages, each strong in its own special line of strength, each valued for its work in its own department, and each holding an important place in the life of the nation. It has fallen to the lot of the Church, in the order of God's providence, to harmonize, if it be possible, the conflicting claims of the two, and to hold the balance

between them without partisanship towards either. Nonconformity has been as yet exempt from the difficulty; and to this is largely due its success in Wales. It ought to be thankful for the immunity, and to be willing to acknowledge that the Church has been heavily handicapped in this respect, in her endeavours to accomplish her mission to the people of Wales. No such consideration is shown by the political opponents of the Church. Their most bitter and plausible attacks are at bottom founded on the language. I may cite as samples the following:—that there was culpable remissness in not producing at an earlier period a Welsh version of the Bible, the difficulties of the task being prudently ignored by those who make the accusation. That the country was “flooded” with English clergymen, brought in by English bishops for the express purpose of Anglicizing the country, the fact being that the cases of an English-born clergyman being imported into a Welsh-speaking parish are comparatively rare, as the names of the clergy show. That the Church is the Church of the English-speaking upper class, and not of the Welsh-speaking middle and lower classes, though she offers her ministrations in both languages, and does her best to satisfy the wants of both sections. That she is an “alien” Church, because she is united with the Church in England in a single polity called the Church of England (*Eglwys Loegr*, as in default of a better equivalent it is rendered in Welsh, though the strictly geographical term, *Lloegr*, fails to convey the ecclesiastical sense of “England” in the title Church of England). That she is an anti-national Church, though four-fifths of her clergy are Welshmen to the back-bone, born on the soil of Wales, speaking its language, steeped in its traditions. These, and similar accusations which appeal strongly to the passions of the ill-informed, are all based on the language. A closer research into the history of the Church, the country, and the language, will reduce these charges to their true dimensions. Far be it from me to say that the Church has been faultless in her treatment of the Welsh language; but we may, at all events, fairly claim that the truth be told, the whole truth; the truth, not only of her shortcomings, but also of her varied and peculiar difficulties.

ADDRESSES.

The Ven. JOHN GRIFFITHS, Residentiary Canon and
Archdeacon of Llandaff.

IT is mine to speak—to make a speech, and not read a paper on this, the last, but not in any sense the least important of the many important subjects of this great Congress.

The subject, we are this afternoon considering, has not the Catholicity of character that most of the other subjects that have been dealt with, had.

It is more a local or provincial than a general subject. It affects a *branch* of that great spiritual vine, around which our sympathies have been this week gathering, rather than the vine itself—a branch, however, the health and vigour of which has an important bearing on the tree itself.

If I am to be guided, by what I heard in another place of concourse, last Wednesday, I must reverse the metaphor, and speak of the Church in Wales as a venerable *trunk*

of very early planting—a trunk from which mighty branches have sprung, and are to-day yielding a plentiful supply of precious fruit.

We were told, indeed, that we were to regard the Welsh Church as the *mother* of the powerful daughter who, with becoming filial affection, at this time, visits her aged and rather afflicted parent, and brings with her sympathy, affection, and aid.

Time will not permit of playing with metaphors; these must give place to more solid work, and to dealing with a few facts: the first fact is written on the thesis before me—the Church in Wales, be she mother or daughter—call her what you will—has many and serious difficulties to contend with. I confine myself to one difficulty—that arising from her linguistic condition.

Paradoxical as the statement may appear, her strength, in the possession of two languages, contributes to her weakness.

Two languages within her gates contend for the mastery. The contention has been going on long, with various issues. It rages to-day. The old and the new—each claiming for itself superior dignity and usefulness, collides with the other. The din of contending parties is heard, more loudly within the Church, than without it, in its social surroundings. The new brings with it testimonials of the highest character; recommendations from the highest sources of influence and power; sends some of her grandest and greatest sons to live and labour among us, and bids the old depart. The old sullenly refuses, and silently maintains its ancient right; asserts, indeed, its superiority, not in ordinary matters of every day-life, but in matters, not confined to the present, but which extend to the solemn future; she claims for herself an adaptation for her own work, which belongs to no other language; and sometimes, when provoked, puts forward the plea of superiority of structure, of greater depth of expression, of greater eloquence of diction, and the possession of vaster resources. ¶

This may provoke a smile, but “*Câs ni charo'r wlad ai maco.*” The contest seems to show but slight abatement, hence the difficulty the Church has to feel. It invades her educational efforts; it hinders her ministerial work.

What is the Church to do? In the first place she must not shut her eyes to her past experiences—may I add her past mistakes. Before she commits herself to any rash policy, let her carefully consider what language is, what the position it holds in the mysterious machinery of an intelligent soul-possessing being.

We know it to be the outer expression of the inner man: but modes of expression differ; different nations speak different languages. “*Multæ terriculis linguæ.*”

The Welsh language, a branch of the great Indo-European language, differs much from the English language, which we know is a compound of almost all the known European tongues. Now, philological science tells us, how existing languages have grown up, by a gradual process of development, in accordance with the thoughts, feelings, and requirements of the people who use them. A language, therefore, is an intimate part of the inner life of a people. It is moulded to it, as the body is to the skin it covers, and as characteristic of it as the expression of a man's face.

The inner life of one people can never be the same as that of another people with which it has not hitherto been in full converse; and the language of one people can never really replace that of another, until the inner life of one people has become fully familiar to the other, or, by long use has become adapted to express the particular turn of thought of the people who have adopted it; in a word, until it has become thoroughly assimilated—a process which one, or even ten, generations can hardly see fully completed.

Now in science, in business, in plain narration of facts, the substitution is easy enough. In such matters, we have to deal with little more than vocabulary. The

vocabulary of one language, supposing it to be copious, definite, and pronounceable, is as good as the vocabulary of any other language.

But the work of the Church, whether it be educational or ministerial, must go beyond, far deeper than this ordinary conversational power—we have to deal with a far more complex matter. I need not say that the grand mission of the Gospel is to reach the heart. Can we better do this than by using the language of the heart? The heart has its language as well as the lips.

It is found that the syntax, the accent, the emphasis—what is called the genius of the language—have grown up with a people, and are subtly attuned to the sounding-board within, which responds energetically to their call, while dumb to other instruments equally powerful.

I know that the Welsh language is thought by many to be a mere uncultivated tongue—in fact, not worthy to be called a language. This is not true. For late centuries, it has fallen behind in the development of scientific and business terms; the position of isolation and comparative poverty of Wales will, in a great measure, account for this; the prevalence of English among the *classes*, and the educationally neglected condition of the *masses*, up to a comparatively late date, will help to explain it.

I should like to convince my Saxon friends that the essential structure of our dear old language is elaborate, cultivated, and subtle. It is the conscious work of a long series of poetical writers, from the sixth century downwards, and expressly designed by them to touch the feelings and move the hearts of the people by whom it is spoken.

It was doubtless with the best intentions, and with the hope of conferring on the Welsh people temporal advantages, that many of our clergy disused and discouraged the use of the Welsh language in their schools and in their ministrations; but even granting these premises, it is doubtful if the course taken is a justifiable one. They could not possibly have been acquainted with the labours of that great man Griffith Jones, the vicar of Llanddawror, who did more for real education in Wales than any single man this country ever produced.

The crass ignorance of the country moved his pious soul. For years he laboured—he laboured single-handed. He had witnessed the failure of a few English schools which had been tried. During his lifetime he established four thousand schools, in which men and women were educated in the language they understood. He thus became the pioneer of the greatest religious reformation that the Principality ever felt. The Welsh Sunday schools, inaugurated by him, became the saviours of our country, and are still, second only to the pulpit, the most powerful institutions for religious enlightenment and Scripture teaching that we have among us.

Secular education has always been a high mission of the Church, but surely not the highest. Whatever may be aimed at in the school or in the pulpit, the preacher's first mission, I repeat, is to reach the heart. Truly, a potent instrument is ready to the Welsh clergyman's hand; one of the most potent to be found in any land. May I humbly ask, is it for the educationist, is it for the preacher to turn aside and refuse to use it?

Of late years Wales has awoken to the fact that its traditional system of school training, has failed in its professed object of planting a knowledge of English in every village of the country; and if the ineffable temporal blessings of a knowledge of that world-wide tongue are to be conferred, as we heartily desire they should, on our Welsh children, the Welsh scholastic system must retrace its steps, and commence again the rational course it should never have deviated from, of cherishing first the faculty of speech, in the form in which it is most readily at hand. One by one, the leading authorities of Wales have acceded to the modern views.

The Educational Conference at Shrewsbury, the Royal Commission, the Education

Department, in turn, have given in their adhesion; and a scheme of education, essentially similar to that laid down by the Welsh Utilization Society, is now permissible in any school in Wales.

The experiments made in this direction have given hope of great success; a marked improvement, both in general intelligence and knowledge of English, has been obtained. And if this bright promise is fulfilled, and the new system is found to produce the good educational results that are expected from it, then a large amount of our present difficulty will be removed from the path of the Church in Wales; for it will be no longer necessary for the Welsh child, brought up among Welsh surroundings, to learn, as his first scholastic duty, to abjure and condemn the language of his home, of his parents, and of his religion, and to run the risk—no light one to the impressionable and discriminating mind of childhood—of transferring the lesson of contempt from the language itself to those thrice sacred things with which he has always been used to associate it.

There is one thing that I should like very much to impress on the minds of my brethren, that the national temperament, the national modes of thought, the national proclivities and aspirations, will survive, even if the national language be laid aside.

If we want to do real work among the Welsh people, we must recognise and do honour to their national feelings—feelings they so fondly cherish.

What is recognised now as a duty in other parts of the kingdom should not be withheld from Wales. The Church, in her organizations should not shrink from honest enquiry, as to the extent of the prevalence of the Welsh language. The fathers of the Church should see that the ministrations are fully supplied to the Welsh people. You have just had some valuable statistics brought before your notice by one of the ablest statisticians in Wales.

Is it not a fact that there are now large districts in Wales, almost whole counties, such as Anglesey, Merioneth, Cardigan, and Carmarthen, in which Welsh is the only language adequately understood by the great mass of the people? And am I not right in saying that probably a population of three quarters of a million habitually, and by preference, use the Welsh language, for religious purposes, perhaps for all purposes other than utilitarian. There is another difficulty we have to face: the inadequate supply of men qualified for the dual ministrations the Church requires.

Such men, to be successful, must have more than ordinary qualifications; qualifications of head, of heart, of tongue, of real sympathy, with their fellow countrymen. They must be men strong enough to resist the fascination of accommodating their services to the educated *few*, and thus to the neglect of the *many* who deserve the larger share of their attention. More pains will have to be taken in the selection and education of such men.

In our colleges, there should be given a large place to the study of Welsh, the practice of public reading and speaking, of elocution, of the composition of sermons. Yes, we must have men well equipped if we are to make progress, or indeed even hold our own, by the side of Christian communities, who, whatever they neglect, do not neglect to train their ministers so that they may be acceptable to their flocks. If we are to do our work, we must send out men with no faltering tongue, whose trumpet-tones convey no uncertain sound.

We must have something more than mere translations in our Welsh pulpits; something far superior to those cold, stiff, unidiomatic, powerless discourses, which are too often heard to the pain of even ordinary Welsh hearers.

"Wales is the land of preaching," says the Archdeacon of Powis, in an article of this month's *Fireside News*. "Like all Celtic people, the Welsh love oratory"—an

article which well deserves a careful perusal. Men are taught in our day to regard and speak of the Church in Wales as an "alien Church."

Nothing will better help to convert these opinions into conviction, than the use of an *alien* tongue in the ministrations of our Church, to a people who have a beautiful language of their own, who love that language, and to all appearances are not going to part with it for secondary considerations.

By all means let not the stranger within the gates of the Welsh Church be forgotten ; but I see no reason why he should have the first consideration. Surely, in the household of faith, as in the natural home, the children should be taken care of.

Finally, to use a homiletic phrase, Welshmen are not going to be won to the Church by organizations, nor by the press ; but by words spoken warmly, idiomatically, spoken from a full heart, by a fluent tongue ; words which will write, even on the manner of their delivery, the paramount importance that belongs to them.

I was much struck with words used in the *Standard* newspaper, of Monday—forming a part of a running commentary on the subjects of the Cardiff Congress—when the writer comes to the subject of this day's discussion, these are his words : "This (the linguistic condition of Wales) may at first sight appear to be a consideration wanting piquancy. But it is certain as anything can be that, if in the past, elementary care had been taken to secure that the services of the Church and the speech of its ministers, should be 'understood of the people,' there would have been hardly any dissent in the Principality, and probably no clamour for disestablishment."

T. MORGAN OWEN, Esq., H.M.I., Bronwylfa, Rhyl.

I RISE with feelings of considerable diffidence to address you upon the subject which has been so ably dealt with by the Dean of S. Asaph, Canon Bevan, and my venerable friend the Archdeacon of Llandaff ; and, if during the course of my compressed remarks, I should happen to re-touch points mentioned by them, I trust you will of your clemency grant me your indulgence. Now I beg to congratulate the Subjects Committee for their forethought in placing "The linguistic condition of Wales, its bearing on Church and Education, and the difficulties arising from it," as the last subject for discussion at this most successful Church Congress, as I trust it will enable our English friends to remember, and also help us when they have crossed our borders, in grateful acknowledgment of the fact that they owe to Wales their Church and a line of Sovereigns who lifted England from anarchy and revolution to the very forefront of the nations. Shortly after the union of the Celts of Wales with those of England, who retired westward rather than yield to the circumstances of defeat, Taliesin gave utterance to his prophecy :—

"Eu Ner a folant
Eu Hiaith a gadwant."

"Their Lord they shall praise
Their language they shall keep ;"

and he concluded with the statement that the Welsh should continue to hold Wales. And, I may here say that I am a firm believer in the fulfilment of that prophecy, and also that I stand before you as an advocate of the culture of the Welsh language in our schools and colleges, provided that that culture does not interfere with the proper instruction of the English language in our midst. And I will tell you why I take up this position : because the English language is gradually deluging our beautiful land of Wales, and also because, I am sorry to say, I know of no single institution in

Wales in which the Welsh language is systematically and judiciously taught ; it is, therefore, high time that it should have a duly recognised position in our schools and colleges ; and, unless it secures this position, it will, sooner or later, become an impure dialect. It may be asked to what does the Welsh language mainly appeal ? Well, it appeals to the heart, and not to the head. It is a language of religion, and primitive agriculture : it is not a language of commerce or science, and its vocabulary is limited in this respect so much so that it is a matter of difficulty to translate the English language into Welsh, and the translator is obliged to use English words now and again. And this difficulty sometimes occurs to the Welsh preacher and speaker also.

I have taken pains to ascertain the linguistic condition of Wales, and I find that Welsh is mostly spoken in the counties of Anglesea, Carnarvon, Merioneth, and Cardigan, that it is difficult to determine the balance of language in Denbighshire and Carmarthenshire, that Radnorshire is almost altogether English, and that the five remaining counties are more English than Welsh.

I find that the population of Wales is a little over 1,360,000, and I have reason to conclude that some 800,000 of this number are able to speak Welsh well or indifferently, and that the rest speak English. Now these figures do not exactly coincide with those given in the Report of the Welsh Education Commission, where it is stated that some 800,000 of our Nonconformist friends attend Welsh chapels, and only 36,000 attend English chapels. Well I suppose it is somewhat refreshing to meet with just a spice of romance in a Blue Book in order to savour its dryness. Now, I have stated that English is spreading over our land ; if, however, only 36,000 Nonconformists attend English chapels, then I ought to carry off the prize for romancing, and not the author of those figures ; but it must not be forgotten that in addition to these 36,000, a great number of the 800,000 already referred to prefer English to Welsh. And what is the experience of people acquainted with Wales upon this point ? It is this, they know that Welsh chapels are being deserted, and that English chapels are being built either to take their places, or to supplement them. So much, then, for the 36,000. I will now briefly draw your attention to figures connected with our own Church—a Church which is the offspring of that ancient British Church that supplied the spiritual and educational needs of our forefathers ere a Church of foreign growth entered this realm. Ten years ago an able paper was read by the Dean of Bangor, at the Church Congress which was held at Swansea ; and in that paper he stated that the number of churches and mission-rooms then in Wales, in which the services were conducted in English, Welsh, or in both languages, were respectively 448, 306, and 402, being a total of 1,156. Now, I beg to draw your earnest attention to the following figures which refer to the present aspect of this question ; they are, Churches in which services are conducted in English, 536 ; in Welsh, 317 ; bilingual, 485 (and 134 churches and mission-rooms, the language of whose services are not distinguished, must be added to this list), and this gives us a grand total of 1,472, and an increase of 316 sacred edifices erected in Wales during the above-mentioned ten years. I need scarcely tell you that these figures are impressively eloquent concerning the zeal and work of the Church in Wales, and that they also tend to show us that the English language is gradually superseding the Welsh language, for, putting aside the 134 non-distinguished churches, we find that there has been an increase within the past ten years of 171 English and bilingual churches, while the Welsh churches have been increased by the figure 11. Thus, it will be seen that the Churchmen and Nonconformists alike are fully alive to the exigencies consequent upon the gradual hold which the English language is taking upon the Welsh tongue.

I now come to the second part of our subject, the bearing of the linguistic condition of Wales on Church work. And in my opinion this part of the subject resolves itself into the question:—"what practical training for their high and sacred calling do the clergy undergo whilst at college?" Well, I have made searching inquiries into this matter, and the answers to my question, except in one instance, were expressed by a letter of the alphabet which is usually written round, and the exception was S. David's College, Lampeter; but even there the theological training is by no means what it should be. And in this particular mainly consists the linguistic difficulty of the Church in Wales.

As an ex-divinity student, and as one who has sat at the feet of an archbishop, a bishop, and a dean, my experience recommends the following course for students seeking admission as clergymen into the Church of England:—

- (1) Systematic reading of the Bible and Church Service, with example reading on the part of professors.
- (2) The preparation and delivery of sermons, having due regard to idiomatic variations, and also earnestness of delivery.
- (3) Lectures and discussions on pastoral subjects, in which each student should be obliged to take a part.
- (4) Opportunities to conduct services in mission rooms.
- (5) Students who excel in these particulars should receive prizes and should be specially mentioned to their bishops when they seek ordination. And
- (6) At ordination examinations, reading and preaching should receive special recognition.

For further particulars I beg to refer the enquirer to the Dean of Bangor's paper which deals with such local circumstances as bi-lingual services in one or more churches, and by one or more clergy. And I would respectfully suggest, and, in my opinion, this is a most important suggestion, that our bishops should see that the clergy do not, so to speak, become rooted in their parishes, but that, as a rule, they should be promoted or otherwise have a change of living after the lapse of some six to ten years, as a change of air and locality is generally found to have a beneficial effect of a two-fold character, that is to say, to clergy and laity alike.

I now come to the linguistic condition of Wales as it affects education and the difficulties arising from it. Well, I am inclined to think that, in consequence of the special training which teachers undergo for their work and the commendable manner in which they discharge their duty, the educational difficulty in this respect is but a small one. This may be considered a bold statement; but when I bear in mind the success of Welshmen at Universities, when I see the honourable position of Welsh pupil teachers upon the Queen's scholarship list, and moreover, when I compare the results of the examination of Welsh and English public elementary schools, I find that the percentage and quality of passes gained by the former compare most favourably with those of the latter, consequently I fail to see the difficulty suggested. And in this respect I do not stand alone. Please see the report of Mr. Edwards, H.M.I., in the Blue Book for 1880, and the report of Mr. S. Pryce, H.M.I., for 1878. The latter states, "I find the general work and intelligence in Welsh-speaking districts fully equal to what it is in districts where Welsh is not so prevalent, or even where it is not spoken at all." And, as far as my experience goes, it is simply marvellous how quickly Welsh children pick up English; and not unfrequently the purest English is spoken by Welsh children.

Mr. Williams, H.M.I., in his report for this year, gives interesting particulars and sound advice concerning the teaching of Welsh as a specific subject of instruction, and I hope this subject, for the reasons already given by me, will be taken up,

especially in South Wales, where, one of my colleagues tells me, "the Welsh is half English." It should not, however, be introduced into schools with headlong zeal, but discreetly, lest parents should take alarm at its introduction, for some people are of the opinion that the language of sentiment and song can be sustained by home and Sunday school influence, and that the language which would help their offspring in the battle of life should be the language of their school days. Nor can we blame them for this, as it is clearly the first duty of man to fit those whom Providence has bequeathed to his tender care to stand alone when the protecting hand, the encouraging eye, and the kindly counselling tongue are no longer nigh. However, we need not despair of our country, as it is generally agreed on all hands, except by those sinister fanatics who love every people except their own, that the instruction imparted in our schools of every grade in Wales and England combined, is better than that to be got in any other land. Still, knowing as we do know, that education, humanly speaking, is the key that unlocks the future, we should not rest upon our oars, but rather strive to act up to the admonition—"let us live for our children;" an admonition, I need scarcely remind you, suggestive of the purest type of pleasure to ourselves; an admonition suggestive of a useful future for our children, be they of the classes or masses; an admonition suggestive of increased influence for good, of increased prosperity and happiness to every member of that empire to which we have the proud privilege to belong.

DISCUSSION.

The Rev. J. W. WYNNE JONES, Vicar of Carnarvon.

THOUGH we have heard a great deal which is interesting about the Church in Wales, we have not heard much about the linguistic difficulty in Wales from an ecclesiastical point of view. The question which should be asked is, What is a pure Welshman? Is he a man who talks pure Welsh, or is he one who is of undoubted Welsh descent, or a man who lives in Wales and shows his sympathy with Welsh people? I tried to find a solution to the question as I was coming to the Congress. I asked a young squire what was a Welshman, and he told me a man of undoubted Welsh descent. I then asked an old porter at the railway station, and he told me a man who spoke Welsh. I would rather the latter definition myself, and this strikes at the root of the linguistic difficulty, a Welshman is a man living within the borders of Wales, who makes Wales his home, and shows his sympathy with the people among which he lives. We have a difficulty in providing for what has been called the "piebald parishes" where Welsh and English services take place. We know what to do with a pure Welsh parish or a pure English one. (I might almost have spoken in Welsh this day, for I am sorry to see that there are so few English present.) The Dean of S. Asaph advised us under no circumstances to have patchwork services. I have been chaffed about it myself, but we must not be afraid of words. If God Almighty made the people piebald or patchwork we must deal with them as such. I am told that the Dean of Llandaff and others are going to speak, so I will not occupy your time further.

The Rev. DAVID EVANS, Vicar of Abergely, and Rural Dean of Rhos.

THE last speaker stated that he had been for fifteen years in a bi-lingual district, but I myself have been for thirty years in similar ones, and I came here in order to enlist the sympathy and support of our English friends, for there is a lamentable ignorance in England as to the real state of the Church in Wales. We have heard of difficulties this afternoon many and great, but I can tell you correctly when the great difficulty

commenced, and that was at the foolish Tower of Babel. I am very sorry that they perpetuated that piece of foolishness, and I only wish that there was only one language all over the face of the earth, for that tomfoolery was the origin and commencement of the bi-lingual difficulty. It affects the working of the Church in a great many ways; it affects the parochial work, and it affects district visiting. The lower classes—those speaking only Welsh—are barbarians to the upper, and the upper to the lower. We cannot ask the upper classes to visit the lower, because they do not understand each other. The educated class are the English people, but they cannot work in many of the parishes, because they do not understand the language. When I was rector of Bala I asked a lady to come to the Sunday school to teach. She came, but when I went to see how she was getting on I found her in tears. She said, "When I say 'Hush,' the children say 'Hush' too, to me, and when I say 'Go on reading,' they say the same." And she has never tried to teach Welsh children again. Some time ago I went to London to call at Whitehall Place upon the Ecclesiastical Commissioners, who take more tithes from my parish than from any other in North Wales. I went, cap in hand, to ask for a grant towards paying a curate—I had built a church myself. I was shown into a waiting-room, where two or three others were waiting, but at last I was shown into a room and presented to, not the chief, but to a gentleman belonging to the department. I was asked to sit down and to state my case. I stated it as fairly as I could in a foreign tongue. I told them that in the parish there were really two churches, two sets of choristers, two sets of hymn-books, and two sets of everything. In fact, everything double except double pay. The reply was, "Oh, we have heard a good deal of this bi-lingual theory, but we cannot help it." I appeal to the Welsh clergy whether the state of matters is not as I have represented them to be, but I got no redress, and I have received no grant from that day till this towards my parish from the Ecclesiastical Commissioners. I am often asked, "Is it possible that you preach in Welsh?" by our English friends who come to the coast in summer, and whom I sometimes call "Saxon invaders," although I am very glad to see them. I tell them I preach twice every Sunday in Welsh, and this I merely mention to show the lamentable ignorance of our English friends, especially in regard to the difficulties and trials which have to be contended with in Wales. Let us put it to the test. I appeal to the English laity and to the English clergy, and I ask them how many of their number could come forward to this platform and make an eloquent speech—I will not confine them to Welsh and English, but in any two languages on the face of the earth. I do not say this disrespectfully, but I mention it in order to show the difficulty of what we have to contend with every Sunday in our life, and I only hope that there will be better recognition of the Welsh clergy in the future. We must have Welsh bishops, deans, archdeacons, as well as clergy who can talk Welsh and who can read Welsh. I hope our English friends will sympathize with us and will support us, and stand by the Church of Wales. If you do not I am afraid we are condemned as regards disestablishment. I am only afraid of it; I hope I am wrong. But I am afraid if the English people do not come forward to support the Welsh Church and stand by it, it will be the case that we shall be devoured by the wolves. If the English do not come forward and the Welsh Church is disestablished, it will not be long before an attack is made on the English Church.

The Very Rev. CHARLES JOHN VAUGHAN, D.D., Master of the Temple, and Dean of Llandaff.

I HAD thought to begin with an apology—but the warmth of your greeting tells me that it is superfluous. I can claim two of the qualifications for a Welshman which have been laid down by a previous speaker—Welsh descent, and Welsh residence, to which is appended an interest—a deep, a loving, and a heartfelt interest—in the well-being of my neighbours. In this intelligent and kindly meeting it is needless to apologise for the presence of an Englishman, if I were nothing but an Englishman, in the midst of Wales. I do not know where Wales would be without Englishmen, and I do not know where England would be without Welshmen. One reason why I dread so much that hateful cry of "Wales for the Welsh" is because I am afraid it may be responded to by "England for the English," and (let me say) no man would

dislike that so much as the Welshman. There is a sense in which there is a grand fusion of the Welshman and the Englishman. In the sight of God who made us, we are one. In a thousand senses we are one in fact and deed. It has been said that the Welsh ear is terribly offended by the acquired Welsh which sometimes they have to hear from the pulpit. I believe that even the immaculate Welsh of Bishop Thirlwall has been attacked by some purists, who said that it was unintelligible to a Welshman. I have heard a different account of the matter from natives of the Principality. Of this you may be assured that the protracted life of that great man in Wales contributed largely to the present celebrity of Wales in England. You must remember, besides, that an Englishman, too, has ears, and that he is sometimes a little irritated by the acquired English of the Welshman. We must live and let live in these things. The great thing is to place us where we are suited to the particular circumstances of the neighbourhood to which we are to minister. Do not send me to the mountains, where I must be a barbarian to my hearers, but leave me where I am, intelligible to the few who care to come within the compass of a very feeble voice. I rose to say two things. The first of them is the extreme importance, in this linguistic difficulty, of the young Welshman who intends to be a minister becoming thoroughly familiar with the English language. Let him be educated, if it is possible, in the midst of Englishmen as well as Welshmen. Let him not be ashamed if he has to seek his degree in an English university. The time will come, I believe, when there will be a university of Wales. The foundation-stones of it have been laid in the university colleges of Wales. But I do not wish to see a university of Wales until the university colleges are ripe to make it a respectable university, so that it can hold its own with the universities of England. That day will come—we will wait and we will work for it. I will say a second thing. Let not the young minister that is to be, be ashamed if circumstances permit him even to be sent to an English school—though the time is coming when Wales will, under the genial action of the new Intermediate Education Act, have its own schools which shall be worthy to rank with the schools of Brecon and Llandovery, and so with the best schools of England. But my point is that the Welshman should, by all means, as early as possible, and as familiarly as possible, become intimate with England and its tongue. My next point is one of greater delicacy, and therefore one to the treatment of which I feel myself still more inadequate. I wish to ask whether there is not some sense in which Churchmen may rejoice in the hold which Nonconformity itself, through the medium of the Welsh language, has upon the religious sentiment of the people. If there is one point out of ten on which the Churchman and the Nonconformist differ, there are certainly nine out of ten on which they agree. It pains me more than I can say to read the statistics of Churchmen, who say that such and such a place teems with thousands who are destitute of the very elements of religious instruction, because the churches of the establishment will hold but a very small fraction of the population, leaving altogether out of sight the fact that the Gospel of Christ is being preached in other places of worship, that that Gospel of Christ is the same Gospel, and that there may be one Lord and Saviour, and one Holy Spirit, even where there is not a precise uniformity of ritual or articles. People ought not to forget that the wild mountain districts and far-off places of Wales are not actually in heathen darkness, thanks to the Nonconformists, who have eked out the scanty service of the Church, and to whom the Church owes in no small degree its present magnificent revival. I must not be misunderstood. Compromise is the last thing that would enter into my head with reference to the difficulty between the Church and Dissent. Compromise? God forbid. Even for comprehension the time has gone by. Three generations ago it might have been attempted. But it is too late now. And it grieves me when I see Churchmen wasting time in discussing how to re-unite nominally and legally with the Nonconformist bodies. The law of the land would step in and prevent it. I do not know how a denomination that has once been legally formed, how even a chapel that has its trust deed, is ever formally to come over to a different communion. I do not believe the law would permit it to be done. What then is possible? One thing which needs no Act of Parliament to give effect to it. I will call it confederation. Have we not the same foe? Does anyone here present echo the reported saying of an English bishop, that the Nonconformists are the natural enemies of Churchmen? Are we not fighting the same foe under the banners of the same Saviour? The Nonconformists and we are working on parallel lines, which will never meet till they meet in heaven? The bell warns me that I must stop. I will end with a single word to the wise. There is an impediment. I will not disturb the harmony of this audience by saying what it is.

The Ven. D. R. THOMAS, Vicar of Meifod, Welshpool,
Archdeacon of Montgomery.

I WILL not attempt to make any comparison of the respective beauties of the Welsh and English languages, nor will I try to prove the excellence of either of them by the use of borrowed words ; but I will say that their co-existence side by side has caused, and continues to cause, such grave difficulty that many of us would be glad to awake to-morrow morning and find but one language in our parishes, whether that language were Welsh or English. For we have not only our people divided between Church and Dissent of many forms, which is common to similarly circumstanced parts of England ; but we have our own Church people sub-divided into two sections, each requiring a staff of its own ; the material bisected and the requirements doubled—requirements which we feel our parishioners have a right to, but which single-handed clergy are not able adequately to supply. This is a difficulty which has especially pressed the Church, and she has tried to meet it as well as she could, and it must be said with respect to the English speaking portion, not without good results. But not so with the Welsh ; they have felt too often slighted, and Dissent has made the language an argument for their patriotism, but they too are now feeling the current and must either provide English services as well as Welsh, or lose their young people. The area of bi-lingualism is slowly increasing, and the line of monoglot Welsh as surely receding. Meanwhile, it must by no means be ignored, but, in its religious bearings at all events, treated with sympathy and respect. Its introduction as a class subject in elementary schools will, I think, hasten the change that is taking place ; but it will make our children more intelligent Welshmen and better Englishmen, and when the inevitable time comes for it to be stored up among the ancient languages, it will die with honour. A supercilious and unsympathetic treatment on the other hand will breed jealousies and prejudice, and will retard the common union. This may be well seen in the history of the past. The failure of Augustine to enlist the British bishops to co-operate with him in converting the Saxons, we know, was due to his haughtiness and want of sympathy, for no doctrinal difference kept them apart ; and we shall not be wrong, I think, in attributing the subsequent failure of his mission to the language difficulty among others. The later success of the British missionaries, we may be pretty sure, was owing to the kindred tongue they used, and the chord they touched in the hearts of their countrymen who had remained among the Saxons. So again at the Reformation, the translation of the Holy Scriptures and the Liturgy into Welsh carried the people with them in their change, and the tender regard of the Tudors and the Stuarts consolidated the Welsh in loyalty to the Church and the throne. It was the opposite attitude of the Hanoverian regime that did so much to cool and finally estrange them, and laid the foundation of many of those troubles from which we have been suffering. Compare with this, on the other hand, the line adopted in Ireland. The neglect and delay in giving the Irish people the Liturgy and Holy Scriptures in their own tongue for nearly a hundred years, could not be undone ; when at last the translation was given them it came too late, and the mischief has never yet been overtaken. So too, we may compare the case of Brittany, which has much in common with our own circumstances of race and language. With them there has been no Reformation. The Old Testament has never, and the New Testament only recently and by stealth as it were, been translated into Breton ; they have no standard and no literature, and few seem able to read such rare booklets as they have in the language. The peasants in the west speak Breton only ; the townspeople generally French, which is the official language, and the Breton is looked down upon as an inferior tongue. They are indeed strict Romanists but the ties are loosening around them, if I have been rightly informed, and they are ill provided for the change that is believed to be coming over their country. In matters of civilization and domestic comforts, they are generations behind us in Wales, and the treatment of their language has been in a great measure the occasion of their backwardness. Bearing all this, then, in mind, and remembering the formidable change which we have been told is looming over the religious condition of Wales, and likely to take place within the next twenty years, we must ask the very practical question, how shall we best meet it, so as to guide it for good and not for evil ? The distinctive doctrines of the several Non conformist bodies, we are told, have been lain aside and only remain as fossils of the past. What shall take their place ? Shall we, too, water down ours to swell the passing tide ? or, shall we not rather put them forth more clearly and more loyally than we have ever done, and so attract yet more the wave of return, which appears

to be setting so steadily towards the old home. The religious-minded Welshman loves definite doctrine, something that he can lay hold of, and his complaint against the Church has been, not against her doctrine so much as against the practice and the life of her individual members, and that when they wanted "bread" they were offered only a stone. Let it be ours now to give them the Living Bread, as indeed we have been long trying to do ; to give it them freely, lovingly, in the language they love best. The prejudice which has been so hurtful to us is rolling away, and it is all-important that, in view of the coming change, we put forth every effort to make our dear old spiritual mother shine forth before all men in truth, in holiness, and in charity.

The Rev. E. O. PHILLIPS, Chancellor and Canon of
S. David's, Rector of Letterston, Haverfordwest.

I DESIRE to dispel a mistake which not unfrequently appears in the English papers with respect to the Welsh language. We have seen it stated and repeated that the Welsh language is a language of consonants. It would be more correct to say it is a language of vowels. I have taken the pains to compare the proportion of vowels and consonants in a certain number of Welsh and in the same number of English words, and the proportion of vowels is very much greater in Welsh than in English. And I wish to give this bit of advice. If any Englishman expresses a doubt of the truth of that, I will ask him to count the vowels and consonants in Welsh, but there must be a Welshman by to point out which are the vowels and which are the consonants. Another remark which we see not unfrequently in the papers is this, and it is used as an argument to do away with the Welsh language. We are told that a Welshman from South Wales cannot understand a Welshman from North Wales. I will venture to say—and it is my personal experience, for I have been brought up and have spent most of my life in South Wales, and have spoken Welsh all the time—that, though I have travelled a good deal in North Wales, I never in my life have found the slightest difficulty in understanding the Welsh language there spoken or of being understood. I will venture to say that any Welshman knowing Welsh in South Wales who met a Welshman from North Wales would be sure to understand him, unless he were an infant or an idiot. I wish to say this because it is a statement constantly repeated, and it has become nauseous. English is unquestionably making great progress in the country, I am proud to say, but Welsh is by no means diminishing. There are no fewer Welshmen who speak the language now than there were thirty years ago. There is no one who is more anxious for the dissemination of English among Welshmen than I. Let both languages go on increasing together—surely it is an advantage for a man to know both. Many people assume that if either is spoken the other must die out, but I have no such views. Let Welsh not be a haphazard thing—let instruction be given in it ; and I am glad to see that the County Council and the Intermediate Education Act encourage the cultivation of Welsh. What effect has the language upon the people of Wales? I fully agree with the remark that language is an intimate part of the inner life of the people. There is more in that than at first sight appears. The effect of language upon the character is more than it seems to be. Language and words are not merely counters. I maintain that the influence of the grand Welsh of the Welsh Bible, and—I will speak of another book—the influence of the "Canwyll y Cymry" of Vicar Pritchard upon the whole Welsh nation has not only been an influence upon the tongue, but also upon the character. There was a time—not half a century ago—when we might find in cottages the Welsh Bible, the Welsh Prayer-book, and frequently the "Canwyll y Cymry" on the top of them. We know the hymns of Vicar Pritchard in Welsh, and these are in such homely Welsh, and teach such sound doctrine that it has an absolute effect upon the character of the nation. Translate these same hymns into English, and although the doctrine would be the same, the effect produced will not be the same. I cannot explain that, but it is a mystery which I believe to be true. The influence of the Catechism of Griffith Jones, which many Nonconformists to my knowledge use to this day, and of the "Canwyll y Cymry" upon the Welsh nation has been one of the means of producing that soundness of doctrine which the Dean of Llandaff speaks of as existing among the orthodox Nonconformists, who agree with the Church in nine out of ten points of doctrine. I believe that language has a good deal to do with the fact that the sermons preached in Nonconformist chapels are orthodox and

sound on the fundamental principles of religion. I think it well to speak out on an occasion of this kind and show our hands. If what I am saying is the truth, why should I not say it? Language really has a great influence on the national character. At the same time, no one is more anxious than I am that the knowledge of English should grow amongst the Welsh people. I wish all Welshmen to be men, as it were, with two hands instead of one. One of the speakers has said that when the Welsh language dies it will die with honour. Die! I do not see any signs of it dying. It is as much alive now as ever it was, and it declines to be buried alive. The people speak a plainer Welsh speech than ever they did, and the written language is now far more pure than ever it was. The Welsh language has an excellently good effect on education. A great deal has been said about the training of candidates for the ministry. As to Lampeter, I have had curates from that college, and I find that the Welsh instruction given there is very useful. Young students are sent out to take their turn in being trained here and there, and the result is that when they enter the ministry they are far better prepared to conduct services, give cottage lectures, and speak a few words without book, than was the case with curates years ago.

The Rev. THOMAS WALTERS, D.D., Prebendary of S. David's,
Vicar of Llansamlet, Swansea.

As I am only allowed three minutes to speak, my time is very limited, and it will be impossible for me to enter into the question at any length. But there was one thing said by Canon Bevan about the Welsh being weak, as proved by the examinations. I do not think that the Welsh tuition in Wales is satisfactory. Let any Englishman who is able to speak the English language be sent for the purposes of education to a Welsh college, let him translate Latin and Greek into Welsh, let him speak Welsh, and then send him to settle down in an English parish without any training in the English language, and we know what sort of a figure he will make in an English examination, or in an English pulpit. Reverse the picture and you will find this to be the case with regard to the Welsh clergy. The mistakes that occur in consequence are very serious; they are revolting and subversive of the due solemnity of God's house. Mistakes are made in English, perhaps, by Englishmen that offend the fastidious ears of accomplished scholars like Dean Vaughan. It is said that a Welsh clergyman was once heard to pray for "heathens, Jews, infidels, and hermits," instead of "heretics." There are many more serious mistakes made by Englishmen when they attempt to officiate in the Welsh language; but my three minutes' time will only allow me to refer to them now without giving any examples. This linguistic difficulty shows the necessity and importance of our knowing thoroughly the history and character of both languages. The careless may laugh and be amused at the mistakes that are made, but the object of the Christian ministry should be to try and remedy this evil. Of course, it is the duty of every Christian man and woman to try and remove these linguistic difficulties, and hasten forward the time when it could be said, in the language of Zephaniah iii. 9:—"I will turn to the people a pure language, that they may call upon the name of the Lord, and serve Him with one consent," or, as in the margin, "with one lip."

PARK HALL.

FRIDAY EVENING, OCTOBER 4TH, 1889.

CONVERSAZIONE AND FINAL MEETING.

A SOCIAL entertainment or conversazione was given to the members by the Right Rev. the President and Mrs. Lewis at the Park Hall. The attendance was large, and in the course of the evening the following speeches were made :—

The Right Hon. the EARL NELSON.

THE very pleasant and easy duty has devolved upon me of moving the following resolution :—"That our most grateful thanks be tendered to the Right Rev. the Lord Bishop of Llandaff and Mrs. Lewis for their generous reception of the Church Congress, and to his lordship for his able and impartial conduct as President." I am one of those left of the large number of strangers to the diocese who have come from distant parts to this Congress, and I am very pleased to have this duty to perform. I have been to many Church Congresses, but I have never been to one more successful in any way than the one at Cardiff. With regard to the Church in Wales, I am perfectly certain that the effect of the papers read and the speeches delivered will be of very great importance in instructing the people as to the past and present condition of the Church in Wales. I have been very much impressed by the power of the speeches that have proceeded from the Welsh bishops, dignitaries, and clergy of the Welsh Church at this Congress. I will go further still and say I shall never lament the occasion which happily made me change my intention, and, instead of going to one of our meetings of Congress, go to a most interesting service held in Llandaff Cathedral. There I saw a large gathering, the greater part of them Welshmen, and that sort of Welsh people—men, women, and children—whom we are taught outside of Wales to suppose the Church has no power over whatever. From all I could see, such a statement is totally without foundation. The service was in Welsh, the hymns were in Welsh, the sermon was in Welsh, and, though of course I could not understand what was said, I could follow the service, through the kindness of having had a Welsh Prayer-book put into my hands. And never in my life have I been present at more hearty and real congregational responses. The mouths of all were opened. Behind me sat a couple of devout Welsh artisans, and I never heard responses in tones more earnest, more beautiful, and more sincere than from these two all through the service ; and when we came to the hymn I felt as if the roof of the Cathedral was being lifted up to heaven. Well, I learned from all this that there is a spirit of vitality in the Welsh Church, that there is a spirit of sincerity and reality in the Welsh people, and that such services as I witnessed may prove a mighty power in turning back the people to the Church, from which, unhappily, many have strayed in past times. I simply give you that as part of the experience which I and many other Englishmen have gained here from our visit to Cardiff and the Church Congress. As for the conduct of the President, I never saw anybody occupy the chair who threw himself more thoroughly in heart and soul into the whole tone and spirit of the Congress, anybody more conciliatory and at the same time more firm. And as to his lordship's kindness, we have a specimen of that to-night, by his and Mrs. Lewis's generous hospitality in asking us here to this most successful Reception. I believe a blessing comes to those who attend these Church Congresses, and a blessing generally comes to the places and the dioceses in which the successive Congresses are held. I sincerely hope, and I am sure all of us hope, that the earnest labours of the Bishop to make this Congress a success will be rewarded by seeing much good resulting from the visit of the Church Congress to Cardiff.

The resolution was agreed to with acclamation.

The Right Rev. the PRESIDENT.

EARL NELSON, LADIES, AND GENTLEMEN,—I had hoped that when I came into this hall this evening, the hardest part of my work was over ; but I now find that my most difficult task is set before me—that of finding words with which to express my thanks for the kind way in which my services have been recognised. Last year, when the invitation came to me to receive the Church Congress at Cardiff, I accepted it with a very reluctant and hesitating mind, because I feared that, after the great and successful Congress at Manchester, we should not be able to show to advantage ; and that the whole Church might be compromised by my inefficiency as President, and that the contrast between the brilliant Congress at Manchester and that in gallant little Wales—for Wales is little, though she be gallant—would not be flattering to me or my fellow-countrymen. But we have heard from Earl Nelson, and his words have been endorsed, first by our applause, and next by your vote, that, leaving out of sight comparisons which are odious, and looking at the Congress by itself, it has been a complete success. The verdict, remember, is yours ; not mine. If this be a true verdict, many forces must have contributed to bring about that success. The first has been the General Committee, who at the first meeting proved their earnestness by their liberality in the way of the guarantee fund. Then there was the Subjects Committee, who performed their onerous duty well, and responded to my request not to allow any fireworks on the programme. I think that has been a great element in the success of this Congress. We have had practical subjects dealt with, and able Speakers and Readers to deal with them. The third element of success has been the hand of able Secretaries who have done so much in arranging preliminaries, and in carrying out the work of the Congress when it actually came on. If I may compare the Congress to a boat, these were the crew ; they gave a long pull, a strong pull, and a pull altogether, and that made the labours of the coxswain not difficult to discharge. I had already taken care of rocks and shoals, by keeping out fireworks ; and the ability which has been displayed by the Readers and Speakers, and the good temper of the audience have also contributed to make the duty of the coxswain very easy, so that the boat has sailed through the channel which she had to free, and has come out on the other side with a high reputation. That has been the secret of our success, and that is how I have stood in relation to it as occupying the President's chair, though I am afraid my real work has been more that of the organ-blower than the organist. I thank you most heartily for having made my duties easy ; otherwise, I am afraid I should not have been able to accomplish them. I earnestly hope that the Congress may leave many good results behind it. I hope we shall live to see the good results which the Congress will leave behind it ; but that, to a great extent, will depend on those who reside in the neighbourhood. I know for myself, and I hope for all of us here, we have learned very valuable lessons. We have heard accounts of labourers who have been really in earnest ; and I hope we shall learn to follow their example, and be stimulated by the energy shown us in the history of their works. If such should be the result, we may well thank God that we have been permitted to see the Congress come to a conclusion. I cannot sit down without assuring you of the very great and sincere pleasure it has been to me to see so large a number of guests in this room this evening. And here I must couple the name of my wife with my own, because I know the pleasure which I experience is fully and entirely shared by her. I thank you for having come in such large numbers, because I believe you have wished to pay us a compliment. I can assure you, if you have wished to do so, that it has been felt most deeply by Mrs. Lewis and myself, and we thank you for the compliment you have paid us. We shall soon part, many of us probably never to meet again. May God grant that what has taken place at Cardiff during this week may stimulate the Church in every neighbourhood to increased activity in the cause of Christ, and may it also move us Welshmen to greater energy in our work.

**The Rev. H. G. BATTERSON, D.D., United States of
America.**

I HAVE been exceedingly interested in the various speeches and papers that I have heard. I have never attended a Congress which has been conducted with such dignity, decorum, and good temper as this. I have heard a good deal about disestablishment in Wales, but I do not know what it means. I have read a great deal,

but, so far as I know, Parliament has never passed anything like an Act which established the Church. I have been rather a careful reader of history, and if I read it aright the Church established the State. It was the Church which made the State possible. The State never established the Church, and the State cannot disestablish it if such meetings as those are to be held every year. I, however, do not think we need fear disestablishment. I was told when I went to Llandaff that a church stood on that spot in the year 180, and I saw the effigy of a bishop which had been there since 530. That was before the State was known. The State had never been heard of at that day, and the Church of England did not exist then, but the Church in Wales did. When I look at the wonderful work that has been done in Cardiff during the last few years, and the number of churches that have been built, I could not help thinking that the people are coming back from Dissent to the Church. I have great pleasure in moving—"That the several Readers and Speakers deserve our sincere acknowledgments for their valuable contributions to the important debates in which they have taken part."

The resolution was cordially adopted.

Sir JOHN KENNAWAY, Bart., M.P.

ON behalf of the lay Speakers and Readers, I can only say we have done our best to contribute to the success of the Congress, and, considering that it has been held in Wales at a critical time, I congratulate Cardiff and the Church in Wales on its eminent success. That question which is of very great importance, not only to the Church in Wales but to the Church throughout the country, viz., the actual position of the Church in Wales, has been gone into, and I hope great good will result from its consideration. There have been other questions, not exactly burning questions, but still questions which excite a great deal of interest at the present time, such as the question of education and other social questions, all duly considered. One question has been left out, viz., the question of the Tithes. That is a great question at present, but I suppose you gave Parliament credit for having been better able to manage that question and the settlement of it than has actually been the case; also, I have no doubt it was hoped Parliament would have settled the question during the past session, so that, therefore, you considered it ought not to come before the Congress. I hope it will be settled on a satisfactory basis before long.

The Very Rev. JOHN OAKLEY, D.D., Dean of Manchester.

I HAVE been to seven Congresses, and have had a hand in the arrangements of two, and I would like to say, in all sincerity, that the Cardiff Congress need not fear comparison with any other Congress, wherever held. It appears to me that it has been distinguished by one feature more particularly, and that is, the admirable way in which the discussions have been sustained. The Congress at Manchester had its great distinctions; but the debates, so far as I know, were not nearly so well-sustained as they have been at Cardiff on a somewhat smaller area. I venture to think that, perhaps, two or three of these debates will live to be remembered and referred to in times to come.

The Rev. JOSEPH MCCORMICK, Vicar of Hull, and Canon of York.

I HAVE much pleasure in proposing the following resolution:—"That the members of this Congress desire to testify their hearty appreciation of the liberal hospitality so willingly accorded to them by the many kind hosts and hostesses of Cardiff and the neighbourhood." I have been given to understand that nearly a thousand persons have been entertained by the people of Cardiff and those near; and I have been also told that Dissenters have come forward and deemed it a pleasure to entertain visitors. We have been most kindly received, and we have made many friends whom we shall never forget. I can only tell you that if Cardiff visitors come to Hull next year, we will give them a right hearty Yorkshire welcome.

The motion was agreed to.

Colonel HILL, C.B., M.P.

I AM quite sure when it was known that the Church Congress was coming to Cardiff, every person felt constrained to do all he possibly could to give our visitors a fitting welcome to so distinguished a body of men; distinguished, not only for their ecclesiastical, but their literary and scientific attainments. It has been a great pleasure to exercise that hospitality for which Wales is not altogether unknown. There is only one feeling in the minds of hosts and hostesses, and that is one of unmixed satisfaction; and I am sure all will join with me in expressing the hope that the Congress will be a benefit, not only to the Church, but to the cause of Christianity in general.

The Right Rev. SAMUEL THORNTON, D.D., Lord
Bishop of Ballarat.

I BEG to move "That our warmest thanks are due to the Honorary Secretaries, with the various Committees and Officers, for their ready devotion of valuable time and labour to carry out the many details and arrangements of the twenty-ninth Church Congress, now so happily and successfully concluded." I am sure that all of us will be eager to thank, and that in no formal way, the gentlemen whose energetic labours during six months past—in addition to church restorations and other onerous duties—have secured the great success of this year's Congress; though I am equally sure that they would desire all the glory of that success to be given to Him, Whose blessing has so plainly rested on it. It may be some recompense to them to be assured that the effects of the Congress, and particularly the hallowing influences of this morning's meeting, are likely to be felt not only in Wales and England, but far across the seas. I have come 14,000 miles to this Congress, from one of the very youngest to one of the most ancient dioceses of the great Anglican Communion. In God's providence our old ancestral Church has lived and grown through all the centuries intervening between the planting of the one and the founding of the other, and a more vigorous and useful life than ever lies before her now. In this land of poetry and music, I offer no apology for closing with two stanzas of Australian verse:—

"Mother land, from o'er the sea
Memory fondly turns to thee;
We in homes 'neath sunnier skies
Watch thy course with loving eyes.
In thy glories bear our part;
Share thy griefs with filial heart;
Kindred claim in weal or woe;
Proud our Britain blood to show.

Mother Church, though distant, we
Still thy faithful sons would be;
Links in Love's eternal chain,
Flung by thee o'er earth and main;
Lengthening as the ages roll,
Stretching now from Pole to Pole.
Worthy of her lineage grand
Be our Church in every land!"

The motion was agreed to.

The Rev. C. J. THOMPSON, Vicar of Cardiff.

ELEVEN months ago, the Bishop appointed his Secretaries for the Congress, and, on a principle best known to his lordship himself, asked me to take the stroke oar in the boat. I accepted the post, which you may easily imagine was no sinecure. It has simply meant months of continuous labour, sometimes for several hours of every day in the week. It has been my special task to induce these gentlemen, whom you see present on the platform, and many others from all parts of the country, to come to Cardiff and give us the papers and speeches to which you have listened with so much pleasure during the week. It has certainly been a burdensome work, but I do not say that it has been otherwise than pleasant and honourable. Canon Maclure, whose

towering form has been conspicuous in our meetings, and who was Chief Secretary at Manchester last year, on hearing of my appointment, wrote these few expressive words—"I pity you." I can now turn round to Canon McCormick and repeat the same expression to him, should he be designated to the post. If, however, at the end of his term of office, he receives as many thanks and congratulations as have fallen to me to-night, he will be a man to be envied rather than pitied, for such a reward is worth working and waiting for. But my work for the Congress has been shared by many others, and the same thanks that are given to me are equally due to my co-secretaries and the members of the different Committees. All have done most valuable work, whilst our assistant secretary, Mr. Berkeley, has covered himself with credit. We have been jealous for the honour of the Church, jealous for the reputation of the diocese, and I especially have been jealous for the honour of my own town of Cardiff. We have all acted together with a determination—and here I am pleased indeed to cite the Dean of Manchester and the Archdeacon of Ely, as willing witnesses to our success—that the Cardiff Church Congress should not fall one whit behind in interest and dignity any one of the many which have gone before it.

Thus terminated the Church Congress for 1889.

THE SERMON

BY

THE RIGHT REV. THE LORD BISHOP
OF S. ASAPH,

PREACHED IN

LLANDAFF CATHEDRAL, .

ON TUESDAY EVENING, OCTOBER 1ST, 1889.

Gal. iii., 28.—"Nid oes nag Juddew na Groegwr, nid oes na chaeth na rhydd, nid oes na gwrryw na benyw : canys chwi oll *un* ydych yn Nghrist Jesu."

Dyn o alluoedd meddyliol heb ei ail ydoedd yr Apostol St. Paul. Hanesyddiaeth ei wlad, duwinyddiaeth ei genedl, barddoniaeth ag athroniaeth y Groegwr—yr oeddynt wedi llwyr-ddatguddio eu dirgelion oll i'r Apostol. Cyfrifir ef gan hyny mewn gwybodaeth fyddol yn mysg prif ysgolheigion ei oes. Nid dyn unochrog oedd yr Apostol mawr : os oedd ei feddwl yn gryf, yr oedd ei deimladau yn llawn mor gryf. Ac nid oedd ei wybodaeth yn fwy rhyfeddol na'i zêl a'i dynerwch 'Beth bynag a ymaffai ei law ynddo i'w wneuthur, gwnai a'i holl egni. Pan yn Pharisead bu fyw yn ol y sect fanylaf o'i grefydd. Fel erlidiwr yr oedd ei zêl yn ofnadwy. Darllenwn am "Saul yn chwythu bygythiau a chelanedd yn erbyn disgyblion yr Arglwydd." Ag wedi ei droedigaeth yr oedd yr un zêl, yr un ffyddlondeb, a'r un penderfyniad diysgog eto yn amlwg—ond yr oedd y doniau hyn wedi eu puro, wedi eu sancteiddio, a'u cyflwyno yn gyfangwbl i wasanaeth yr Arglwydd ; yn ngeiriau yr Apostol ei hun "yn ol zêl, yn erlid yr eglwys : yn ol y cyfiawnder sydd yn y ddeddf, yn ddiargyhoedd. Eithr y pethau oedd elw i mi, y rhai hynny a gyfrifais i yn golled er mwyn Crist." Ceir yma hanes eglur, os byr, o brofiad yr Apostol mewn cyssylltiad a chrefydd. Ond heblaw hyn dangosodd Sant Paul ei fod yn wladgarwr gwresog a zelog 'yn Hebrewr o'r Hebraeid ;' a phan ddaeth yn ganlynwr i'r Arglwydd Jesu ni phallodd ei wladgarwch—os yn bossibl ymddisgleiriair yn fwy tanbaid fyth. Dywed ei hun "Canys mi a ddymunwn fy mod fy hun yn anathema oddiwrth Grist, dros fy mrodyr, sef fy nghenedl fy hun."

Dyna ynte wladgarwch digyffelyb a ddiannhenedl.

Onid yn y testyn amlygir gwirionedd sydd yn tra-ragori ar ag yn cynnwys y gwirionedd a'r teimlad yma o wladgarwch "nid oes nag Juddew na Groegwr nid oes na chaeth na rhydd, nid oes na gwrryw na benyw canys chwi oll *un* ydych yn Nghrist Jesu."

Ceir yma ynte ddau ddarlun o wladgarwch—un fel yr ymddengys y teimlad yn y dyn naturiol—y llall fel yr ymddengys yn y dyn ysbrydol nid oes un gwrthddywediad yma—ond dadblygiad rhesymol a gwirioneddol.

I.—Edrychwn yn gyntaf ar wladgarwch o safle y dyn naturiol. Beth yw hanes ag eglurhâd y teimlad hwn? Cyfateba wladgarwch yn y genedl i hunanoldeb yn y dyn unigol, tarddant o'r un ffynon. Tyb y dyn am dano ei hun, pa un a'i uchel, ai isel, ydyw ystyr gwreiddiol hunanoldeb : yn yr un modd ei dyb am wlad ei enedigaeth yw gwladgarwch. Ystyriwn y ddau yn fanwl ; sef hunanoldeb a wladgarwch y naill yn ddarlun o'r llall. Teimlad hollol resymol, hollol naturiol yw hunanoldeb, ac nis gall y dyn lwyddo neu ddadhuddo yn y byd hwn heb elfen gref a bywiol o hunanoldeb neu hunan-dyb yn ei natur. Creadur diddym a diwerth ydyw y dyn hwnw nad oes un gradd o'r teimlad hunanol yma ynddo. Ond—medd rhywun—sut y gall hyn fod? Hunanymwadiad ydyw arwyddair Cristionogaeth, ag o ganlyniad, y mae yn gwbl angenrheidiol i bob gwir Gristion i ddad-wreiddio a marweiddio y teimlad hwn—A oes ateb neu eglurhâd i'w rhoi i'r ymresymiad neu y gwrthddywediad yma. Credwn yn gydwybodol y gellir rhoi ateb perffaith a digonol. Ymddengys hunangariad yn y dyn bydol yn ogystal ag yn y dyn ysbrydol ond rhwng y ddau fath o hunangariad sicrhawyd gagendor mawr. Cara'r dyn bydol yr elfenau iselaf yn ei ddynoliaeth, ymfrostia ag ymfalchia yn y doniau hyny a ddygant naill ai pleser, neu lwyddiant yn y presenol—ond nid felly y dyn ysbrydol. Yr ysbrydol a'r dwyfol yn ei natur yn unig a gâr efe. Y mae efe yn prisio a gwerthfawrogi holl rinweddau, holl alluoedd a doniau ei natur ddynol ond nid er mwynhau pleser amserol oddiwrthynt. Yn hytrach er mwyn eu trefnu, eu rheoli a'u puro oddiwrth bob dylanwad a thueddiad drwg, fel y byddo'r holl ddyn yn gadwedig 'Canys pa leshâd i ddyn os ynill yr holl fyd a cholli ei enaid ei hun neu pa beth a rydd dyn yn gyfnewid am ei enaid.'

Mor wahanol hefyd y ffirwythau a gynhyrchir gan hunangariad y dyn bydol, a hunangariad y dyn ysbrydol. 'Balchder, trais, böddhâd chwantau a nwydau y cnawd ac o'r diwedd marwolaeth. Dyna ffirwythau hunangariad bydol... Ond edrychwn ar y llaw arall 'gostyngeiddrwydd addfwynder ag hunanymwadiad welir yma. Nid boddhâu ond meistrolï a chospi chwantau a nwydau y cnawd yw prif bwngc y dyn ysbrydol, ac yn y diwedd efe a gaiff nid marwolaeth ond bywyd tragwyddol. Boddhâu yr anian ddynol a chnawdol mae y dyn bydol ag am hyny yn colli y cwbl. Darostwng a chospi yr anian lygredig ydyw amcan a diben holl ymdrechion y gwir gristion a ffirwyth ei ymdrechion ydyw bywyd tragwyddol. Abertha y gwir gristion ei holl ddeisyfiadau, ei feddyliau a'i gariad i'r hwn ai prynodd a thachefn efe a dderbyn yr aberth yma yn ôl gydag anfeidrol gariad Crist wedi ei ychwanegu ato ac fel hyn sancteiddir a dyrchefir rhinweddau a doniau yr anian ddynol i safle y dwyfol a'r anfarwol.

II.—Awn yn mlaen yn awr i sylwi ar y darlun arall sef gwladgarwch.

Gellir rhanu gwladgarwch eto yn yr un modd ag hunanoldeb—i ddau ddosbarth. Y mae gwladgarwch y dyn naturiol a gwladgarwch y dyn ysbrydol.

Y mae gwladgarwch y dyn naturiol yn barod iawn i redeg i eithafion a chanlyniad y tueddiad hwn ydyw cnwd toreithiog o wahanol fathau

o wladgarwch gau. Brawddeg gyffredin yn yr America ydyw “*ein* gwlad boed iawn, neu beidio.” Llais gauwladgarwch heb un amheuaeth ydyw hwn. Ofni yr ydwyf y clywir weithiau gri a llais tebyg i hwn yn ein gwlad ein hunain “Cymru i'r Cymro.” Nid anfynych y swnia'r frawddeg hon ar ein clustiau ond cri hunanol, ddall a chul ydyw. Cri *ddall* ydyw am fod y fath ysbryd yn ein rhwystro i weled ein beiau a'n ffaeledau ein hunain. Y mae yn *gulfarn* am nas gallwn weled pethau fel ag y maent. Da y disgrifia S. Paul y rhai hyn “Eithr hwyntwy gan eu mesur eu hunain wrthynt eu hunain, a'u cyffelybu eu hunain iddynt eu hunain, nid ydynt yn deall . . .” Creadur gwan, gwael llesg a diymadferth yw'r hwn sy'n ofni cymhariaeth a chystadleuaeth. Canys heb hyny nid oes yn y byd yma na llwyddiant na chynydd i ddyn nac i genedl. Hollol groes i hwn ydyw y gwir wladgarwr efe a gâr bob cydymgais tēg a iachusol. Efe a ddeisyf ag a geisia yr amgylchiadau hyny a brofant ac a dynant allan yr holl ddoniau a'r talentau a ymddiriodwyd iddo gan Dduw. Os ydym am ddablygu breintiau ein cenedl (a'u dwyn i hafan llwyddiant) byddwn awyddus i dafu cerddoriaeth y Cymru, llenyddiaeth ein cenedl, holl gelfau a gwyddorau ein cyfoedion i fôr eang cystadleuaeth lle y nofia'r gwyich ag y sudda y gwael. Ofna rhywun feallai fabwysiadu y syniad hwn am nad yw yn boblogaidd. Hoffi ei genedl ac nid poblogrwydd wna y gwir wladgarwr—ag fel hyn y digwydd yn aml fod y gwladgarwr trwyadl yn ammhoblogaidd. Mynych y difenwir ef gan y werin ag y mae rhagfarn ag anwybodaeth yn croeshoelio y dylanwadau puraf; ond er hyny yr oedd S. Paul yn barod i fod yn anathema dros ei frodyr.

Dymunwn i gyd sicrhau cynydd a llwyddiant i'n cenedl a'n cydwladwyr. Dymunwn ddadblygu en holl alluoedd a rhoi y manteision goreu i feibion a merched ein gwlad—manteision addysg-elfenol, canol-raddol, ac uwchraddol, manteision bywyd cymdeithasol, pur a nerthol-cydnabyddiaeth a meddyliau goreu yr oes ac uwch law pob peth dylanwad crefydd bur a diragrith yn y galon ac yn y fuchedd. Ond nis enillir un o'r manteision mawr hyn heb undeb, ac nid oes undeb iw gael yn y byd yma ond yn Nghrist. Heb Grist gelyniaeth, ymryson, a sectyddiaeth a flagurant. Pob teimlad, pob syniad, pob mudiad, personol, cymdeithasol, neu genhedlaethol sydd yn ein tywys oddiwrth Grist a arweiniant i ymraniad, a thrwy ymraniad i fethiant a dinystr. ac o ganlyniad ni lwydda y teimlad gwladgarol, os nad ydyw wedi ei sylfaenu a'i adeiladu ar wir grefydd. Heb ddylanwad ag amddiffyniad crefydd bur ni sicrhair yr elfenau goreu yn mywyd y genedl (ac y mae elfenau rhagorol yn nghenedl y Cymy llawn cystal ac yn un genedl yn y byd). Crefydd yn unig a all roi purdeb ag ysbryddiaeth i'r celfau cainy rhai a flodeuasant bob yr un yn ngwasanaeth crefydd. Heb grefydd y mae celfyddyd yn dirywio ac yn gweini i'r tueddiadau iselaf yn yr anian ddynol. Gwelir hefyd yr un effeithiau yn dilyn yr un achosion trwy bob dosbarth o'r bywyd cenedlaethol. Hunanlywodraeth a hunanymwadiad nid gwag ogoniant a geiriau chwyddedig a nodwedda y gwir wladgarwr ac ni thardda y dylanwadau a'r rhinweddau yma o un ffynon ond o Graig yr Oesoedd. Os sicrhair y sylfaen yma gallwn fod yn sicr hefyd uwchlaw ein holl ymraniadau a gwahaniaeth syniadau y llewyrcha seren ddisglair undeb goruwch ein gwlad “Nid oes nag Juddew na Groegwr, nid oes na chaeth na rhydd, nid oes na gwrryw na benyw, canys chwi oll un ydych yn Nghrist Jesu.”

WELSH HYMN

SUNG AT THE OPENING OF THE

WEDNESDAY MORNING SESSION OF CONGRESS
IN THE PARK HALL.

FE welir Seion fel y wawr,
Er saled yw ei gwedd,
Yn d'od i'r lan o'r cystudd mawr,
'N ol agor pyrth y bedd :
Heb glaf na chlwyfus yn eu plith,
Yn ddysglaer fel yr haul,
Yn y cyhawnder Dwyfol, pur,
A gaed trwy Adda'r ail.
Aed mawl a gweddi'r saint i'r lan,
Fel per aberthau byw ;
A boed serchiadau Seion wan
Ar dân yn moli Duw :
Mewn gemwaith aur bydd hon cyn hir,
Heb dristwch, cur, na phoen,
Yn canu am goncwest fawr a gaed
Trwy werthfawr waed yr Oen.

Y waredigol dorf o Saint
O gylch yr orsedd lân,
A seiniant oll, heb flino byth,
Ar flas y newydd gân ;
Gan dd'wedyd Teilwng ydyw'r Oen
A laddwyd ar y pren,
I gael tragwyddol foliant gan
Holl awdurdodau'r nen.

Can's Ti a'n prynaist trwy Dy Waed
O bob rhyw lwyth ac iaith,
Ac a'n cynheliaist ni ar hyd
Ein dyrys anial daith ;
A gwnaethost ni'n frenhinoedd gwych,
Ac yn Offeiriad nef,
I Dduw a'r Tad, a byth y cawn
Deyrnasu gydag Eif.

Yr ogoneddus dyrfa fawr
O engyl uchel fraint,
A unant oll, o galon bur,
I eilio mawl y Saint,
Gan dd'wedyd Teilwng ydyw'r Oen,
Pryniawdwr dynol-ryw,
O bob addoliad, parch, a bri—
Ein Harglwydd ninau yw.

Cydunwn ninau ar y llawr
A'r Saint a'r Engyl fry,
I roddi ein coronau i lawr
Wrth draed ein Harglwydd cu ;
Nes caffom fyned yno i'w plith,
I'w weled a'i fwynhau,
Lle nad oes ond dedwyddwch pur
Tragwyddol yn parhau.

Yn awr i'r Tad, mewn cariad cu,
Yr hardd gyflwynir hon,
Heb arni un brycheuyn du,
Yn briodasferch lon :
Dadseinia'r holl ehangder fry
Gan ryw soniarus lef,
Pan fyddys yn ei harwain hi
I mewn i lys y nef. Amen.

APPENDIX A (*see page 261*).

HOME REUNION.

The Very Rev. JOHN OWEN, M.A., Dean of S. Asaph.

I PROPOSE to confine the few remarks I shall make to the bearing of this great question on our religious life in Wales. I wish to clear the ground first, by explaining to all brethren from England not acquainted with Wales, except through the daily Press, that there is not so much bitterness in Wales between Churchmen and Nonconformists as they would imagine from the papers. As regards the relations between Nonconformists and the Church, speaking from a religious point of view, I venture to say they have not been in Wales so near as they are now, except for a few years at the beginning. But a question, which is not of the essence of the doctrines of the Church, nor of the essence of the doctrines of the Nonconformists, the relation between Church and State has intervened, and caused a great deal of discussion and considerable bad feeling amongst us. At the present moment I think the chief difficulty that exists to reunion in Wales, from the Nonconformists' point of view—I do not say from the Church point of view, because I know it is so—is the relation of the Church to the State. That, at least, is what we hear from our Nonconformist brethren. I am afraid they do not quite understand their own position, and that that is not the difficulty, although they imagine it to be. So far as Welsh Churchmen are concerned, speaking in the name of my brethren, I believe that we have no quarrel whatever with Welsh Nonconformists, nor have we anything like a personal quarrel, which hinders reunion with Welsh Liberationists. Anything approaching to a feeling of bitterness among us is wholly confined to a much smaller band of men. We may at present, at any rate, be excused for not feeling so charitable towards that body of men, because they have done a great deal of mischief in the country. The need for better relations between all who love Christ, and profess His holy Name, is obvious, and has been too often repeated for me to take up your time by insisting upon it. I would also say, speaking for myself, and also speaking for all parties of the Church in Wales, that we do not wish to purchase a peace which is not peace, at the price of giving up, in the smallest degree, any part of the truth of the Church. Perfect frankness on both sides is necessary before you can have a peace worth having, and those who have the greatest confidence that they stand upon the solid ground of truth are those who are disposed to be charitable towards those who are in opposition to them. There is nothing like real, genuine, strong faith to promote charity, and if we cultivate faith—faith in our Church and doctrines—we will go a long way to cultivate charity. Reference has been made to meetings between Churchmen and Nonconformists. It was my privilege to attend one in Wales this year, between a small number of Nonconformist ministers and a small number belonging to the Church. We did not meet at a round table to see how much we could give up, but we met to pray for the progress of religion in Wales, and to pray against immorality, and to pray against secularism. I can only say, for myself, that I left that meeting with a profound respect for the Nonconformist ministers who prayed at the meeting. I do not believe myself—and I know Wales fairly well—that the time has come for any definite scheme or proposal for reunion in Wales; but I do think the time has come very decidedly for something else, for preparing the way for a definite proposal to be made some day. Not in our generation, I think. I do not believe that any of us will live to see reunion; but I do not think anyone will ever see it unless we do our duty, and that is, to prepare the way for it. I will make my meaning clear. To prepare the way for a scheme of reunion, we must allow the spirit of charity to have an abode in our hearts. What we have to do now is to put in the foreground of our teaching charity, which is in the foreground of the teaching of the New Testament, to show that charity is above everything else in the Christian character on the practical side. We Welsh Churchmen, especially the clergy, could do a good deal by such teaching, and by going about among our Nonconformist brethren with open hearts, frankly acknowledging their good points which we can easily see, and prepared to understand questions from their point of view. We ought not to be too sensitive if they say, as is often said, that all Church work is mere worldliness, and that we are a worldly people because we want to keep the tithes. I think we might cheerfully let them say what they like, so long as we make sure that our motives and methods are spiritual. Spiritual work is the best answer to cavils, and the best method of promoting charity, and of preparing the way for reunion in the future.

APPENDIX B (*see page 264*).

HOME REUNION.

The Rev. VINCENT STUCKEY STRATTON COLES, of the
Pusey House, Oxford.*

I MADE my way to this hall this afternoon attracted by the name of the Dean of Peterborough, because I wished to give my small tribute of sympathy with him in the charitable and wise efforts he has lately made as to that part of reunion to which no reference has been made this afternoon, and it is therefore with the greatest regret that I am obliged to say a word, as no one has said it better, in regard to one part of this subject. The Dean of Peterborough, and the Bishop of Ballarat who followed him, desired that we should be ready, for the sake of reunion, to sacrifice the requirement of Episcopal Ordination and to receive those who have been admitted to the Nonconformist ministry to our altars without re-ordination. I submit that any such proposal would cause a far greater rift in our ranks than any rift to which reference has been made this afternoon. Those bishops who are present must be aware that it was with an immense feeling of relief that a large party of the Church at home became aware that such a proposal had been, not withdrawn, but negatived by the Fathers assembled at the Lambeth Conference, and for this reason—that it would be a cruel wrong to many of the tender children of the Church. They have been taught that to receive the Holy Communion from episcopally ordained clergy is their chief security for its being according to the will of our Lord Jesus Christ. It must be well-known that this is the teaching of a very large number of the clergy of the Church of England. They so teach because they are firmly convinced that the principle of an ordained ministry is a scriptural principle, that it is, further, a scriptural principle that the authority of ordination should come not from below, nor from the equals of the man ordained, but from above; and that, therefore, the founders of bodies, such as Scotch Presbyterianism or foreign Lutheranism, under whatever pressure of painful and difficult circumstances, did depart from a definite principle of holy Scripture witnessed to from the beginning by the Catholic Church. I say that this has been taught, I will not say universally, but very largely, by clergy of the Church of England from the Reformation. I will not deny that between the time of the separation and the time of Archbishop Laud the Puritan party in the Church was so dominant that the witness to this truth was almost forgotten, but we are firmly convinced that what God has given to the Church of England was truly recognised and rightly set forth by Archbishop Laud and those who worked with him. We therefore unhesitatingly teach our children not that God cannot bless them through the ministry of others, but that since in Divine things the truest and most careful waiting on His revealed will is humility and wisdom, they are always to see that for their part they never venture to take His great and Divine gift of the Sacrament except when duly consecrated by a duly ordained priest. To bring these simple souls into the distressed condition of peril which would be caused by any such proposal as that which the fathers have already refused, would be more uncharitable and cruel than anything the Church has ever done to Dissenters. And, while I say that, let me guard myself against being supposed to judge them. Reference was made by the Dean of Peterborough to a catechism, the bare crudeness of which we must all join in regretting. But it is not the only bare and crude thing which has been said in these days; and with the principle which underlies it, and which is capable of being explained in harmony with what I have said, a very large number of the clergy of the Church of England are bound to agree. They are bound to say, "While I have no doubt whatever that God is blessing Dissenters through the ministry of their ministers, it would be a sin in me" (that is the way to put it) "if I submitted to these ministers, and therefore to anyone whom I teach I am bound to witness that it would be probably a sin in him also." If it is a sin it must be brought under the Ten Commandments, not by any forced interpretation, but by seeking to know their real meaning, and there is no other commandment under which it can be brought than the second. Therefore, although we

* This is the corrected version of Mr. Coles' speech, which was returned too late to be published *corrected* in its proper place.

may regret the crudeness of the catechism, we say that when sin and idolatry were spoken of, that was not a mere isolated expression, but a witness common to the whole of these who believe in the scriptural truth of episcopacy. Speaking in the presence of the Bishop of Lichfield, I am certain I may say that those who have taken the noble part he has done in seeking to find out what is stirring in the minds of foreign Catholics, must be aware that the strong words which we meet with from English Roman Catholics are no more to be taken as covering the whole ground of the feeling of this great communion than the extracts from the *Freeman* newspaper may be taken as representing the whole of the Baptist community. Those who are for union are meek and silent, those who are against it are loud and blatant. In the pious desires of those who are seldom heard lies our great hope of reunion, and I would venture to hope that as it was the attraction of the Dean of Peterborough's proposal that brought some of us here this afternoon, nothing which has seemed hard in that which has been said now may discourage him from going on and trying at least to find a ground of agreement, by which every faithful member of the Church of England may receive the Holy Communion in every one of her churches without scandal and without pain.

APPENDIX C. to Mr. W. S. DE WINTON's Paper on "The Church in Wales," see page 142.

Subjoined is a Tabular Statement from The "Guardian" of 28th September, 1887, of the then Dioceses in England and Wales. Under acreage and population only the thousands are given.

ACREAGE.	POPULATION.	BENEFICES.	CLERGY AT WORK.
S. David's ... 2,238	London ... 2,920	Norwich ...	London ... 1,106
Norwich ... 1,994	Manchester ... 2,297	Oxford ...	Norwich ... 1,006
Lincoln ... 1,775	Rochester ... 1,594	York ...	York ... 819
York ... 1,730	Ripon ... 1,578	S. Albans ...	Oxford ... 851
Exeter ... 1,655	York ... 1,287	Lincoln ...	S. Albans ... 800
Ripon ... 1,614	Worcester ... 1,124	Peterborough ...	Winchester ... 786
Carlisle ... 1,563	Lichfield ... 1,104	Ely ...	Winchester ... 783
S. Albans ... 1,446	Liverpool ... 1,085	Winchester ...	Manchester ... 770
Oxford ... 1,385	Durham ... 867	Exeter ...	Ripon ... 732
Ely ... 1,357	Southwell ... 853	London ...	Ely ... 720
Sarum ... 1,309	Winchester ... 847	Ripon ...	Peterborough ... 717
Newcastle ... 1,290	S. Albans ... 778	Manchester ...	Lichfield ... 702
Winchester ... 1,250	Glouc. & B. ... 695	Bath & W. ...	Lincoln ... 702
Peterborough ... 1,240	Norwich ... 685	Glouc. & B. ...	Worcester ... 691
Southwell ... 1,182	Canterbury ... 653	Sarum ...	Glouc. & B. ... 672
Lichfield ... 1,082	Chester ... 646	Worcester ...	Exeter ... 658
S. Asaph ... 1,067	Peterborough ... 612	Lichfield ...	Sarum ... 625
Bath & W. ... 1,043	Exeter ... 603	Southwell ...	Southwell ... 620
Worcester ... 1,037	Llandaff ... 603	Hereford ...	Canterbury ... 616
Glouc. & B. ... 1,000	Oxford ... 577	Canterbury ...	Bath & W. ... 537
Hereford ... 986	Ely ... 512	S. David's ...	Chichester ... 503
Bangor ... 985	Chichester ... 489	Chichester ...	Hereford ... 472
Chichester ... 934	S. David's ... 482	Rochester ...	Rochester ... 456
Canterbury ... 914	Lincoln ... 469	Carlisle ...	S. David's ... 420
Truro ... 869	Newcastle ... 438	Chester ...	Durham ... 408
Manchester ... 845	Bath & W. ... 423	Truro ...	Llandaff ... 372
Llandaff ... 797	Carlisle ... 401	Durham ...	Liverpool ... 370
Chester ... 705	Sarum ... 372	Llandaff ...	Carlisle ... 366
Durham ... 647	Truro ... 330	S. Asaph ...	Truro ... 308
Rochester ... 316	S. Asaph ... 268	Liverpool ...	S. Asaph ... 291
Liverpool ... 262	Hereford ... 229	Newcastle ...	Newcastle ... 248
London ... 181	Bangor ... 226	Bangor ...	Bangor ... 212

List of Church Congresses.

DATE.	TOWN.	PRESIDENT.
1861—	Cambridge	.. Archdeacon of Ely (Dr. France).
1862—	Oxford ..	.. Bishop of Oxford (Dr. Wilberforce).
1863—	Manchester	.. Bishop of Manchester (Dr. Prince Lee).
1864—	Bristol ..	.. Bishop of Gloucester and Bristol (Dr. Ellicott).
1865—	Norwich ..	.. Bishop of Norwich (Hon. Dr. Pelham).
1866—	York ..	.. Archbishop of York (Dr. Thomson).
1867—	Wolverhampton..	Bishop of Lichfield (Dr. Lonsdale).
1868—	Dublin ..	.. Archbishop of Dublin (Dr. Trench).
1869—	Liverpool	.. Bishop of Chester (Dr. Jacobson).
1870—	Southampton	.. Bishop of Winchester (Dr. Wilberforce).
1871—	Nottingham	.. Bishop of Lincoln (Dr. Wordsworth).
1872—	Leeds ..	.. Bishop of Ripon (Dr. Bickersteth).
1873—	Bath ..	.. Bishop of Bath and Wells (Lord Arthur Hervey).
1874—	Brighton..	.. Bishop of Chichester (Dr. Durnford).
1875—	Stoke ..	.. Bishop of Lichfield (Dr. Selwyn).
1876—	Plymouth	.. Bishop of Exeter (Dr. Temple).
1877—	Croydon ..	.. Archbishop of Canterbury (Dr. Tait).
1878—	Sheffield ..	.. Archbishop of York (Dr. Thomson).
1879—	Swansea ..	.. Bishop of S. David's (Dr. Jones).
1880—	Leicester ..	.. Bishop of Peterborough (Dr. Magee).
1881—	Newcastle	.. Bishop of Durham (Dr. Lightfoot).
1882—	Derby ..	.. Bishop of Lichfield (Dr. William Dalrymple Maclagan).
1883—	Reading ..	.. Bishop of Oxford (Dr. Mackarness).
1884—	Carlisle ..	.. Bishop of Carlisle (Dr. Goodwin).
1885—	Portsmouth	.. Bishop of Winchester (Dr. Harold Browne).
1886—	Wakefield	.. Bishop of Ripon (Dr. William Boyd-Carpenter).
1887—	Wolverhampton..	Bishop of Lichfield (Dr. William Dalrymple Maclagan)
1888—	Manchester	... Bishop of Manchester (Dr. James Moorhouse).
1889—	Cardiff	... Bishop of Llandaff. (Dr. Richard Lewis).

Appointment for 1890—Hull.

INDEX OF SPEAKERS.

- Ballarat, Right Rev. the Lord Bishop
 of, 255, 515, 569.
 Barnett, Miss E. A., 439.
 Barry, Right Rev. Bishop, 262, 393,
 397, 531.
 Batterson, Rev. H. S., D.D., 567.
 Beauchamp, Right Hon. Earl, 177.
 Bedford, Right Rev. the Lord Bishop
 of, 364, 428.
 Bennett, Rev. T., 79, 418.
 Benson, Rev. R. M., 466.
 Bevan, Rev. Canon, 547.
 Blackley, Rev. Canon, 421.
 Bowers, Rev. J. P. A., 148.
 Bowlby, Rev. Canon, 277.
 Bourne, S., Esq., 391.
 Buckley, Rev. J. R., 367.
 Bulstrode, Rev. Canon, 471.

 Campbell, Rev. A. E., 304, 361.
 Canterbury, His Grace the Archbishop
 of, 1.
 Carter, Rev. W. S., 303, 354.
 Chambers, G. F., Esq., 105, 183.
 Chapman, Rev. Canon, 448.
 Chester, Right Rev. the Lord Bishop
 of, 156.
 Churchill, Major S., 282, 392, 463.
 Cobb, A. S., Esq., 443.
 Cole, Rev. J. C., 77, 417.
 Coles, Rev. V. S. S., 264, 445, 576.
 Counsell, E. J., Esq., 465.
 Courtney, W. L., Esq., 221.
 Coxhead, Rev. J. J., 413.
 Crosse, F., Esq., 455.

 Daniel, Rev. Canon, 320, 420.
 Dawson, Commander W., R.N., 110.
 Derry and Raphoe, Right Rev. the
 Lord Bishop of, 23.
 Diggle, Rev. J. R., 309.
 Doyle, J. A., Esq., 59.
 Ducat, Rev. W. M. G., 396.

 Ede, Rev. W. Moore, 71, 438.
 Edwards, Rev. E. W., 173.
 Emery, Ven. Archdeacon, 109, 275,
 406.
 Evans, Rev. D., 560.
 Everitt, Lt.-Col. H., 134, 269.

 Farler, Ven. Archdeacon, 524.
 Foster, Richard, Esq., 43.
 Fowler, J. B., Esq., 209.

 Gibraltar, Right Rev. the Lord Bishop
 of, 136, 301.
 Glascodine, C. H., Esq., 98, 419.
 Goldsmith, Rev. A. G., 131, 210.
 Gore, Rev. C., 106, 237, 377.
 Gregory, Rev. Canon, 325.
 Grier, Rev. Prebendary, 74, 75, 210, 441.
 Griffiths, Rev. C., 118.
 Griffiths, Ven. Archdeacon, 553.

 Hancock, Rev. T., 90.
 Heaton, W. H., Esq., 133.
 Hill, A., Esq., 442.
 Hill, Col. C. B., M.P., 569.
 Hill, H. W., Esq., 433.
 Hopkins, Rev. H. G., 304, 464.
 Horsley, Rev. J. W., 65, 359.
 Hutchings, Rev. W. H., 488.

 Jackson, Rev. C. W., 537.
 James, Rev. H. A., 292.
 Jeffcock, Rev. J. T., 198.
 Jones, Rev. J. W. W., 560.
 Jones, Sir L., Bart., 299.
 Jones, O. H., Esq., 397, 421.
 Joyce, Mr. T. H., 273.

 Kennaway, Sir J., Bart., 511, 568.
 Kenyon, Hon. G. T., M.P., 397.
 Kingsley, Mrs. Henry, 352, 444.

 Laffan, Mrs. R. S. De Courcy (Mrs.
 Leith-Adams), 235.
 Lane, Rev. C. A., 302.
 Leighton, S., Esq., M.P., 161.
 Lias, Rev. J. J., 108, 241, 382.
 Lichfield, Right Rev. the Lord Bishop
 of, 12.
 Linklater, Rev. Dr., 192.
 Llandaff, Right Rev. the Lord Bishop
 of, 33, 59, 138, 177, 243, 266,
 306, 338, 365, 397, 466, 511, 567.
 Llandaff, Dean of, 103, 281, 416, 541,
 561.
 Llewelyn, J. T. D., Esq., 138, 437.
 Lloyd, Rev. D. L., 408.
 Luckock, Rev. Canon, 205, 260, 371.
 Lyne, Rev. J. L. (Father Ignatius), 170.

MacCarthy, Rev. E. F. M., 330.
 Mackeson, Rev. C., 47, 242.
 Macleod, Rev. M. D., 368.
 Maclure, Rev. Canon, 295.
 Manchester, Dean of, 80, 207, 366, 460, 568.
 McCormick, Rev. Canon, 135, 208, 482, 568.
 Medd, Rev. Canon, 54.
 Melanesia, Right Rev. the Lord Bishop of, 463, 534.
 Melville, Rev. Canon, 338.
 Morris, L., Esq., 402.
 Moule, Rev. H. C. G., 499.

 Nelson, Right Hon. the Earl, 243, 566.
 Nichols, C. E., Esq., 305, 459.
 Norris, Ven. Archdeacon, 394, 478.
 Norton, Right Hon. Lord, 203, 306.
 Nunn, Rev. J., 334.

 Owen, T. M., Esq., 557.

 Pemberton, Rev. J. H., 369.
 Peterborough, Dean of, 246, 388.
 Petrie, Mrs. F., 538.
 Philips, Rev. Canon, 263, 564.
 Protheroe, Rev. J. H., 266.

 Raikes, Right Hon. H. C., M.P., 100, 279.
 Ridgeway, Rev. C. J., 503.
 Ring, Rev. T. P., 171, 239, 267.
 Roberts, Rev. C. E. T., 196, 440.
 Roe, Rev. Prebendary, 314, 415.
 Ruddock, Rev. N. H. C., 462.

Salisbury, Right Rev. the Lord Bishop of, 57.
 S. Asaph, Right Rev. the Lord Bishop of, 75, 77, 176, 257, 571.
 S. Asaph, Dean of, 261, 412, 541, 575.
 S. David's, Right Rev. the Lord Bishop of, 175, 365.
 Sergeant, Rev. E. W., 201.
 Shuttleworth, Rev. H. C., 232, 435.
 Smith, Rev. Canon, 540.
 Stokes, Sir G. G., Bart., M.P., 211.
 Stowell, Rev. Canon, 204.

 Talbot, J. G., Esq., M.P., 174.
 Tebbutt, Rev. H. J., 51.
 Terry, E., Esq., 288.
 Thomas, Ven. Archdeacon, 563.
 Thompson, Rev. C. J., 340, 569.
 Trevarthen, J., Esq., 342.
 Trevor, Rev. T. W., 66.
 Toynbee, Captain H., 127, 206, 539.

 Venables, Rev. Canon, 271.

 Walters, Rev. Prebendary, 166, 565.
 Watson, J., Esq., 75, 79.
 Welby, Rev. M. E., 496.
 Welldon, Rev. J. E. C., 452.
 White, Rev. W. A., 78.
 Whitmell, C. T., Esq., 340, 412.
 Winton, W. S. De, Esq., 142, 578.
 Wilson, Rev. J. M., 214.
 Wolfe, Rev. E. J., 123.
 Worcester, Dean of, 348.
 Woosmam, Rev. C. M., 132.
 Wright, Rev. G. H., 365.
 Wright, Rev. J. P., 369.

